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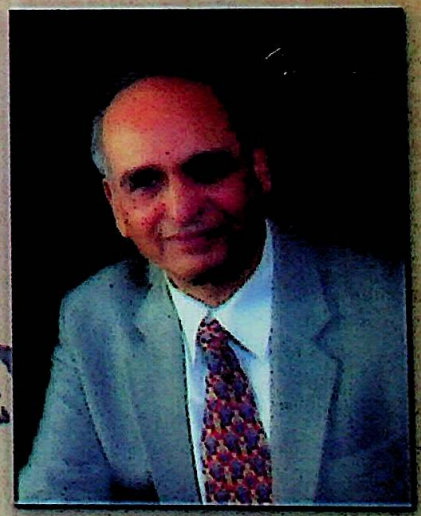
# Heritage of India

## *Dr. Sukhdev Chand Soni Felicitation Volume*



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# Heritage of India

## *Felicitation Volume of*

## *Dr. Sukhdev Chand Soni*

*सम्पादक :*
विद्यामार्तण्ड डॉ. दिलीप वेदालंकार Ph.D.

*उप-सम्पादक :*
उदयवीर वेदालंकार (विराज)
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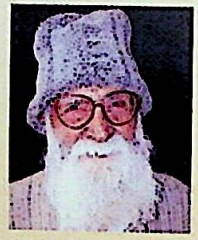

Sh. Udaiveer Vedalankar (Viraj)

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स जातो येन जातेन
याति वंशः समुन्नतिम्

# डॉ० सुखदेव चन्द सोनी को

## सप्रेम

# समर्पित

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# नवजागरण के पुरोधा

## Harbinger of Renaissance

महर्षि दयानन्द सरस्वती

**Maharshi Dayananda Saraswati**

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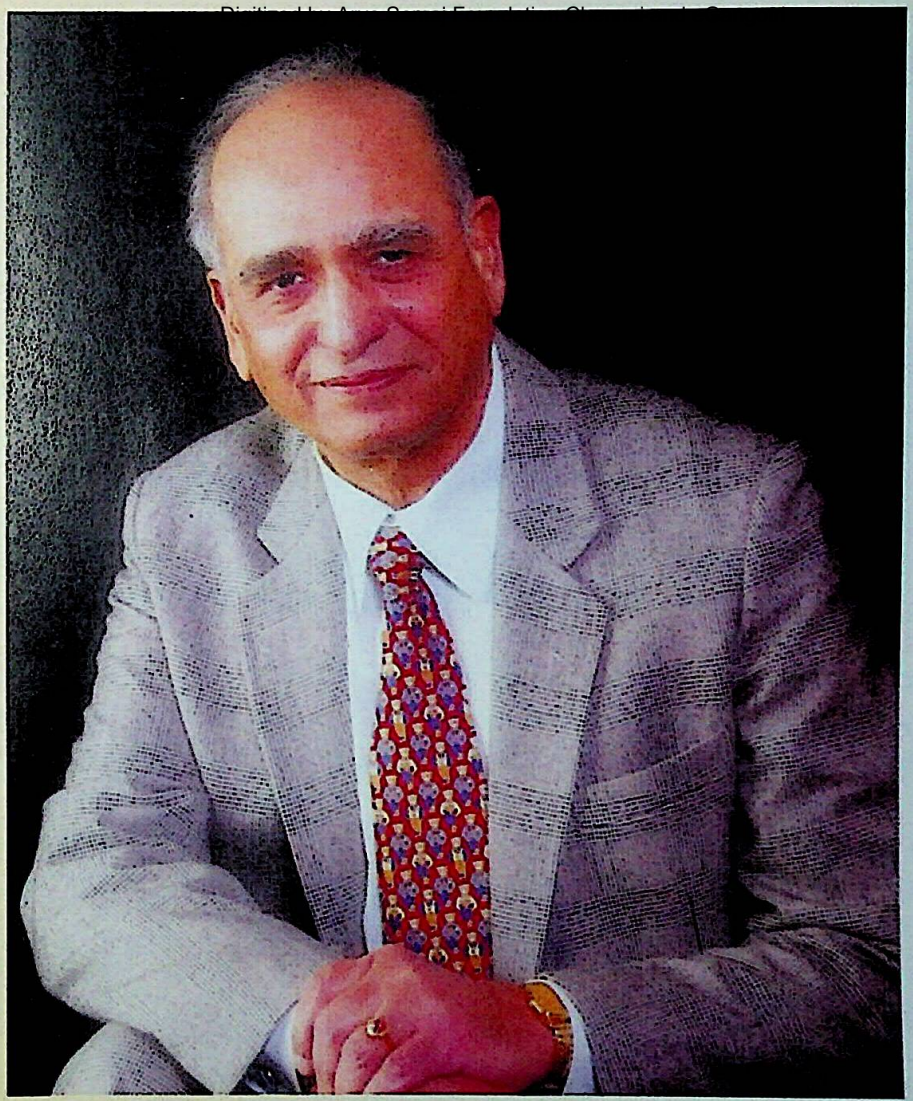

Dr. S.C. Soni

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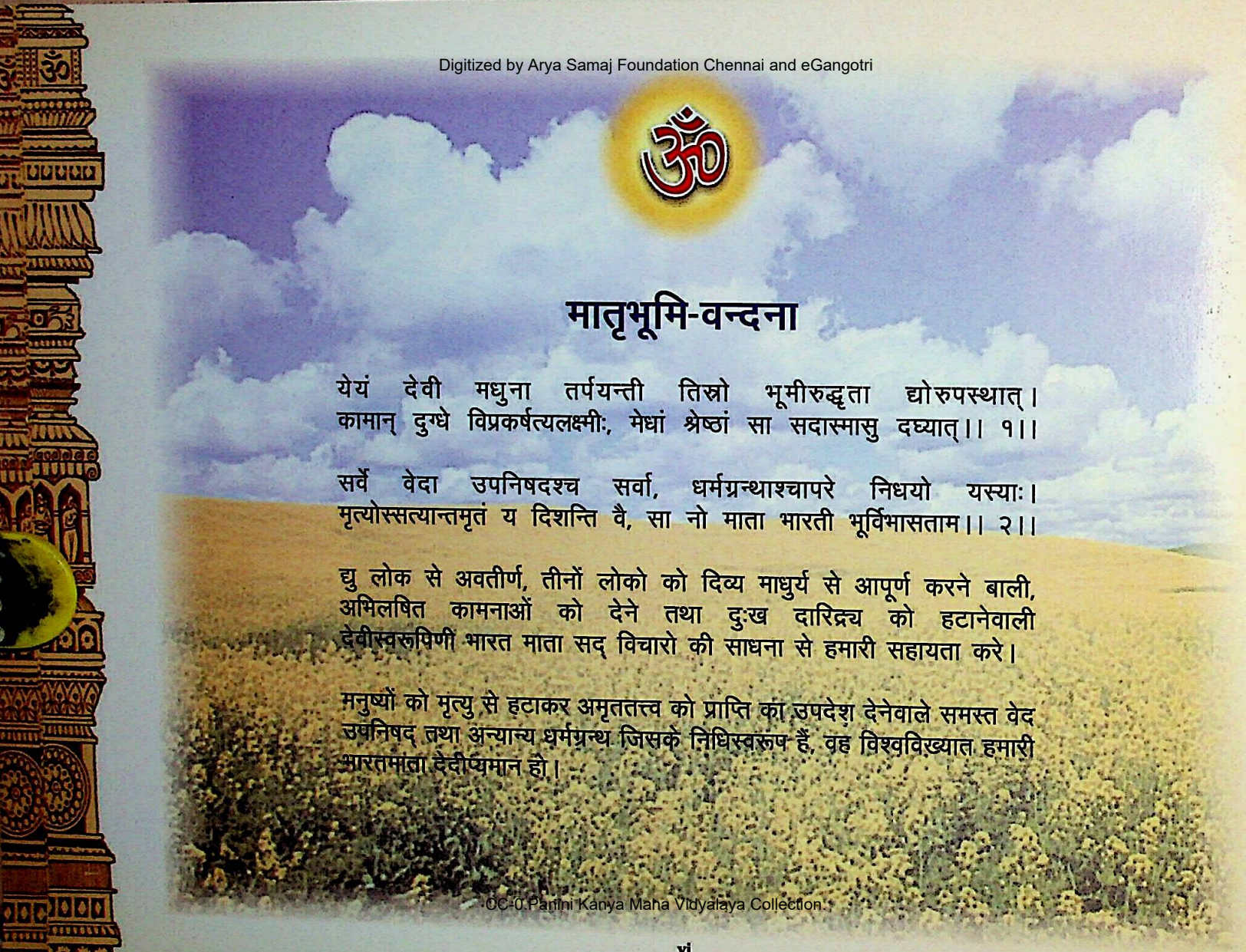

# मातृभूमि-वन्दना

येयं देवी मधुना तर्पयन्ती तिस्रो भूमीरुद्धृता द्योरुपस्थात्।
कामान् दुग्धे विप्रकर्षत्यलक्ष्मीः, मेधां श्रेष्ठां सा सदास्मासु दध्यात्।। १।।

सर्वे वेदा उपनिषदश्च सर्वा, धर्मग्रन्थाश्चापरे निधयो यस्याः।
मृत्योस्सत्यान्तमृतं य दिशन्ति वै, सा नो माता भारती भूर्विभासताम।। २।।

द्यु लोक से अवतीर्ण, तीनों लोको को दिव्य माधुर्य से आपूर्ण करने बाली, अभिलषित कामनाओं को देने तथा दुःख दारिद्र्य को हटानेवाली देवीस्वरूपिणी भारत माता सद् विचारो की साधना से हमारी सहायता करे।

मनुष्यों को मृत्यु से हटाकर अमृततत्त्व को प्राप्ति का उपदेश देनेवाले समस्त वेद उपनिषद् तथा अन्यान्य धर्मग्रन्थ जिसके निधिस्वरूप हैं, वह विश्वविख्यात हमारी भारतमाता देदीप्यमान हो।

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# प्रार्थना

श्रद्धयाग्निः समिध्यते श्रद्धया हूयते हविः।
श्रद्धां भगस्य मूर्धनि वचसा वेदयामसि।।
प्रियं श्रद्धे ददतः प्रियं श्रद्धे दिदासतः।
प्रियं भोजेषु यज्वस्विदं म उदितं कृधि।।
यथा देवा असुरेषु श्रद्धामुग्रेषु चक्रिरे।
एवं भोजेषु यज्वस्वस्माकमुदितं कृधि।।
श्रद्धां देवा यजमाना वायुगोपा उपासते।
श्रद्धां हृदय्य याकूत्या श्रद्धया विन्दते वसु।।
श्रद्धां प्रातर्हवामहे श्रद्धां मध्यदिनं परि।
श्रद्धां सूर्यस्य निम्रुचि श्रद्धे श्रद्धापयेह हे नः।।

ऋग्वेद १०.१५१, १-५

– श्रद्धा से ही अग्निहोत्र की अग्नि प्रदीप्त होती है और श्रद्धा से ही उसमें हवि अर्पित होता है। स्तुति–वाणी द्वारा हम यह बतलाना चाहते हैं कि श्रद्धा ऐश्वर्य के मूर्धास्थान पर बिराजती है।

– हे श्रद्धे ! तू दाता के लिए अभिलषित फलका दान कर, दान देने की इच्छा करने वालों को प्रिय वस्तु प्रदान कर, जो लोग इष्ट भोगों की प्राप्ति कि लिए यज्ञ करते हैं, उनका अभीष्ट पूर्ण कर।

– जैसे देवासुर–संग्राम में देवों ने अपनी विजय पर पूर्ण श्रद्धा रखकर असुरों से संग्राम किया, और वे उग्र असुरो पर सेल्लास विजयी हुए उसी प्रकार हे श्रद्धे ! अपने इष्ट भोगोंकी प्राप्ति के लिए जो लोग श्रद्धा पूर्वक कर्म–यज्ञ करते हैं, उन्हे तू अभीष्ट भोग प्रदान कर।

– वायु द्वारा रक्षित याज्ञिक और देव–सभी आजीवन श्रद्धा देवी की उपासना करते हैं और अपने हार्दिक संकल्प से श्रद्धा की आराधना कर धन,सम्पति और ऐश्वर्य को प्राप्त करते हैं।

– प्रातःकाल–मध्याह्यकाल–सायंकाल हम श्रद्धा देवी का आह्वान करते हैं। हे श्रद्धे ! हमें श्रद्धासम्पन्न बनाओ।

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# जीवन-चक्र

चाहे कुछ हो जीवन का यह चक्र सदा चलता रहता है।
कितने पत्ते झड़ जाते हैं कितने फूल बिखर जाते हैं,
फिर भी नवपल्लव-पुष्पोंसे बन हँसता-खिलता रहता है।। चाहे कुछ..

जितना जल आगे जाता है, उतना ही पीछे आता है,
यों ही सरिता में पानी का स्रोत सदा बहता रहता है।। चाहे कुछ...

जैसा कल था अब वैसा है कल भी होगा अब जैसा है,
सदा पुराना होकर यह जग नित्य नया बनता रहता है।। चाहे कुछ...

कभी चाँदनी कभी अँधेरा कभी रात है कभी सवेरा,
ऊपर-नीचे होकर पहिया आगे को बढ़ता रहता है।।
चाहे कुछ हो जीवन का यह चक्र सदा चलता रहता है। चाहे कुछ...

-बंशीधर विद्यालंकार

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# स्वस्ति-कामना

**भद्रा सन्तु प्रशस्तयो,**
**भद्रा वाचो वाचोविदः,**
**जागृयाम पुरोहिताः,**
**स्वस्ति पन्थामनुचरेम।**

इस अभिनन्दन–ग्रंथ की समस्त प्रशस्तियाँ अभिनन्द्य 'सुखदेवचन्द सोनी' के लिए कल्याणकारी सिद्ध हों। इसका प्रत्येक लेख पाठकों के लिए हित–साधक हो।

पथ–प्रदर्शक कहे जाने वाले सभी लेखक, सम्पादक, आयोजक अपने–अपने कर्त्तव्य के पालन में सदैव जाग्रत–जागरूक बने रहें, और हम सब कल्याण मार्ग के पथिक बनें।

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# Editor's Note

It is a matter of great pleasure and satisfaction for us to present to the discerning readers 'this Felicitation volume compiled to celebrate the auspicious 72nd birthday of Dr. Sukhdev Chand Soni, a renowned pioneer of Aryan Vedic culture in America.

The greatness, excellence and popularity of a person is gauged by the activities, the aims and objects and the achievement of his/her life.

The First half of this volume contains the details of Dr. Soni's action filled life history, the various activities he was engaged in, the greetings and messages received from the large number of friends, fans, grateful acquaintances and well wishers working in various fields in this country as well as abroad all over the world.

In the next section are given a a brief autobiography–*My Story*–penned by Dr. Soni himself and memoirs and reminiscence, greetings and other articles about Dr. Soni's life by close friends and near relations.

Next section, titled '*Dr. Soni Uvaacha*' ('From Dr. Soni's mouth'), contains the articles written by Dr. Soni about his various achievements in his public life, especially in the field of medicine and surgery.

In the latter half of the book are compiled excellent, readable, inspiring, and thought provoking articles of many reputed, learned litterateurs, historians and journalists of the country as well as abroad. These articles are mostly about religious, cultural, vedic, literary, historical, educational and scientific topics. Thus while the first half of the book is scented with fragrance of the garden of Dr. Soni's virtuous life, the second half is full of marvelous beauty of the creepers, sprouting new leaves and flowers of different shapes and colours in the nursery of Indian culture and literature. Hence the title of the volume: Heritage of India.

While presenting the personality and the activities of Dr. Soni, we came across lots of rare and valuable photographs depicting his life and the projects founded and directed by him. In addition to these family photographs, some important photographs of Dr. Soni coming in contact with the highest leaders of America, such as the President, the vice President, Senators etc. in his public life are also published in this book.

It will be appropriate to mention here 'The Dr. Sukhdev Chand Soni Felicitation Committee.' This 'Felicitation Committee' was formed as a result of the sentiments of the family members, well wishers and the friends of Dr. Soni in his public life. Many affectionate and well wishing friends of Dr. Soni have contributed financially for the publication of this book and the celebration function. Without their help, I alone, as organizer and (editor compiler) could do nothing. All of

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them deserve our sincere thanks.

We are grateful to all the learned writers, litterateur, journalists, and the directors of the various institutions who have contributed generously by sending their valuable articles for this large book as well as to all those reputed authors whose articles we have reproduced herein. We found these writings beneficial for public interest, and deserving wide publicity. We feel highly obliged and express our humble gratefulness for their courtesy.

I feel much obliged to my colleague compiler Shri Udaya Vir 'Viraj' Vedalankar, a learned writer, for his valuable assistance in editing and prof reading of this book.

For the beautiful, clean and attractive printing arrangements, our utmost thanks go to Shri Ajay Arya of Govindram Hasanand, a reputed publishing house of Delhi. We are much obliged to him for his friendly assistance in publishing and editing of this book in a very short time frame, quickly, urgently, beautifully, affectionately and vigilantly.

Lastly, a traveler on a tortuous path is likely to stumble and slip, malevolent ones will ridicule, the benevolent will help and flip.

***Dilip Vedalankar***

*Editor*

# सम्पादकीय

अमरीका में आर्य संस्कृति के विख्यात पुरस्कर्ता श्री डॉ. सुखदेव चन्द सोनी की 72 वीं जन्म-जयन्ती के उपलक्ष्य में तैयार किए गए इस अभिनन्दन-ग्रन्थ को सहृदय वाचक समुदाय के समक्ष उपस्थित करते हुए हमें बहुत आनन्द और संतोष हो रहा है।

किसी भी व्यक्ति की महत्ता, श्रेष्ठता और उसकी लोकप्रियता उसके जीवन के कार्यों उद्देश्यों और उपलब्धियों से आंकी जाती है।

इस ग्रन्थ के पूर्वार्ध में डॉ. सुखदेव चन्द जी के कर्मपरायण जीवन और उनकी विविध कार्यप्रवृत्तियों का विशद परिचय दिया है तथा देश-विदेश के विविध क्षेत्रों में सेवा-रत डॉ. सोनी जी के अनेक मित्रों, चाहकों, स्नेहीजनों, और शुभच्छुकों के जो शुभ-कामना-संदेश प्राप्त हुए हैं, उन्हें प्रकाशित किया गया है।

उसके बाद के प्रकरण में सोनी जी द्वारा स्वलिखित अपनी संक्षिप्त जीवन कहानी 'My story' तथा अनेक चाहक मित्रों एवं सनिष्ठ स्वजनों द्वारा सोनी जी के जीवन के विषय में लिखे संस्मरणों तथा श्रद्धांजलि-परक लेखों का संचय है। अगले प्रकरण में सोनी जी ने अपने सार्वजनिक जीवन में विशेष रूप से चिकित्सा क्षेत्र में जो उपलब्धियां अर्जित की हैं, उनके विषय में श्री सोनी जी द्वारा लिखे गए लेखों का संकलन "डॉ. सुखदेवचन्द उवाच" इस शीर्षक से किया गया है।

ग्रन्थ के उत्तरार्ध में देश-विदेश के अनेक लब्धप्रतिष्ठ मनीषियों, साहित्यकारों, इतिहासकारों, विद्वानों और पत्रकारों की स्वाध्याय-योग्य पठनीय और मननीय रचनाओं को प्रस्तुत किया गया है। ये रचनाएं

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अधिकतर धार्मिक, सांस्कृतिक, वैदिक, साहित्यिक, ऐतिहासिक, शैक्षणिक तथा वैज्ञानिक विषयों पर लिखी गई हैं।

ग्रन्थ के पूर्वार्ध में सोनी जी की जीवन-वाटिका का सौरभ महक रहा है तथा उत्तरार्ध में **भारतीय संस्कृति** और साहित्य के उद्यान के नाना प्रकार के और नाना वर्णों के लता-पल्लव-प्रसून अपनी अनुपम शोभा प्रस्तुत कर रहे हैं। इसलिए अभिनन्दन-ग्रन्थ (Felicitation volume) का नाम रखा गया है Heritage of India.

श्री सोनी जी के व्यक्तित्व एवं कृतित्व को प्रस्तुत करते हुए उनके जीवन के विषय में तथा उन द्वारा स्थापित एवं संचालित विविध प्रवृत्तियों के अनेक दुर्लभ और मूल्यवान चित्र (Photos) हमें प्राप्त हुए हैं। इनमें पारिवारिक चित्रों के अतिरिक्त सोनी जी के सार्वजनिक जीवन में अमरीका के राष्ट्रपति, उपराष्ट्रपति, गवर्नर, सेनेटर आदि अनेक सर्वोच्च नेताओं के साथ सम्पर्क प्रदर्शित करते हुए मूल्यवान चित्र भी प्रकाशित किए हैं।

यहाँ पर "डॉ. सुखदेवचन्द सोनी अभिनन्दन समिति" का उल्लेख करना आवश्यक प्रतीत होता है। श्री सोनी जी के स्वजनों, शुभेच्छुकों एवं सार्वजनिक क्षेत्र के मित्रों की भावना का परिणाम यह 'अभिनन्दन समिति' है। सोनी जी के कई स्नेही और शुभेच्छुक जनों ने इस ग्रंथ के प्रकाशन के लिए एवं भव्य सत्कार समारम्भ निमित्त आर्थिक सहायता प्रदान की है। उनके सहयोग के बगैर अकेला संयोजक और सम्पादक (मैं) कुछ भी नहीं कर सकता था। वे सब धन्यवाद के पात्र हैं।

इस विशाल ग्रन्थ के निर्माण में जिन विद्वानों, साहित्यकारों, सुलेखकों और विविध संस्थाओं के संचालकों ने अपनी विद्वत्ताभरी रचनाएं प्रदान कर हमें जो अपना भावना पूर्ण सहयोग दिया है, उन सबके प्रति तथा जिन विद्वानों की रचनाएं जनहितकारी तथा प्रचारोपयोगी समझकर हमने सौजन्यतापूर्वक पुनः प्रकाशित की हैं, उनके प्रति हम अतिशय नम्र भाव से कृतज्ञता और आभार की भावना व्यक्त करते हैं।

मेरे सहयोगी-सम्पादक लब्धप्रतिष्ठ विद्वान आदरणीय श्री उदयवीर वेदालंकार ने इस ग्रन्थ के सम्पादन एंव प्रूफरीडिंग में जो मूल्यवान सहयोग दिया है, तदर्थ उनका मैं विशेष आभारी हूँ।

अभिनन्दन-ग्रन्थ की सुन्दर, सुघड़ और स्वच्छ मुद्रण-व्यवस्था के लिए सर्वाधिक धन्यवाद के पात्र गोविन्दराम हासानन्द प्रकाशन, दिल्ली के श्री अजय आर्य हैं। अत्यन्त अल्प समय-मर्यादा में उन्होंने जिस शीघ्रता, तत्परता, चारुता, स्नेहभावना और चौकसाई से ग्रन्थ-प्रकाशन में एवं सम्पादन में अपना आत्मीयतापूर्ण सहयोग प्रदान किया है, तदर्थ हम उनके अत्यन्त आभारी हैं। अन्त में,

**गच्छतः स्खलनं क्वापि भवत्येव प्रमादतः।**

**हसन्ति दुर्जनास्तत्र समादधति सज्जनाः॥**

*दिलीप वेदालंकार*
*-संपादक*

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# *American National Anthem*

## THE STAR-SPANGLED BANNER

Oh say, can you see
By the dawn's early light,
What so proudly we hailed
At the twilight's last gleaming ?
Whose board stripes and bright stars,
Through the perilous fight,
O'er the ramparts we watched,
Were so gallantly streaming ?
And the rockets red glare,
The bombs bursting in air,
Gave proof through the night,
That our flag was still there.
Oh, say does that star-spangled
Banner yet wave,
O'er the land of the free,
And the home of the brave ?

**- Francis Scott Key**

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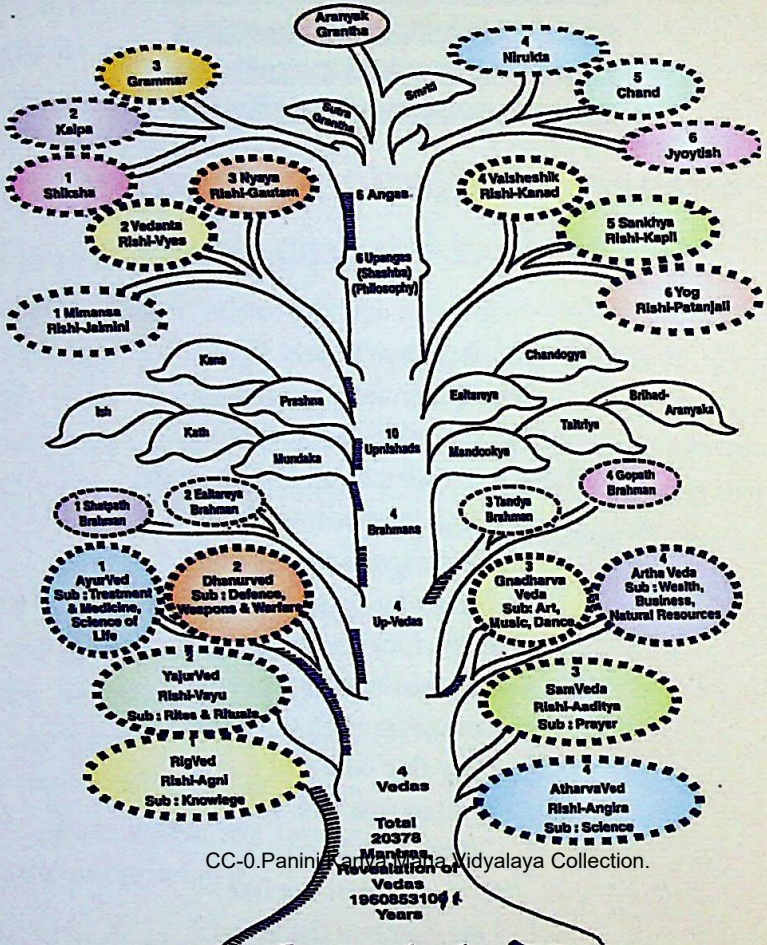
# TREE OF VEDIC LITERATURE

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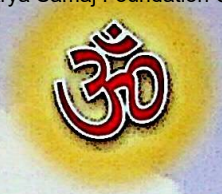

# चरैवेति.....चरैवेति

आस्तेभग आसीनस्य, ऊर्ध्वस्तिष्ठति तिष्ठतः।
शेते निपद्यमानस्य, चराति चरतो भगः।।
चरैवेति, चरैवेति।

कलिः शयानो भवति, संजिहानस्तु द्वापरः।
उत्तिष्ठँस्त्रेता भवति, कृतं संपद्यते चरन्।
चरैवेति, चरैवेति।

चरन् वै मधु विन्दति, चरन् स्वादुमुदुम्बरम्।
सूर्यस्य पश्य श्रेमाणं, यो तन्द्रयते चरन्।।
चरैवेति, चरैवेति।

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# वैदिक राष्ट्र

ओम् आ ब्रह्मन् ब्राह्मणो ब्रह्मवर्चसी जायतामा राष्ट्रे राजन्युः शूरऽइषव्योऽतिव्याधी महारथो जायतां दोग्ध्री धेनुर्वोढानड्वानाशुः सप्तिः पुरन्धिर्योषा जिष्णू रथेष्ठाः सभेयो युवास्य यजमानस्य वीरो जायतां निकामे निकामे नः पर्जन्यो वर्षतु फलवत्यो नऽओषधयः पच्यन्तां योगक्षेमो नः कल्पताम् ॥

—यजुः० २२।२२

**Om ā brahman brāhmaṇo brahmavarcasī jāyatām, ārāṣhṭre rājanyaḥ śūra' iṣhavyo'ti vyādhī mahāratho jāyatām dogdhrī dhenurvoḍhānaḍvānāśhuḥ saptiḥ purandhir yoṣā jiṣṇū ratheṣthāḥ sabheyo yuvāsya yajamānasya vīro jāyatām, nikāme nikāme naḥ parjanyo varṣatu phalavatyo na' oṣhadhayaḥ pacyantām yogakṣhemo naḥ kalpatām.**

Yajurveda 22.22

## NATIONAL PROSPERITY

O, Brahman ! (Supreme Being) May there be born in our country (empire) Brahmanas-posscessing the lustre of spiritual knowledge;

May there be born Rajanyas- capable of ruling the people, skilled in military enterprise, heroic in spirit, expert in the use of military weapons and excellent marksmen and mighty worriors who can vanquish the enemy;

May there be cows giving plentiful milk, oxen, carrier of heavy load and horse with swift speed; May there be women at home with husband and children; May the sons if this worshiper be horoic youths, fit to shine in assemblies all-conquering possessors of war-chariots;

May the clouds shower rain on the required occasions, may our fruit bearing trees bear ripe fruits in abundance and may the power of acquisition and preservation of property ever remain in us.

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(Yag. 22.22)

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आ नो भद्राः क्रतवो यन्तु विश्वतः।

# शुभकामनाएँ
# Tributes

## खण्ड I

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उप-राष्ट्रपति, भारत सरकार
Vice-President of India

## संदेश

मुझे प्रसन्नता है कि इस अवसर पर संयुक्त राज्य अमेरिका में प्रवास कर रहे डॉ० सुखदेव चन्द सोनी को सम्मानित किया जा रहा है, जो विदेशों में भारतीय संस्कृति के उन्नयन एवं समाज सेवा का कार्य कर रहे हैं। मुझे आशा है कि इस सम्मान से सभी प्रवासी भारतीयों को अपनी मातृभूमि से जुड़े रह कर उनकी समृद्धिशाली सांस्कृतिक एवं आध्यात्मिक विरासत को आत्मसात् कर उसका अनुसरण करने की प्रेरणा मिलेगी। मुझे आशा है कि स्मारिका में महर्षि दयानन्द सरस्वती के जीवन आदर्शों से संबंधित प्रामाणिक सामग्री का समावेश किया जायेगा, जिससे नई पीढ़ी को प्रेरणा मिलेगी।

नई दिल्ली
11 फरवरी 2006

भैरोंसिंह शेखावत

B.P. Thomas
Tel. : 23034883
Fax : 23793433

वरिष्ठ प्रधान निजी सचिव
विपक्षी नेता
राज्य सभा
नई दिल्ली - 110001
Senior Principal Private Secretary to
Leader of opposition
Rajya Sabha
New Delhi-11001

No. 3675/S-PPS/LOP/RS/05 December 14, 2005

Dear Shri Dilip Vedalankarji,

I am desired to acknowledge receipt of your letter of December 3, 2005 addressed to Shri Jaswant Singh, Leader of Opposition, Rajya Sabha.

Shri Jaswant Singh sends his good wishes to Dr. Sukhdev Chand Soni on completion of 71 years.

Yours sincerely,

(B.P. Thomas)

Shri Dilip Vedalankar,
Convener
Dr. Sukhdev Chand Soni Felicitation Celebration,
1807 Contental Ave # 104,
Naperville, Il. 60563,
USA.

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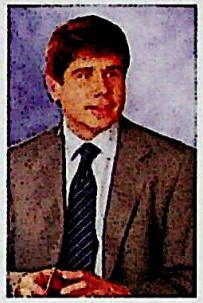
# OFFICE OF THE GOVERNOR

JRTC, 100 WEST RANDOLPH, SUITE 16
CHICAGO, ILLINOIS 60601

**ROD R. BLAGOJEVICH**
GOVERNOR



April 15, 2006

Dr. Sukhdev Chand Soni
1807 Continental Avenue # 104
Naperville, Illinois 60563

Dear Dr. Soni,

As Governor of the State of Illinois, I am pleased to congratulate you on all your medical, social, and religious contributions to Illinois.

This event serves as a wonderful opportunity to honor you for your unwavering devotion and services to Illinois. Your dedication has undoubtedly improved the quality of life for countless individuals, and you have provided a source of inspiration and support to the Asian-Indian community. I Join in commending you for all the great work you have done over the years. The people of this state are truly fortunate for your commitment to their well-being.

On behalf of the citizens of Illinois, I offer my best wishes for an enjoyable and memorable occasion; and for continued health, happiness, and success in the years to come.

Sincerely,

Rod R. Blagojevich

# OFFICE OF THE SECRETARY OF STATE

JESSE WHITE • Secretary of State

February 6, 2006

Dr. Sukhdev Chand Soni Felicitation Celebration
1807 Continental Avenue - #104
Naperville, Illinois 60563

Dear Friends:

As Illinois Secretary of State, I offer my sincere congratulations to Dr. S.C. Soni and all who will partake to honor and commemorate his noteworthy medical, social and religious contributions to the Asian – Indian community and to the State of Illinois.

As the esteemed honoree, I applaud and commend Dr. Soni for his praiseworthy actions and involvement in numerous civic and philanthropic activities. He has demonstrated that individuals can approach difficult situations with a positive attitude and promote compassion for and actions on behalf of others. He has contributed to the fabric of our community and served as a catalyst for progress in reflecting beliefs of uncompromising integrity and respect for people through significant humanitarian accomplishments.

Once again, best wishes for an inspiring and memorable ceremony and dinner.

Sincerely,

Jesse White
Secretary of State

James R. Thompson Center
(312) 814-2260

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OFFICE OF THE MAYOR
CITY OF CHICAGO
APRIL 15, 2006

RICHARD M. DALEY
MAYOR

## GREETINGS

As Mayor and on behalf of the City of Chicago, It is my pleasure to welcome everyone gathered for tonight's event in honor of Dr. Sukhdev Chand Soni.

Dr. Soni is being recognized this evening for his professional excellence and generous support of the community. Through his service in the United States Army and leadership and involvement in various organizations, Dr. Soni has helped make our city a better place to live, work and raise families. I join with you this evening in acknowledging his many contributions and accomplishment.

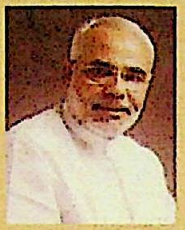
May you all have an enjoyable and memorable event.

Sincerely

Richard M Daley

Mayor

cm/spm/29122005



**Snehi Shree Dilipbhai,**

Namaskar.

I am thankful to you for the letter informing about the felicitation of **Dr. Sukhdev Chand Soni.**

Persons like Dr. Soni are real symbols of our culture and heritage and through their selfless and dedicated services, they have always kept the flag of our nation high.

I convey my warmest wishes to Dr. Soni and hope that he lives a long and healthy life...

**(Narendra Modi)**

To,
**Shree Dilip Vedalankar,**
*Convener,*
*Dr. Sukhdev Chand Soni Felicitation Celebration.*
1807, Continental,
Ave # 104, Naperville,
IL 60563. USA.

**Narendra Modi**
*Chief Minister, Gujarat State*

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Jan Schakowsky
9th District
Illinois

Member of Congress
Washington, D.C.
202-225-2111

April 15, 2006

Dr. Sukhdev Chand Soni Felicitation Committee
1807 Continental Avenue #104
Naperville, Illinois 60563

Dear Friends,

It is my honor to pay tribute to Dr. Sukhdev Chand Soni as we celebrate his outstanding contributions to humanity. Throughout his life Dr. Soni has dedicated his energies and remarkable abilities to making our world, our country, and our community better places to live in.

As a Lieutenant Colonel in the United States Army, Dr. Soni's courage embodied the determination and spirit of America. As a medical practitioner, Dr. Soni has established a legacy of service that will long be remembered. He is a recognized leader in cancer treatment and has helped oversee the implementation of several cancer treatment centers.

Dr. Soni is a luminary in the Indian community and his efforts have helped draw residents closer together as we grow more diverse. His leadership and vision have been instrumental to the success of several Hindu associations and societies, including the India Development Relief Fund and the Hindu Heritage Fund.

Dr. Soni is a true inspiration, an outstanding health professional, and a wonderful human being. On behalf of the community to which he has given so much, I offer Dr. Soni my heartiest congratulations and best wishes for his continued excellence.

Sincerely,

Jan Schakowsky
Member of Congress

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**THE BHARAT SEVASHRAM SANGHA OF NORTH AMERICA**
(A Registered Not-for-Profit, Socio-cultural, Educational, Spiritual & Philanthropic Organization)
Founder: Acharya Sreemat Swami Pranavanandaji Maharaj F.I.D. Tax-exempt: 36-3867090
31W107 Rohrssen Rd., Elgin, IL 60120. U.S.A. Tel: (847) 760-6059
International Head Office: 211 R.B. Ave., Cal: 700019. India. Tel: 440-5178

Dr. Dilip Vedalankar
1807 Continental Ave # 104
Naperville, IL 60563

December 5, 2005

Dear friends and well-wishers of Dr. Soni:

I am proud to have received an invitation to share some notes regarding Dr. Soni. It is a great pleasure to extend my heartfelt food wishes for him during this celebration.

The objective of Bharat Sevashram Sangha include the promotion of the spiritual, moral, and cultural heritage of India, as well as the humanitarian and philanthropic services to the community, and creating brotherhood and promoting tolerance between all races, creeds, and cultures. Those of you who know Dr. Soni that he not only shares these values, but through his vision, leadership, and action, helps to bring these goals to fruition.

When the Sangha has a need, Dr. Soni has been gracious and enthusiastic in providing the support. In fact he has served an immeasurable number of people and organizations with the same unswerving devotion.

However, these accounts you can read en masse in this souvenir. I would like to highlight a point that is often overlooked. The Bharat Sevashram Sangha is primarily a brotherhood of monks and other who have devoted their lives to the service of others. Therefore, we provide only a limited example for householders with families and careers. However, the devotion of community leaders such as Dr. Soni services as an inspiration for society and specifically to householders, showing that it is possible to balance the service of family, career and community and to set standards of excellence in each.

I pray to Almighty God for his long life and pray that he may continue to serve mankind and to uplift our society.

With sincere thanks, regards, and love,

Swami Purnatmananda

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# Dr. S.C. Soni's Felicitation

It is impossible to do justice to Sukhdev Soni Ji by encapsulating the accomplishments of such a rich life in a few words. But since that it is my assignment, I must comply with the directions given to me, and I am honored to do so.

For a very long time I have admired Dr. Soni's achievements, first in Burma (Myanmar) and then in his adoptive land, the United States. It is rare that one person can embody Soni Ji's qualities. As an inspiring leader and friend, he is caring and magnanimous. He is steadfast and resolute, compromising on principles and yet with a most flexible and accommodating nature. The community and friends, Hindu interests and the interests of India and the United States take priority over his own interests. Time and again, he has tended to others' needs rather than his own. Both Sukhdev Ji and his lifelong partner and wife, Saroj Ji, are indeed role models for all of us, as they live an exemplary life -- with dignity, grace, modesty and humility.

As an internationally renowned radiation oncologist, Dr. Soni's professional distinctions, honors and awards are too numerous to mention. As an example of his selfless service, he has made enormous contributions to society by opening several free cancer treatment centers in Illinois, Kentucky, New Mexico and Ohio.

Dr. Soni's service to Hindu organizations is unparalleled. To illustrate, in Chicagoland, almost all Hindu organizations have felt his indelible imprint, as he has established, supported and/or nurtured Arya Samaj, Hari Om Mandir, Lemont Temple, Gayatri Pariwar, Vipasana Meditation Center, Bharat Sevashram Sangh, Hindu Heritage Foundation, Ekal Foundation, IDRF and Sewa International USA and many more. Similarly, many nongovernmental organizations such as Friends of India Society International, East West University and Hindu Student Council owe Dr. Soni for his guidance and support. Dr. Soni has provided financial assistance for many underprivileged students and aspiring youth from Burma and India, as well as many Indian families, mostly from Burma, coming to the United States.

As President of the Hindu Swayam Sevak Sangh for the Midwest Region, Dr. Soni has motivated a large network of volunteers. He has provided tremendous leadership to promote Hindu values through Balgokulam and youth camps because he is so personable and so engaging that those who come in contact with him cannot help but be inspired.

On this most auspicious occasion, I salute Soni Ji for his ideal life and for being a constant source of inspiration to all of us. May he, Saroj Ji and their family be blessed with long, healthy and happy lives.

**- Ved Nanda**

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**Shrinarayan Chandak**
**Vice President, HSS - Midwest Region.**

Dr. Soni Ji

I had the pleasure of knowing Dr. Sukhdev ji Soni and Saroj ji since 1975. We used to worship together at the Hindu Society one of the first Hindu congregations of Chicagoland. We were meeting at the Oak Park, village hall. I vividly recall a fund raising drive when close to $68000 were pledged by those in attendance and Soni and Dr Sinha both pledged $10000 each. We were all pleasantly wonderstruck by their generosity and desire to serve the community by giving.

During the last thirty years of Chicagoland history of the Indian community, it would be hard to imagine any fund raising activity Soniji did not support. He has a lion's heart to give. He is a visionary. He has worked tirelessly to promote unity and harmony amongst the Hindu community and the Indian community. He has the acumen to work with diverse groups. This is evident from his active involvement with East West University, Arya Samaj, Hindu Temples and Hindu Swayam Sewak Sangh. He has played key roles in American politics, education, youth and religious causes. He is known to have literally led hundreds of qualified persons who would serve such causes.

He has played a global role in promoting Meditation including Vipasyana, Arya Samaj and Hindu Education. He has been the President of the Hindu Swayam Sewak Sangh for the Midwest region. In that role, he has helped build a huge network of volunteers. He inspired the volunteers to propagate education of Hindu values through Balgokulam, Youth camps and the Hindu Students Councils at the University levels. Dr. Bharat Barai and Soniji were the key founders of the Hindu Heritage Foundation in Chicagoland, which focuses on education.

Soni ji has been a constant guide to several NGOs including Little India Foundation, IDRF, Sewa International USA, Ekal Foundation and Friends of India Society International (FISI). In spite of his demanding professional responsibilities he would avail himself humbly and lovingly.

There is so much that could be written about Soni ji's contribution as a giver, leader and mentor. So many of us have been inspired by him and by simply watching him do great things. In a personal capacity both Asha and I look upon him as a great mentor. It is a honor to felicitate him by recalling just a few of his great qualities and contribution. The thoughts and sentiments expressed here are equally representative of all the volunteers of HSS and other organizations inspired by Soniji.

A well-kept secret of Soniji's success is Sarojji. Sarojji is always standing by him in thick and thin like an eternal pillar. She herself is deeply committed to serving generously. They are like two in one make a truly role model couple. May the Good Lord bless Sarojji and Soniji and their family with good health, peace and happiness. May we continue to receive their guidance.

**Shrinarayan Chandak**
Bloomington, IL
Vice President, HSS - Midwest Region

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455 NORTH CITYFRONT PLAZA DRIVE, #850
CHICAGO, ILLINOIS 606011
TEL : 312-595-0412

November21, 2005

CONSUL GENERAL
OF INDIA

## Message

*I am very pleased to learn that on the occasion of his completion of 71 years of highly successful life, the friends and well-wishers of Dr. Sukhdev Chand Soni, have decided to organize a grand felicitation in his honor in February 2006. Born in 1934 in Prome, Myanmar, Dr. Soni is a highly reputed and a leading socio-religious worker in the United States of America. He is the President of Arya Samaj of Chicagoland that was formally established in 1987 and has grown in leaps and bounds since then. Dr. Soni had led the way for this growth along with the active support from members and supporters. The continuous inspiration of Dr. Soni in the publication of Arya Samaj's Speical Souvenir "Vedic Jyoti" is really commendable as the publication paves the way to acquaint younger generation living outside India with rich contents and highly inspirational teachings of the Vedas, Hindu Dharma and the glorious history and heritage of India and trace their genuine roots in the past that helps one to lead a smooth and peaceful life.*

*I wish Dr. Soni all success in his future endeavors.*

*(Arun Kumar)*

## Bhishma K. Agnihotri

Former Ambassador-at Lagre for India
former Ambassador / Special Advisor to United Nations

Dr. Dilip Vedalankar
1807 Continental Ave # 104
Naperville, IL 60563

November 28, 2005

Dear Dr. Vedalankar,

It is an honour to reflect on the greatness of my friend, and everyone's friend, Dr. Sukhdev Chand Soni. I have known Dr. Soni for a long time and I have always found him to be smiling, pleasant and eager to help everybody and every cause. His contribution to the Arya Samaj and the other social organizations has been legendary. He does not know how to say no. By providing financial, emotional and spiritual support through life of service, he has uplifted the lives of all individuals he has come in contact with. I wish his well. May God give him health and long life, for his sake, as well as that of others needing his help.

With regards

Yours sincerely

B K Agnihotri

Bhiskma K.

Agnihotri

18110 North Mission Hills, Country Club of Louisiana
Baton Rouge, Louisiana 70810
bkagnihotri@hotmail.com
225-752-0458 (R) 225-752-5240 (F)

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## Acharya S. N. Goenka

**Principal Teacher, Worldwide Vipassana Organizations**

Dear Dr. Vendalankar,

I am very happy to know that friends of Dr, Sukhdev Soni have decided to organize Dr. Soni Felicitation Celebration. I have known Dr. Sukhdev Soni for five decades. Dr. Soni is the son-in-low of late Dr. Om Prakash who was a close friend and like an elder brother to me. We worked together in many social organizations. This association continued when Dr. Om Prakash became a Vipassana teacher and started serving for spread of Vipassana. I have known his daughter Saroj since her school days. When Saroj married Dr. Soni, he became like a son-in-law to me. This close personal relation has revealed to me many aspects of Dr. Soni's personality over the decades. It has been a great joy and tireless efforts in the betterment of society. Dr. Soni is an institution. For so many people, especially for so many Indians in India and aboard, his help has brought great succort. He is a true friend of people in need. He has also been the guiding force behind many social organizations. I have seen invaluable support in the spread of Vipassana in the early days when the days when the Vipassana was a small sapling that needed a lot of care. He was instrumental in organizing the earliest course of Vipassana meditation in the United States. During those days, I used to give live instructions and discourses. But for Vipassana to reach more people, more courses were needed. Though there were competent Vipassana meditators who had the ability to guide students on course, they lacked the ability to give instructions and discourses in a consistent way. At that time while I was in U.K., a French meditator proposed to record on video my discourses during the ten-day course. Since video recording was prohibitively expensive at that time, I suggested that we try audio recording first. Dr. Soni was also present in that meeting. He immediately requested the French meditator to go ahead with video recording and volunteered to donate all the expenses for it. Thus my discourse were recorded on video for the first time. Such video recording played a major role in the spread of Vipassana throughout the world. From those early times till the recent establishment of a Vipassana near Chicago Dr. Soni has been unstinting in his support for Vipassana.

This is typical of Dr. Soni. I have seen that throughout his life, he is always eager to help in a worthy cause. Dr. Soni has the qualities of a good friend enumerated by Bodhisattva. Having helped others, he is helped, having served others, he receives service, not having failed his friends, he does not fail in his multifarious professional and social responsibilities, being royal to his friends, he hailed as a leader of men and shines brightly in all assemblies, and having honored others, he has received honor.

I wish Dr. Soni a very long and healthy life to continue to grow on the path of Saddharma and to continue to help others.

Yours in Dharma

**S.N.Goenka**

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दूरभाष-01899-222871

ओ३म् भूर्भुवः स्वः । तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि । धियो यो नः प्रचोदयात् ॥

# दयानन्द मठ चम्बा-176310(हि0प्र0)

प्रबंधक
आचार्य महावीर सिंह
एम0 ए0 आयुर्वेद रत्न

अध्यक्ष
स्वामी सुमेधानन्द
दिनांक- 19/12/2005

मठ द्वारा संचालित संस्थाएं

1) दयानन्द संस्कृत महाविद्यालय

2) महर्षि दयानन्द आदर्श विद्यालय (छठी से दसवीं तक)

3) महर्षि दयानन्द धर्मार्थ नेत्र चिकित्सालय

4) महर्षि दयानन्द प्राकृतिक चिकित्सा केन्द्र

5) दयानन्द आयुर्वेदिक फार्मेसी

6) Chamba Power Point Zym (महर्षि दयानन्द आदर्श व्यायामशाला)

## शुभकामना सन्देश

वेदों के मर्मज्ञ विद्वान आदरणीय श्री डा0 दिलीप जी वेदालंकार,

सादर नमस्ते । आपके 27 नवम्बर 2005 के पत्र से विदित हुआ कि अमेरिका स्थित श्री डा0 सुखदेव चन्द जी सोनी जी के मित्र व प्रशंसक मिलकर उनका भव्य अभिनन्दन करने जा रहे हैं आपने मुझे लिखा है कि मैं इस अवसर पर शुभकामना संदेश भेजूं । अतः आज्ञा का पालन कर रहा हूं ।

आज दुनिया के किसी भी कोनें में रहने वाला आर्यसमाज का सदस्य स्वनामधन्य श्री डा0 सुखदेव चन्द जी सोनी के नाम से अपरिचित हो, यह संभव नहीं लगता । गुण गुणी को प्रकाशित कर ही देते हैं ।

71 वर्षीय श्री डा0 सोनी नें अमेरिका की आर्मी में लेफ्टिनेन्ट कर्नल की पोस्ट को सुशोभित किया । आपनें कैन्सर के इलाज में विशेषज्ञता प्राप्त की । जिससे उन्हें अपूर्व यश मिला । उनकी सेवा एवं कर्त्तव्य के प्रति समर्पण की भावना अद्वितीय रही है । श्री डा0 सोनी व्यक्ति नहीं अपितु स्वयं एक संस्था है । उदारता एवं सहृदयता उनमें कूट कूट कर भरी है । अनेंक सामाजिक संस्थाओं से जुडे होनें के कारण उन सभी को आर्थिक सहयोग प्रदान करना आपकी बहुत बडी विशेषता है। अमेरिका में कैन्सर की चिकित्सा में आपके महत्वपूर्ण योगदान को लोग चिरकाल पर्यन्त याद रखेंगें ।

मैनें यद्यपि श्री डा0 सुखदेव चन्द सोनी को स्वयं नहीं देखा है किन्तु उनके कार्यों के सम्बन्ध में पत्र पत्रिकाओं के माध्यम से जानकारी मिलती रहती है । श्री डा0 साहब के दीर्घ एवं यशस्वी जीवन की कामना करता हूं । मंगलमय प्रभु उन्हें असीम सुख सौभाग्य यश कीर्ति प्रदान करें । यही प्रार्थना है ।

भवदीय
स्वामी सुमेधानन्द
अध्यक्ष
दयानन्द मठ चम्बा हि0प्र0
एवं अध्यक्ष
अखिल भारतीय वैदिक यतिमण्डल
एवं अध्यक्ष
आर्य प्रतिनिधि सभा हि0प्र0

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ओ३म
OM

प्रो० स्वतंत्र कुमार
कुलपति
Prof. Swatantra Kumar
Vice-Chancellor

गुरुकुल कांगड़ी विश्वविद्यालय
हरिद्वार–249-404 (भारत)
Gurukula Kangri Vishwavidyalaya
Hardwar-249404 (India)

क्रमांक/Fef.No. .....
दिनांक/Date .....

## शुभकामना-सन्देश

मैं हार्दिक प्रसन्नता एवं गर्व का अनुभव कर रहा हूं कि आर्यावर्त देश से दूर अमेरिका, यूरोपादि देशों में उत्साही एवं जीवट के धनी भरतवंशी लोग भारतीय संस्कृति, सभ्यता, भाषा और वैदिक मूल्यों का निस्पृह भावना से पालन करने तथा प्रचार प्रसार में लगे हैं, उसी कड़ी में गुरुकुल कांगडी विश्वविद्यालय, हरिद्वार की कुलभूमि के यशस्वी कुलपुत्र स्नातक श्री सुखदेव सोनी द्वारा सम्पादित **"वैदिक ज्योति"** नामक पत्रिका का अवाधगत्या प्रकाशन किया जा रहा है। निसन्देह यह पत्रिका वेद, शास्त्रों ऋषियों, मुनियों का सन्देश पहुंचाने एवं **"वसुधैव कुटुम्बकम"** के आदर्श को प्रस्तुत करने में एक सशक्त माध्यम तथा दूत है।

मुझे यह भी आत्मिक सन्तोष है कि ऋषियों की भरतवंशी सन्ततियां जिस देश की भूमि का अन्न जल ग्रहण करती हैं, वे कृतज्ञता पूर्वक, समर्पण व आत्मीय भाव से उस देश के सर्वांगीण उत्कर्ष में अपना तन–मन व धन लगाने में गौरव तथा धर्म समझती हैं। इन्होंने अपनी प्रतिभा, कार्यकुशलता, ईमानदारी, मानवता तथा कृतज्ञता से बुलन्दियों को स्पर्श किया है तथा हर क्षेत्र में परचम फहराये हैं। इनकी इस पहचान ने भारतीय संस्कृति तथा भारत की प्रतिष्ठा को मूर्धन्य बनाया है।

वेद की शब्दावली में **"कृण्वन्तो विश्वमार्यम्"** अर्थात समस्त विश्व को आर्य श्रेष्ठ बनाते रहो, इस पवित्र सन्देश से अनुप्राणित सभी भारतवंशी पूर्ण निष्ठा के साथ अपने मिशन में व्याप्त हैं, इनकी सफलता के लिए मैं इन्हें साधुवाद तथा शुभकामनाएं प्रेषित करता हूं।

(प्रो० स्वतंत्र कुमार)

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स्थापित १९०८
रजिस्टर्ड १९१४

॥ ओ३म् ॥

Email : vedjyoti@nda.vsnl.net.in
तार : सार्वदेशिक (Sarvadeshik)
फोन : २३५५७३९७, २३५५०८५५
फैक्स : २३५५०८७७

# सार्वदेशिक आर्य प्रतिनिधि सभा
## SARVADESHIK ARYA PRATINIDHI SABHA
(International Aryan League)

महर्षि दयानन्द भवन, ३/५, रामलीला मैदान, नई दिल्ली ११०००२

कैप्टन देवरत्न आर्य
प्रधान

पत्रांक.....

दिनांक 15-12-05

आदरणीय डॉ. दिलीपजी

सादरनमस्ते।

आशा है आप सरिवार आनन्द में होंगे। आपका पत्र आदरणीय डॉ० सुखदेवजी सोनी के अभिनन्दन समारोह के सदंर्भ में प्राप्त हुआ। बड़ी प्रसन्नता हुई कि आप इस महान विभूति का अभिनन्दन करने जा रहे हैं। इससे भी ज्यादा प्रसन्नता हुई कि इस महान समारोह के आप जैसे विद्वान मनीषी संयोजक का कार्य कर रहे हैं। वह समारोह डॉ० सोनी की महानता के अनुरूप ही महान और सफल होगा इसमें कोई संदेह नही है। जब अमेरिका में था तब विभिन्न हिन्दू संस्थाओं एवं आर्य समाजों में गया। कुछ हिन्दु संस्थाओं में तो मुझे डॉ० सोनी जी के साथ जाने का भी सौभाग्य प्राप्त हुआ। मुझे बड़ा आश्चर्य हुआ जब मैनें देखा कि डॉ० सोनी जी का सम्मान केवल आर्य समाज में नहीं परन्तु विभिन्न हिन्दू संस्थाओं में भी अत्यधिक है। वहाँ के लोग जिस आदर व सम्मान से डॉ० सोनी जी को देखते हैं वह आर्य समाज के लिए गौरव की बात है। वे अमेरिका में आर्य समाज के अनेक हिन्दू संस्थाओं के स्तम्भ के रूप में जाने जाते हैं।

बर्मा से आकर जिस प्रकार उन्होंने अपने अथक परिश्रम से अमेरिका मे यश अर्जित किया है वह सदा हमारे लिए प्रेरणा बना रहेगा। मेरा पहला परिचय नजदीक से उनसे तब हुआ जब वे भारत में मुम्बई में होने वाले आर्य सम्मेलन २००१ में स्वागताध्यक्ष के रूप में आये। विद्वान, दानवीर व सम्पन्न होने पर भी उनके सरल व्यक्तित्व ने मुझे बहुत प्रभावित किया। उनके साथ उनकी सहधर्मिणी श्रीमती सरोज सोनी इसी व्यक्तित्व की धनी हैं। आर्य समाज के कार्यों में उत्साह लेने के लिए वह उन्हें प्रेरित करती रहीं। आर्य समाज उनका भी अभारी है। मेरे अमेरिका प्रवास में जिस प्रकार से उन्होंने मेरी देख–रेख की उसके लिए सदा मैं और मेरी पत्नी सुनीता उनके आभारी रहेंगे। मैं ईश्वर से प्रार्थना करता हुँ कि वे शतायु हों और हमारा मार्ग दर्शन भी समाज सेवा में करते रहें। उनके अभिनन्दन समारोह की सफलता की मैं कामना करता हूँ। भारत में भी जहा कही भी आप उनके सम्मान का समारोह करना चाहें, मैं सदा आपके साथ कन्धा मिलाकर उसकी सफलता का पूर्ण प्रयास करने के लिए प्रयत्नशील रहूंगा।

शेष कुशल है। अंत डॉ० सोनीजी, भाभी श्रीमती सरोज जी एवं आपके परिवार में मेरी और सुनीता जी ओर से शुभकानायें और नमस्ते।

योग्य सेवा लिखें।

आपका स्नेहाकांक्षी

**देवरत्न आर्य**

**G. P. CHOPRA**
**President**

*D.A.V. College Managing Committee,*
*Chitra Gupta Road, New Delhi –110055.*
*&*
*Arya Pradeshik Pratinidhi Sabha, New Delhi.*

Resi : 27216245
27450279
Off: 23556397
Resi: B-217, Ashok Vihar,
Phase –I, Delhi-110052

*Ref. No.*

*Dated:*

Dear Dr. Dilip,

I received your letter two days ago. I am happy to know that you are bringing out a souvenir on the life and work of Dr. Sukhdev Chand Soni who has completed 71 years of his life. I had the Privilege of staying at Dr. Soni's residence for a couple a days some years ago. Shakespear in one of his plays has said about his most beloved character.

His life was gentle
And the elements so mixed in him
That Nature may stand up
and say to all the world
He was a man.

I felt that the same could be said of Dr. Soni who is such a gentle and caring human being. As a medical man he has outshone many in his profession. He is a member of several Health Care Societies in America. He had also a short stint as Lt. Colonel of Army Reserve Medical Corps.

Shri Soni has never stopped serving all his fellow men, the poor and the needy included. It has been life of strenuous work-without halting, without rest. People admire him for his radiated enormous energy. He has brought faith and hope to his patients who look upon him as saviour. If Dr. Soni has been able to do so much it is because he draws strength from his selfless service.

I on my behalf and on behalf of D.A.V. College Managing Committee wish him good health and long life and pray that excellent work which he is carrying not only in his profession but for the upliftment of the poor people will inspire others.

Yours sincerely

G.P. Chopra

(G.P. Chopra)

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## Message for the Felicitation Celebration of Dr. Sukhdev Chand Soni

I am delighted that Dr. Dilip Vedalankar is convening this celebration of Dr. Sukhdev Chand Soni's 71 years of a very productive life. I have known Dr. Soni and his wife, Shrimati Saroj Soni, for more than a quarter of a century. They are committed Arya Samaj leaders dedicated to spreading the message of Swami Dayanand Saraswati.

His father-in-law, the late Dr. Om Prakash, volunteered with my late father, Shri Harbans Lal Gandhi in Burma for Arya Pratinidhi Sabha for many years.

Dr. Soni's leadership role in Arya Pratinidhi Sabha America is to be commended. He has helped many Hindu and Buddhist organizations in Chicago and across the United States, as well as in Burma and India. His generous help in settling the immigrant families from Burma is appreciated by the community. His help in opening many cancer centers in this country is exemplary.

I pray for Dr. Soni's long life and happiness and many more years of community service.

With regards,

**Rajinder P Gandhi MD**

President

Arya Pratinidhi Sabha America

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First Rockford Group

November 8, 2005

Dr. Dilip Vedalankar, Ph.D.
1807, Continental AVE., #104
Naperville, IL 60563

"The Vipassana organization in the North America is extremely grateful to Dr. Sukhdev Soni. Born and raised in Myanmar, he is a family friend of the renowned Vipassana Acarya, S.N. Goenka of Mumbai, India. His father-in-law, Dr.Om Prakash was the Goenka family physician as well as a Vipassana meditator, so Dr. Soni benefitted from many good influences in his life. As a Vipassana meditator himself, Dr. Soni organized the very first Vipassana course in the United States in Lombard, Illinois in 1980. Since that time, Vipassana has spread through out the continent with more than nine centres, and over 100,000 Vipassana meditators, established solely for Vipassana meditation. About two years ago, a new Executive Vipassana centre, Dhamma Pakasa was established in Pacatonica, Illinois, in large part due to the efforts and generosity of Dr. Soni.

From meeting him in the summer of 1979 in Bekvidere, Illinois at a small India Foundation Youth Camp, to working with him on establishing the million dollar Executive Vipassana Centre in Pecatonica, Illinois in 2003, Dr. Soni has always been a benefactor looking for a cause to help promote his Indian culture and religion.

Because of his own practice of Vipassana, he has put forth a great deal of effort to establish this technique in the Midwest. These efforts will undoubtedly help many people to get established in Dhamma. We wish him and his family all the best.:

**Sunil Puri**
Vipassana Meditation Center
Rockford, IL USA

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Pratapsinh Shoorji Vallabhdas

PHONES : OFFICE : 385 67 07
RESI. : 388 97 57
386 37 78
385 63 47
FAX : 389 09 58
GRAMS : "S H O O R" BOMBAY
'CUTCH CASTLE', OPERAHOUSE,
MUMBAI-400 004.

07 January 2006

My dear Shri Dilipji Vedalankar:

It was a great surprise to receive your letter dated 15th December, only received to-day after so many years. I have hot heard of you for quite some time as you have settled for good over there.

It is nice to learn about Dr.Sukhdev Chand Soni who is rendering valuable service to the society at large and it is only in fitness of things that he be felicitated on this happy occasion. Convey my best wishes long and meritorious service for 100 years to come. Ved does not stop at Shatayu only it also says those who render useful service enjoys pious life triayusham.

Hope this finds you all in the best of health.

With regards,

Sincerely yours,

Pratapsinh Shoorji Vallabhdas.
Past President Sarvadeshik
Arya Pratinidhi Sabha, Delhi

## Pandit Ramlall
## Patron, Arya Pratinidhi Sabha, America

**Reflections of Dr. Sukhdev Soni's Contributions**

"Lives of great men all remind us that we can make our lives sublime and on departing, leave behind us footprints on the sand of time." - H.W. Longfellow

Dr. Sukhdev Soni, an oncologist, highly respected, humble and smile in disposition. Everything he does reflects his integrity and honesty. His words and actions are consistent and are above reproach.

Dr. Soni is the founder and president of Chicago Arya Samaj. He is a former president of Arya Pratinidhi Sabha of North America, a life member of the Vishwa Hindu Parishad and member of numerous charitable, educational and social organizations in America, Burma and India. He financed the purchase of a Christian Church which was converted into a Vedic mandir. He created a prestigious library with a multitude of Hindu books. the only of its kind in the United States. Dr. Soni maintains a missionary to service the Samaj. He has established a trust in the name of his father-in-law who was President of the Arya Samaj in Burma.

Dr. Soni is a great philanthropist who unselfishly renders service and donates large sums. This could not be done without the support of his dear Dharampatni Bahan Saroj.

Dr. Soni is the recipient of many awards, among them were the "Arya Ratna" by Sarva Deshik, Arya Pratinidhi Sabha, in New Delhi. He has also received the outstanding Bharat-Gourav award (Pride of India) in January 2005 which was offered by the India International Friendship in Bombay, India and he also received a Gold medal for meritorious services.

Giving the fruit of your wealth and income is a part of your worship.... service to humanity is service to God.

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December, 12, 2005

Dr. Dilip Vedalankar
1807 Continental Avenue, #104
Naperville, IL 60563

NORTHERN ILLINOIS UNIVERSITY

COLLEGE OF ENGINEERING AND ENGINEERING TECHNOLOGY

OFFICE OF THE DEAN

DEKALB, ILLINOIS 60115-2854

(815) 753-2256

FAX (815) 753-1310

Dear Shri Dulip Vedanalkar Ji,

I consider it a privilege to be able to say something about Dr. Soni. I have had the privilege of knowing Dr. Soni for the past decade. He is one of the few individuals who have always approached to seek my assistance in helping someone who is even related to him. He is an intelligent man who has had tremendous success in professional life. Despite that tremendous success he has ever remained a humble person and has used his success to benefit others. He is a kindhearted man who has too many accomplishments to list. His contributions to promoting Hinduism in the Chicago land area are significantly impressive and have impacted the lives of youth in the region. In hindsight, his tireless efforts to promote our culture, heritage and religion are indispensable. Because of him we have children who have greater respect for their identity.

Personally, I have learnt a lot from Dr. Soni. He is a compassionate, kindhearted and committed human being. His wife is an equal partner in his endeavors supporting him 100 percent. Such partnership which is based on selfless grounds is rare to find. I think this world is a better place because of Dr.and Mrs. Soni and consider it my good fortune to have known them personally

Please accept my wishes for happy and prosperous new year.

Sincerely

Dr. Pramod Vohra, CSIT, PE

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# श्री महर्षि दयानन्द सरस्वती स्मारक ट्रस्ट, टंकारा

उपकार्यालय : आर्य समाज (अनारकली) मन्दिर मार्ग, नई दिल्ली-110001 दूरभाष : 24333040, 23362110, 23360059

दिनांक 06-12-2005

*राम नाथ सहगल*
*मन्त्री*

*आदरणीय बेटे दिलीप वेदालनंकार जी*

*सर्वदा आनन्दमय रहो, मेरी शुभकामनायें।*

आपका पत्र दिनाक 27-11-2005 का प्राप्त हुआ, जिससे यह जानकर अत्यन्त प्रसन्नता हुई कि आप डॉ0 सुखदेव चन्द सोनी जी की आयु के 71वें वर्ष के प्रवेश पर एक अभिनन्दन समारोह आयोजित करने जा रहे हैं। इस समारोह की सफलता के लिये मैं अपनी ओर से, अपने परिवार की ओर से, डी ए वी कालेज प्रबन्धकर्री समिति की ओर से एवं श्री महर्षि दयानन्द सरस्वती स्मारक ट्रस्ट टंकारा की ओर से हार्दिक शुभकामनायें प्रेषित करता हूं।

डॉ0 सुखदेव चन्द सोनी जी ने सारी आयु आर्य समाज एवं आर्य समाज से जुडी संस्थाओं की जो सेवा की है, उसके लिये उनकी जितनी प्रशंसा की जाये कम है। इसके लिये वे बधाई एवं धन्यवाद के पात्र हैं

कुछ वर्ष पूर्व डी ए वी के एक प्रतिनिधिमण्डल के साथ शिकागो प्रवास के अन्तर्गत हम सभी डॉ0 सुखदेव चन्द्र सोनी जी के निवास स्थान पर ही ठहरे थे। उनका अतिथि सत्कार देख हम सभी बहुत प्रभावित हुए थे। डॉ0 सुखदेव चन्द सोनी जी स्वयं में एक चलती फिरती आर्य संस्था हैं। उनके द्वारा चिकित्सा के क्षेत्र में जो सेवा का कार्य किया गया है, वह तो उत्कृष्ट है ही लेकिन सात समुद्र पार आर्य/ हिन्दू जाति के लिये की गई सेवाओं के लिये भी वे साधुवाद के पात्र हैं। आप अमरीका में वैदिक मान्यताओं के ध्वजवाहक हैं। परमपिता परमात्मा से प्रार्थना है कि उनकी दीर्घायु हो और उनका परिवार फले फूले ताकि वे इसी तरह समाज सेवा के कार्यों में अग्रसर रहें। मेरी शुभकामनायें सर्वदा उनके साथ हैं।

मुझे पूर्ण आशा है कि आप जो उक्त कार्यक्रम आयोजित कर रहे हैं, वह सफलतापूर्वक सम्पन्न हो। मेरी शुभकामनायें सर्वदा आप सभी के साथ हैं।

( राम नाथ सहगल)

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# टंकारा समाचार

(श्री महर्षि दयानन्द सरस्वती स्मारक ट्रस्ट का मासिक पत्र)

05-12-2005

पत्रांक ——— दिनांक

आदरणीय डॉ० विक्रीप वेदालंकार जी,
सादर नमस्ते।

हर्ष का विषय है कि अमरीका में आर्य समाज एवं हिन्दू जाति को ऊंचा उठाये रखने वाले डॉ० सुखदेव चन्द सोनी जी 71 शरद पूर्ण कर 72वें वर्ष में प्रवेश हो रहे हैं। मेरी ओर से एवं टंकारा परिवार की ओर से उनके अभी तक के सफल जीवन एवं आने वाले सफल जीवन के लिये शुभकामनायें।

इस अवसर पर आप एक अभिनन्दन समारोह का आयोजन कर रहे हैं एवं एक अभिनन्दन ग्रन्थ का प्रकाशन करने जा रहे हैं। इसके सफल प्रकाशन एवं आयोजन के लिये मंगलकामनायें।

डॉ० सोनी जी से सर्वप्रथम मेरी भेंट अगस्त 1996 में न्यूयार्क में हुए आर्य महा सम्मेलन में हुई थी। लगभग तभी से मैं उनके व्यक्तित्व से प्रभावित रहा। उच्च शिखाधारी के रूप में अपना जीवन प्रारम्भ करने वाले डॉ० सोनी सिपाही हृदय से विपरित दया और करुणा से भरे हृदय के प्रतीक साबित हुए। चिकित्सा के क्षेत्र में उन द्वारा की गई सेवायें एवं खोज जन मानस के लिये लाभदायक सिद्ध हो रही हैं। अमरीका संगराज्य में चिकित्सा के क्षेत्र में जो ख्याति एवं सम्मान डॉ० सोनी ने प्राप्त किया है, वास्तव में वह सम्मान आर्य समाज का है। हमें इस बात का गर्व है कि डॉ० सोनी जैसे आर्यवीर हमारे बीच हैं।

डॉ० सोनी विश्व के उस छोर पर वेद दयानन्द के दीवाने के रूप में वैदिक मान्यताओं के प्रचार प्रसार के जो कार्य कर रहे हैं। उसके लिये वे साधुवाद के पात्र हैं। आज विश्व में ऐसे लोग अंगुलियों पर गिने जा सकते हैं जिन्होंने अपनी निजी सम्पत्ति आर्य समाज की स्थापना के लिये दान स्वरूप न्यौछावर कर दी। डॉ० सोनी इसके ज्वलंत उदाहरण हैं। वह अमरीका संगराज्य में आर्य समाज के ध्वजवाहक हैं, ऐसा कहना कोई अतिशयोक्ति नहीं होगी।

मेरे जैसे असंख्य नवयुवक उनकी कार्यशैली और वैदिक मान्यताओं के प्रति उनकी श्रद्धा और आस्था से, आने वाले असंख्य वर्षों तक प्रेरणा लेते रहेंगे। ऐसी परमपिता परमात्मा से प्रार्थना है।

शुभकामनाओं सहित-

भवदीय
(आचार्य यशपाल)
सम्पादक

सम्पादकीय कार्यालय : ए-419, "ओ३म्" ब्लाक सदन, शिवाजी कालोनी, नई दिल्ली-110024 दूरभाष : 24334984, 24333040, 515

**Mahamahopadhyaya Vidyavachaspati Vidyamartanda**
**Prof. Dr. Satya Vrat Shastri**

Recipient of Padma Shri & President of India Certificate of Honour
Honorary Professor, Special Centre for Sanskrit Studies
Jawaharlal Nehru University
Formerly Professor and Head, Department of Sanskrit
University of Delhi
Ex-Vice-Chancellor,
Shri Jagannath Sanskrit University, Puri (Orissa)

Res C-248, Defence Colony,
New Delhi - 110 024
E-mail ssanm@del3.net.in
Website satyavrat-shastri.net
Ph 24336644 24336531

It is a matter of great pleasure to note that a Felicitation Volume is going to be presented to Dr. Sukhdev Soni, a great doctor, social worker and philonthopist to mark completion by him of 71 years. He will now be entering the 72nd year which is very special and auspicious occasion for it marks the beginning of the completion of the sixth cycle, each cycle comprising 12 years.

Apart from the professional excellence which marks him as a top ranking cancer specialist, he has been devoting his time and energy to social cause to which he has been contributing in all possible way by liberal donations and mature counsel and guidance. He is a pillar of strength to the Arya Samaj in Chicago. It is due to his munificence that it owes its building there. He is a source of inspiration to the Indian community settled in the United States.

I wish and pray that he may have long life of continued fruitful activity.

(Satya Vrat Shastri)

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॥ श्री ॥
नामूलं लिख्यते किञ्चित्

दूरभाष : 3675667
3670603

## अखिल भारतीय इतिहास संकलन योजना
## AKHIL BHARTIYA ITIHAS SANKLAN YOJNA

"आप्टे भवन" केशव कुन्ज, झण्डेवाला, देश बन्धु गुप्ता मार्ग, नई दिल्ली-110055
" Apte Bhawan " Keshava Kunj, Jhandewala, Deshbandhu Gupta Marg, New Delhi-110055

युगाब्द .....
ईस्वी .....

पत्र क्र. .....

माघ कृष्ण १०, कलियुगाब्द ५१०७
२४ जनवरी, २००६

मान्यवर श्री डा० वेदालंकार जी,

सादर नमस्ते।

यह अत्यन्त हर्ष का विषय है कि श्री डा० सुखदेव चंद सोनी जी अपने जीवन के ७१ वर्ष पूर्ण कर ७२वें वर्ष में प्रवेश कर रहे हैं। अतः इस उपलक्ष्य में आयोजित होने वाले बधाई समारोह के कार्यक्रम के संबन्ध में आपका पत्र पाकर हार्दिक प्रसन्नता हुई है।

डा० सुखदेव चंद सोनी जी का अपनी मातृभूमि भारत और वर्तमान अमेरिका निवास के नाते मानव सेवा के लिए समर्पित जीवन बड़ा प्रेरणादायक है। मेरा उनसे परिचय उस समय हुआ था जब वह यहां भारत में अपने भाई श्री बलदेव चंद सोनी जी के साथ आये थे। श्री बलदेव सोनी जी चंडीगढ़ में रहते हुये निस्वार्थ भाव से राष्ट्रीय स्वंयसेवक संघ के माध्यम से सामाजिक कार्यों में भाग लेते थे। अपने भाई डा० सुखदेव चंद जी के जीवन से वह प्रभावित ही नहीं अपितु उन्हीं की तरह पंजाब में समाज सेवा के कार्यों में रत्त थे। वह बाबा साहेब आपटे स्मारक समिति, पंजाब के पहले महामंत्री थे और समिति के कार्य को अपने घर का कार्य मानकर करते थे। उनकी प्रेरणा के स्रोत डा० सुखदेव चंद ही थे। उनका सारा परिवार सामाजिक और धार्मिक कार्यों में संवेद निस्वार्थ भाव से कार्य करता आया है।

डा० सुखदेव चंद सोनी का जीवन हम सब के लिए प्रेरणादायक है। उनके निस्वार्थ कार्यों की जितनी भी प्रशंसा की जाये, वह कम ही होगी। अतः ऐसी मानवता के प्रति निस्वार्थ भाव से एकनिष्ठ समर्पित श्री सुखदेव चंद सोनी जी के लिए मैं भगवान के चरणों में प्रार्थना करता हूं कि वे उनको 'शतायु' प्रदान करें ताकि वह अपने आदर्श जीवन से हम सभी को अपने समाज और धर्म के प्रति कर्तव्यों को पालनार्थ प्रेरित करते रहें।

शुभकामनाओं सहित।

शुभचिंतक

रामसिंह

(ठाकुर रामसिंह)

पूर्व अध्यक्ष, अखिल भारतीय इतिहास संकलन योजना

## Felicitation of Dr. Soni

It is great honor to write a few lines about Dr. Sukhdevji Soni who is a great friend and a community leader. I have known Soni ji for over two decades

Soni ji is well known in Chicagoland, nationally in USA, as well as in India and Burma for his generosity and charity. I have worked with him in promoting a number of worthy causes including: Hindu Students Council, VHP America, and Ekal Vidyalaya. We have also worked together in fund raising for a number of temples and service organizations. We also shared a special dream of establishing a Hindu Heritage Foundation in the Chicagoland which owns a facility and promotes Youth education and Hindu values. Professionally, Soni ji is a well known Oncologist.

I wish him and Saroj ji and their family happiness and good health.

I do look forward to working with Soni ji towards good causes.

Dr. Bharat Barai

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दूरभाष : 23362110
23360059

# आर्य प्रादेशिक प्रतिनिधि सभा

(ARYA PRADESHIK PRATINIDHI SABHA)
मन्दिर मार्ग, नई दिल्ली-११०००१
MANDIR MARG, NEW DELHI-110001


पत्रांक 3870 दिनांक 12-12-2005

सेवा में,

डॉ० दिलीप वेदालंकार जी, संयोजक
डॉ० सुखदेव चन्द सोनी फेलीसिटेशन सेलिब्रेशन,
1807 कान्टीनेन्टल एवन्यू अ॰ 104,
नेपरविले, आई एल 60563 यू एस ए

मान्यवर,

सादर नमस्ते ।

आप द्वारा प्रेषित पत्र दिनांक 27-11-2005 का प्राप्त हुआ । यह जानकर अत्यन्त प्रसन्नता हुई कि आप डॉ० सुखदेव चन्द सोनी की आयु के 71वें वर्ष में प्रवेश करने पर उन का अभिनन्दन समारोह आयोजित करने जा रहे हैं । मैं इस समारोह की सफलता के लिये अपनी ओर से एवं आर्य प्रादेशिक प्रतिनिधि सभा की ओर से हार्दिक शुभकामनायें प्रेषित करता हूँ ।

डॉ० सुखदेव चन्द सोनी जी विदेश में रहकर आर्य समाज एवं आर्य समाज से जुडी संस्थाओं की जो सेवा कर रहे हैं, उसकी सर्वत्र भूरि भूरि प्रशंसा हो रही है । उनके द्वारा आर्य समाज एवं चिकित्सा के क्षेत्र में किये गये सेवा कार्य की जितनी प्रशंसा की जाये कम है। इसके लिये वे धन्यवाद के पात्र हैं । मेरी परमपिता परमात्मा से प्रार्थना है कि वे स्वस्थ रहे और शतायु को प्राप्त हों ताकि वे इसी तरह आर्य समाज एवं चिकित्सा के क्षेत्र में सेवा कार्य में अग्रसर रहें । मेरी शुभकामनायें सर्वदा उनके साथ हैं ।

शुभकामनाओं सहित---

भवदीय
प्रबोध महाजन
॥ प्रबोध महाजन ॥
मन्त्री


॥ ओ३म्॥

दूरभाष : २६६११२५४
२६६२५६६३

# श्रीमद्दयानन्द-वेदार्ष-महाविद्यालय-न्यास

११९, गौतमनगर, नई दिल्ली-११० ०४९


[ संस्थापित श्रावण पूर्णिमा, सम्वत् १९११ तदनुसार २४ अगस्त १९३४ ] [ पंजीकरण संख्या ११५१ सन् १९९९ ]

क्रमाङ्क: 2K06-8 दिनाङ्क: 7-1-2006

## शुभ - सन्देश

### "जीवेम शरदः शतम्"

यह जानकर मुझे अत्यन्त प्रसन्नता हुई की डॉ० सोनी जी का अभिनन्दन समारोह आयोजित किया जा रहा है। डॉ० सुखदेवचन्द सोनीजी अपने जीवन के इकहत्तर वर्षों की यशस्वी यात्रा पार कर चुके हैं। श्रद्धेय सोनीजी जैसे गुणी और गुणग्राही व्यक्ति विरले पुरुष ही होते हैं और विदेश की भूमि में भारत माता के सुपुत्र डॉ० सोनीजी भारतीय-संस्कृति और वैदिक धर्म की उन्नति और प्रचार-प्रसार के लिए सदा तत्पर रहे हैं और अभी भी युवकों, विद्वानों एवं नेतृवृन्द के लिए अनुकरणीय भूमिका निभाते हुये आर्यजगत् का मार्ग प्रशस्त कर रहे हैं, यह जानकर और भी प्रसन्नता होती है। ईश्वर से प्रार्थना है कि आप स्वस्थतापूर्वक दीर्घायु का सेवन करते हुए शतायु हों, ऐसी प्रभु से प्रार्थना है। अपने जीवन को इसी तरह पुनीत कार्य में नियोजित करते रहें।

डॉ० सोनी जी के इकहत्तर वर्ष की पूर्त्ति के उपलक्ष्य में मेरी हार्दिक शुभकामनाएँ।

"भूयश्च शरदः शतात्"—वेद

आचार्य/Principal
श्रीमद्दयानन्द वेदार्ष महाविद्यालय
119, गौतम नगर नई दिल्ली-110049

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Respected Shri Soniji
Saprem Namaste!

First of all allow me to wish you all the best with the following VED MANTRA, for you & every one in your family.

"OM STUTA MAYAA VARDAA VEDMAATAA PRACHODYANTAAM PAAVAMAANEE DVIJAANAAM;
AAYUH, PRANAAM, PASHUM, KEERTIM, DRAVINAM BRAHAMVARCHASAM, MAHYYAM DATTVAAA VRAJATA BRAHAMLOKAM"
(O God! protect of all. I have praised you with the purest of my sincere feelings and words. Vedas are the inspirers & purifiers of all the Noble people of the world of their throughts, views & deeds; let them continue to spread the message of Vedas all around which may bring liberation, peace, vitality, strength, power, humility, humbleness, friendliness, togetherness, Oneness, knowledge, intelligence, name, Fame, Splendor & wealth: material and Holistic, so that they may attain the ultimate aim of life, that is, heavenly bliss and Prepetual happiness under your kind care.)

On the occasion of your Felicitation now, I am proud to say, that I, as an unknown small man till 2001, during international Arya Mahasammelan at Mumbai, I had the first information about you & on you, followed by our repeated interaction at the time of your felicitation at Mumbai when you were AWARDED: "BHARAT GAURAV" I had then the chance to know you & your family better with understanding.
I found in you that in spite of your renowned name, fame & everything, you remained a very humble, kind hearted person ever willing to help the people of Indian Origin, irrespective hands to unknown people of such distant lands as India is. I had also found in you burning desire to bring in & impart upto date medical knowledge combined with your expertise to Indian hospitals at zero cost, specially in the cancer field, which we lake & require so urgently in India. You went still ahead by offering your own services for India by leaving your lucerative practice & high life style of America by shifting your base to a small town in India for the purpose.
It speaks very high of you, bringing out your inherent greatness & selflessness.
Again I visited, Tampa, Florida to attend th 15th Arya Mahasammelan this year as the only Representative of India. You were kind enough to invite me to Chicago & you were willing to make all arrangement/comforts for me, including invitation of staying in your house also, however, I could no avail of your kind invitation. But it does show your inherent quality of taking care of all the visiting people, specially of Indian origin & to ensure that they live in comforts during their say in America. You had also invited me to visit Burma, now Myanmar with you in the year 2006. It was your great trust in me as well as a great honor to me.
Above all, you had care to repeatedly exchange your views with me: how to be unity in your Arya Samaj all over the world.
In course of your repeated discussions, you did not confine the discussions just on Arya Samaj but on the over-all situation, pathetic situation of Hindu in India, the need for proper Education, Medical & Engineering, of Employment of setting up more & property equipped cleaner Hospitals, Humanitarian & Rehablitation work & so on.
Thus I have a great respect & sincere feelings for your Noble Family, with a wish that let Lord may permit you to continue to enjoy a Healthy life for 100 years or more. "Jeevema Shardah Shatam."

Om Shaanti. Om Shaanti !
Warmest regards,

Sincerely yours

**S.C.Gupta**
Vice-President,
Arys Pratinidhi Sabha, Mumbai

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दूरभाष : 23362110
23360059

# आर्य प्रादेशिक प्रतिनिधि सभा

(ARYA PRADESHIK PRATINIDHI SABHA)
मन्दिर मार्ग, नई दिल्ली-११०००१
MANDIR MARG, NEW DELHI-110001

पत्रांक 3056 दिनांक 9.12.05

सेवा में,

श्री दिलीप वेदालंकार जी
1807 कोन्टीनैन्टल एवेन्यू, फ्लैट नं 104
नेपरविला, आई.एल. 6056-4015 यू.एस.ए.

सादर नमस्ते।

आर्यावर्त भारतवर्ष के वैदिक विद्वान् पुत्र विदेशों में संयुक्त राज्य अमेरिका में सत्य सनातन वैदिक धर्म के मानव मूल्यों का अपने आदर्श जीवन दर्शन के उदाहरण से प्रचार-प्रसार कर रहे हैं और श्रीमान सुखदेवचन्द जी सोनी महान समाज सेवी विद्वान् डाक्टर का अभिनन्दन करने का दायित्व अपने कन्धों पर ले लिया है, इसके लिए मैं हृदय से आपको नमन करता हूँ।

परम पिता परमेश्वर से प्रार्थना करता हूँ कि आप इस प्रशंसनीय आयोजन में गौरवशाली सफलता अर्जित करें। आप जिन महामानव डॉ0 सुखदेव चन्द की मानव सेवाओं का, उनकी लोकप्रियता का, उनके विशाल हृदय सागर में हिलोरें लेते हुए विश्व शान्ति के संस्कारों का मूल्याकंन कर आपके अभिनन्दन समारोह को आयोजित करने जा रहे हैं और इस अवसर पर उनका अभिनन्दन ग्रन्थ भी प्रकाशित कर रहे हैं, उस अभिनन्दन ग्रन्थ की शोभा आप जैसे विद्वान् के अनमोल शब्द रत्नों से बढ़ेगी।

मैं अपनी ओर से डॉ0 श्री सुखदेव चन्द जी सोनी के बारे में निवेदन कर रहा हूँ कि आपके पूर्वज वर्मा में जब अपने जीवन दर्शन का परिचय दे रहे थे, तब 23 जुलाई 1934 को आपका जन्म हुआ। उससे पहले डॉ0 चिरंजीव भारद्वाज भी भारत से वर्मा जाकर कार्यरत थे, और उन्होंने महर्षि दयानन्द सरस्वती के अमर ग्रन्थ सत्यार्थ प्रकाश का अंग्रजी भाषा में अनुवाद किया। यह गौरवशाली घटना 1901 की है। डॉ0 सोनी जी वर्मा से संयुक्त राज्य अमेरिका पधारे और उत्तम शिक्षा प्राप्त कर अमेरिका की सेनाओं में सेवा आरम्भ की और अपने पुरुषार्थपूर्ण सकारात्मक सेवाओं के कारण लेफ्टिनेंन्ट कर्नल के पद तक पहुँचे।

आपने कैन्सर रोग के उपचार करने में निपुणता प्राप्त की। आप देश-विदेश में अनेक समाज सेवी संस्थाओं के माननीय सदस्य बने और आपकी लोकप्रियता आपकी मानव सेवाओं के साथ-साथ समृद्ध होती रही। आप अपने जीवन के 71 वर्ष सफलता से पूर्ण कर चुके हैं। हम परम पिता परमेश्वर से विनम्र प्रार्थना करते हैं कि वह आपको स्वस्थ दीर्घायु प्रदान करे। आप भविष्य में दीर्घकाल तक मानव सेवा का गौरव प्राप्त करते रहें। डॉ0 सोनी साहब जैसे अनमोल रत्न मनुष्य सभ्यता की शान बढ़ाने के लिए परम पिता परमेश्वर की विशेष कृपा से जन्म लेते हैं। पूर्व जन्मों के शुभ कर्मो के फलस्वरूप परम पिता परमेश्वर मनुष्य योनि में पुण्यात्माओं को जन्म देता है और फिर "मनुर्भव" का वेद सन्देश देकर मनुष्य को उत्तम मनुष्य बनने की प्रेरणा मिलती है। तत्पश्चात् 'कृण्वन्तो विश्वमार्यम्' का वेद सन्देश मनुष्य में आर्यत्व के वैदिक गुण धारण करके स्वंय श्रेष्ठ बनकर विश्व को श्रेष्ठ बनाने का दायित्व प्राप्त होता है और इसी श्रृंखला के प्रगतिशील पथ पर चलते हुए मनुष्य देवत्व के गुणों को प्राप्त करता है: और अन्ततः रवि समान तेज धारण कर ब्रह्मज्ञानी बन जाता है और मनसा-वाचा-कर्मणा धर्म, अर्थ, मोक्ष प्राप्त कर समस्त संसार के सुख समृद्धि का कारण बनता है।

श्री डॉ0 सोनी साहब अपने वैदिक संस्कृति के विश्वव्यापी उत्तम संस्कारों को समृद्ध करते हुए संसार में योगिराज श्रीकृष्ण, मर्यादा पुरुषोत्तम श्रीराम और महर्षि दयानन्द सरस्वती की वैदिक विचारधारा का प्रतीक बनकर अपने कार्यक्षेत्र में आदर्श पुरुष सिद्ध हो रहे हैं। आपकी इन सेवाओं के लिए हार्दिक अभिनन्दन समर्पित है।

सधन्यवाद

भवदीय

हरवंश लाल कपूर
सह मंत्री

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*Consciously or unconsciously, every one of us does render some service or other. If we cultivate the habit of doing this service deliberately, our desire for service will steadily grow stronger and we will make not only own happiness, but that the world at Large.*
*Mahatma Gandhi*

As all of us who have known Dr. Soni cherish his accomplishments today, we must acknowledge that Dr. Soni has personified Mahatma Gandhi's famous quote on Philanthropy. Through selfless giving over the past 30 years he has demonstrated how greatness arises from simple acts of kindness.

I have known Dr. Soni for the past 30 years through activities of the Arya Samaj of Chicagoland. In the early nineties Arya Samaj was just getting organized when Dr. Soni, Sr. Prabha Puri, Mr. Virendra Kumar an others worked incessantly to establish solid foundation of Arya Samaj for the present and future generations of devotees around Chicagoland. Where there was need for finances Dr. Soni did not hesitate to contribute his wealth, where there was need for finances he did not hesitate to contribute his valuable time and where there was need to consulting he did not hesitate to contribute hi knowledge. In short time he fully dedicated his t*an, man and dhan* for Arya Samaj of Chicagoland for the past thirty years. Often times we were amazed as to how he could manage to be at so many places and helped so many people stand on their feet.

This award by the government of India is just a small recognition for the life long philanthropy this great person has rendered to society. We all are very proud of Dr. Soni's accomplishments and we consider ourselves very fortunate to have the opportunity to serve alongside him.

May God give him good health and happiness for many years to come.

Anil Oroskar, Vice President
Arya Samaj of Chicagoland

## Message

We are happy to know that Dr. Sukhdev Chand Soni is being felicitated for his service to humanity and Arya Samaj. Dr. Sukhdev Chand Soni is the right person for this honour. We are gratified to have received the invitation for attending the Grand Felicitation Ceremony but are disappointed to be unable to do so and convey our best wishes on the occasion.

We have known Dr. Sukhdev Chand Soni for some time and we have found him to be an active Arya Samaji who has lit the Torch of Vedas and the love for Rishi Dayanand in many hearts in United States of America. His zeal and enthusiasm for the spread of the message of Rishi Dayanand is to be seen to be believed. Being from the Army he is strict disciplinarian and still has a warm and loving heart. As a Cancer specialist his treatment has been beneficial to thousands of people and he has always given a special attention to those from the economically backward section of the society.

Not only in the Army in the USA but Dr. Sukhdev Chand Soni is associated with many philanthropic organizations in India also and we are proud that he has a special place in his heart for the children of "IDRF-Jeevan Prabhat" (an orphanage cum widow home for the earthquake affected).

He visited the Orphans of "IDRF-Jeevan Prabhat" in February 2005 and it was with his blessings that the children shifted to their new home i.e "IDRF-Jeevan Prabhat " complex. On this occasion he announced that he will dedicate some of his time to spread the message of these children to the world

We pray to the Almighty God to grant him a long an healthy life so that he can still spread the Vedic Light to the furtherest corner of the world.

For Arya Samaj Gandhidham

Purshottam Patel (President)
Mobile : 91-9825229879

Vachonidhi Arya (Hon. Gen. Secretary)
Mobile: 91-9898042240

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प्रो. (डॉ.) भवानीलाल भारतीय
सेवानिवृत्त प्रोफेसर तथा अध्यक्ष
दयानन्द शोध पीठ, पंजाब विश्वविद्यालय
सदस्य : परोपकारिणी सभा
(स्वामी दयानन्द सरस्वती की स्थापना)
संस्थापक अध्यक्ष : आर्य लेखक परिषद्

दूरभाष : 0291-2755883
'रत्नाकर' 8/423, नन्दवन,
चौपासनी हाउसिंग बोर्ड,
जोधपुर-342 008 (राज.)

दिनांक...18.12.05

## डॉ. सुखदेवचन्द सोनी : एक प्रभावशाली व्यक्तित्व

डॉ. सोनी अपने यशस्वी जीवन के 71 वर्ष पूरे कर रहे हैं। यू.एस.ए. में विगत अनेक वर्षों से जहां वे चिकित्सा कार्य के द्वारा जनसेवा का अपूर्व आदर्श प्रस्तुत कर रहे हैं वहां वैदिक धर्म के प्रचार-प्रसार हेतु महत्त्वपूर्ण योगदान कर विदेशों में धर्म-प्रचार का अपूर्व आदर्श उन्होंने उपस्थित किया है। उनके ससुर डॉ. ओमप्रकाश ने म्यान्मार (बर्मा) में रहकर वैदिक धर्म तथा हिन्दी प्रचार का अभूतपूर्व कार्य किया था, एतदर्थ वे स्मरणीय होंगे। डॉ. सोनी ने भी अपने धर्म पिता के आदर्शों को अपनाकर अनुकरणीय कार्य किया है।

बधाई, शुभकामनाएं

- भवानीलाल भारतीय

## Association of Indians in America

(Non-Profit Organization founded in 1967, Tax ID # 23-7112936)

*Illinois Chapter*

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HON. DANNY K. DAVIS
Congressman – 7th District

December 28, 2005

Dr. Dilip Vedalankar, Ph.D., D.Litt.
Convener: Dr. S. C. Soni Felicitation Celebration
1807 Continental Avenue # 104
Naperville, IL 60563Bhopal, India

Dear Convener Vedalanker Ji,

It gives me immense pleasure to share my thoughts on the occasion of Dr. Soni's felicitation. Thank you for giving me this opportunity.

Bhagavat Gita, which has been accepted around the world as THE supreme philosophy is: not mere knowledge, nor mere action, but action with perfect knowledge, without any desire for its fruit and consecrated to God. It says, do your duty to the best of your ability with your mind attached to the Lord, abandoning worry and selfish attachment to the results. Remain calm in both success and failure. The calmness of the mind is called *Karma Yoga*.

How succinctly it applies to Dr. Soni, a *Karma Yogi*, who is leading a life of dedication and commitment which he perceives as his *Dharma*.

Dr. Soni's contributions are immense and as varied as his personality - education, health, religion or service to the needy, he has served them all.

In this occasion I wish him all the best in his life and may Lord Krishna bless him in his vision.

Best Regards,

Sincerely yours,

NK Kapoor 12.28.05

Nand Kapoor
Past President & Trustee, AIA(IL) Chapter, USA
Indo American News, Co-ordinater Bharat Seva Ashram Sangh Illinois-USA

1214 Baythorne Drive Flossmoor, IL 60422-1443 USA Phone/Fax 708 798 3077
Email: nandkapoor@hotmail.com

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॥ कृण्वन्तो विश्वमार्यम् ॥

Krinvanto Vishvam Aryam - Make The World Noble

# ARYA SAMAJ OF CHICAGOLAND

## आर्य समाज ऑफ शिकागोलैण्ड

A Religious Charitable, Educational, & Non-Profit Tax Exempt Organization
700 Hill View Avenue, West Chicago, IL, 60185
Phone : 630.876.0789

Ref : Date :

### "Father of Arya Samaj of Chicago"

I happen to see the "Arya Samaj Chicagoland" sign board nearly ten years ago, while passing thru the City of West Chicago and went inside as few cars were parked on one of the sundays. I met few people, supposedly, board members, coming out of the meeting. (I introduced my self as a Gurukula Snatak, and my father Pt. Chandra Bhanu Siddhant Bhushan, a renowned priest at Arya Samaj Hanuman Raod New Delhi, India and aslo who plyed a great role in Hyderbad doing shastrarth along with famous Pt. Ram Chandra Ji Dehlvi). Soni Ji, with great respect took me and my wife down stairs in the Library area and handed over a Sandhya book and a tape and suggested to come here on sundays.

It was surprise for me for initiative by a President for a visitor , with such humbleness and giving nature a person can be Arya Samaji that too in America. Later on I started coming to Arya Samaj every Sunday and after some time, I got a chance to become part of the management committee. I also had privilege to work as Secretary of the Arya Samaj for four years under his President ship and come to know him more closely.

I was surprised to see his kindness, simplicity, giving nature and focus behaviour to see this Arya Samaj as successful institution, Arya Samaj of Chicagoland has never had to see a financial challenge. Any time, any amount needed to do any activity Dr. Soni Ji is there with open check book. He has a great role for today's impressive building in the city of West Chicago, which is a glorious sign and a permanent insignia for all Arya Samajis not only of Chicago but through out the Mid West states. I will also add, his kind heartedness, is not only limited to this Arya Samaj, but also to many Hindu Organizations with in the Chicago area and Internationally. He has donated unlimited amount of donation any where in the world he has traveled. On a family level he helped all his family members to migrate to states and one of the times he had over thirty family members staying at his house. Of course such serving nature cannot be fulfilled without the help of a kind hearted, and loving wife, Mrs. Saroj Ji Soni, a true Arya Samaji who completes, supports and encourages her husband to do good to others.

He was main instrument, to promote Dilip Vedalankar, as a spiritual guide for Arya Samaj of Chicagoland. It was Dr. Soni's personality, good behaviour and financial help that Dilip Ji stayed in Chicago, for which we are in debt to Dr. Soni. And I think this Ayra Samaj and its members have such a privilege to have a renowned Vedic Scholar and knowledgeable person, which can be envy to any Arya Samaj. In the last, on behalf of all board members and well wishers of Arya Samaj of Chicagoland, I can call and designate him as "Father of Arya Samaj of Chicagoland."

Vinay Prakash Sharma

Vice-President-Arya Samaj of Chicagoland

December 24, 2005

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Born To Excel

**Success Motivation Centre**
Post Box. 5585. Dubai. UAE
M-08, Babyshop Bldg. Karama.
Tel. 04-3356775 Fax. 04-3356774
Email borntoexcel98hotmail.com / iosephcf@emirates.net.ae
Website wwwgoduba.com/borntoexcel

1/11/05

Dear Mr. Dilip Vedalankar,

I was delighted to hear about idea of felicitation of Dr. S.C. Soni. My name is C.F. Joseph, Director of Excel Motivation Centre in Dubai helping a few more people excel in life here in Dubai and India.

I had the great privilege of meeting and associating with Dr. Soni when I had come down to Chicago around 20 years ago to do my MBA at the Roosevelt University of Chicago. I was there with my family consisting of Mrs. Catherine Joseph and Master Franklin Joseph.

I was glad I met such a generous soul as that of Dr. Soni. He really went out of his way to make me and my family feel at home in Chicago and achieve the target for which we had come there.

May Almighty bless him with many more years of good health to be a role model to the Indian community in America.

We join in spirit on the occasion of the felicitation function.

Thank you.

With Regards.

P.O Box 5585 Dubai. U.A.E.

Prof. C.F. Joseph
Director, Born to Excel Success Motivation Centre,
Dubai.
Tel : 00971 50 6465701

**सुभाष विद्यालंकार**
**पूर्व कुलपति,**
**गुरुकुल कांगड़ी विश्वविद्यालय, हरिद्वार**

**डी-6, गुलमोहर पार्क**
**नई दिल्ली-110049**
**16 दिसम्बर 2005**

**प्रिय बंधुवर दिलीप जी,**

**सस्नेह नमस्ते**

**आपके पत्र से यह जानकर हार्दिक प्रसन्नता है कि आपके आर्य साथियों ने डॉ. सुखदेव चन्द जी सोनी का अभिनन्दन करने का निश्चय किया है। डॉ. सोनी ने अपने व्यवसाय में जैसी सफलता और प्रतिष्ठा प्राप्त की है वह सर्वविदित है। आपके माध्यम से डॉ. सोनी से मेरा परिचय उनके संक्षिप्त भारत-प्रवास के दिनों में हुआ। उन्होंने आर्य समाज के क्षेत्र में प्रवासी भारतीयों के बीच प्रेरणाप्रद कार्य किये हैं। ऐसे व्यक्ति किसी भी देश और समाज की अमूल्य निधि होते हैं। ऐसे व्यक्तियों की भूमिका इन दिनों महत्वपूर्ण हो जाती है जबकि अधिकांश व्यक्ति स्वार्थ सिद्धि के लिए कुछ भी कर बैठते हैं। आज मनुष्य समाज में सत्पुरुषों का आभाव है। इसी तथ्य को किसी संस्कृत कवि ने इन शब्दों में व्यक्त किया था-**

**'सरला विरलायन्ते घनायन्ते कलिद्रुमाः'**

**अर्थात् आज के युग में सरल स्वभाव के पुरुष कम होते जा रहे और कपटपूर्ण व्यवहार करने वाले लोग बढ़ते जा रहे हैं। ऐसी विषम परिस्थिति में डॉ. सोनी ने अपने जीवन से, 'परोपकाराय सतां विभूतयः' अर्थात् सज्जनों का जीवन परोपकार में ही बीतता है- की उक्ति को सत्य कर दिखाया है।**

**महर्षि वाल्मीकि, व्यास और कालिदास ने डॉ. सोनी जैसे सत्पुरुषों के लिए स्थान-स्थान पर जो विचार प्रकट किये हैं वह अनुकरणीय हैं।**

**आपका भाई**
**- सुभाष विद्यालंकार**

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## Ramesh Malhan

President Hari Om Mandir

Origin of Arya Samaj of Chicagoland, Hindu Satsang, Hari Om Mandir, Hare Krishna Temple goes to one common organization " Hindu Society of Metropolitan Chicago"

In mid 1960s to early1970s some of the immigrants came to the United States of America from India in Chicagoland area, They had memories of their motherland, rich culture, religious values and practices in their heart. They formed a society named "Gita Society" and met once a month in the home of a host family. They shared recitation of Gita, Hymns from Vedas, Bhajans, Kirtans, speeches on various religious and cultural topics. Gita Society was registered with the State of Illinois in 1968 as a "Not for Profit Organization". In 1972 the name was changed to "Hindu Society of Metropolitan" Chicago.

Dr. Sukhdev Soni was one of the founder members of Hindu Society and was the President for the years 1977 and 1978. In 1987 the Society bought a Church building in Medinah Illinois and named it as Hari Om Mandir. Dr. Soni was one of the co-signers for the loan to buy the building. Vedic Havan was performed by Sh. Satya Pal Bhagat on second and fourth Sunday on every month followed by Bhajans, Kirtans, speeches on religious and cultural topics.

In 1987 Arya Samaj of Chicagoland started meeting in Hari Om Mandir on 1st Sunday of every month. I having been born and brought up in an Arya Samajist family in a small town of Qadian which we called "Amar Shaheed Pt. Lekh Ram Nagar" have a passion for Arya Samaj. One day when I heard about Arya Samaj meeting every 1st Sunday of the month in Hari Om Mandir, I started attending the meetings very regularly. Next year I was appointed Secretary of Arya Samaj of Chicagoland and had the best experiences of my life. Working with Dr Soni, Virender Kumar, Mrd. Saroj Soni, Mr. Vidya Sagar Garg, Mrs. Prabha Puri, Smt. Shashi Tandon, Bhagat Ji and so many more was great feeling. I believe in carrying Maharshi Swami Dayanand's message of spreading knowledge of Vedas and Dr. Soni was the main help by procuring books like Vedic Mantras with translation and transliteration written by Uma Saini etc. and making them available to me to sell at a nominal cost or give it free to deserving organizations and/or people. Take these books to the homes of people who wanted Havans, Satsangs performed in their homes. These books have been donated at no cost to Hari Om Mandir, Hindu Satsang, Kingsport, TN Temple, Columbus GA religious society and many individuals. Hari Om Mandir is using these books to perform Vedic Havan and sing Bhajans. Hindu Satsang in vocation starts with Vedic Sandhya and bhajans and Vedic Hymns are recited.

Dr. Soni was the first President of Arya Pratinidhi Sabha of America and we arranged a few annual sessions of the Sabha in Chicago. I remember the one which was held in Hari Om Mandir and all the high officials of DAV Managing Committee New Delhi. Instead of putting all of them about 15 people from India in some hotels, we decided to put them in some of the homes. Most of them stayed at Dr. Soni's residence. I have always found Dr. Soni a very, a great lover of Hindu culture who loves Vedic philosophy and hence has a passion about Arya Samaj and would like to go all the extra steps needed to advance the cause of Arya Samaj any where in the World.

Ramesh Malhan

(President Executive Board)

Hindu Society of Metropolitan Chicago

Hari Om Mandir Medina, IL U.S.A.

**Ramesh Malhan**
(President Executive Board)
Hindu Society of Metropolitan Chicago
Hari Om Mandir Medina, IL U.S.A.

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**Darshan Rawal**
2078 Audubon Dr.
Glendale Hts, IL 60139
Ph. : 630-980-7120

I have known Dr. Sukhdev Soni and his family since 1970's. We have raised our families together in the Chicago area. We have been friends and had family contacts. Our relationship has been very specially through Hindu Society of Metropolitan Chicago and Arya Samaj of West Chicago.

Dr. Sukhdev Soni not only had a very successful professional career as a medical doctor but also has been a great community leader being involved with various social activities. He organized Little India Foundation along with Dr. Jayant Mandlik for your children. Little India Foundation is a non-profit, tax exempt organization working in Illinois since 1977. Through this organization they helped the children growing in USA to learn about their culture and traditions of their motherland India.

Dr. Sukhdev Soni was president of Hindu society of Metropolitan Chicago in 1976. Through his efforts and contributions this society has been able to acquire its own house of worship in Medinah, Illinois presently known as Hari Om Mandir. The Hindu society of metropolitan Chicago inaugurated its own place of worship in Medinah, Illinois in April 1987. Dr. Sukhdev Soni was one of the three co-signers for the loan to finance the purchase of the existing church property for Hari Om Mandir.

Arya Samaj Centre of Chicagoland was formally established in 1987 and has made steady progress under the commendable leadership of Dr. Sukhdev Soni. The meetings of Arya Samaj started in 1987 once a month at Hari Om Mandir and were held there until 1696 when Arya Samaj Centre moved at its present location in West Chicago. The great institution of Arya Samaj was founded by Swami Dayanand Saraswati back in 1875. After one hundred thirty five years, the ideals and principles of this great institution are being followed by its members, the noble men and women with dedication in the service of mankind. Arya Samaj centre of West Chicago under the selfless leadership of Dr. Sukhdev Soni is dedicated to the preservation of those ideals and principles.

Dr. Sukhdev and Mrs. Saroj Soni are very humble, kind and benevolent at heart and they have always offered to help any good cause, it might be religious, cultural or for the needy. I wish them at this occasion of felicitation celebrations a long and happy life. They have brought happiness to the lives of many. God bless them with very joy in their retirement and in their endeavor to serve the community.

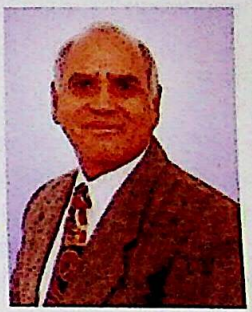
Darshan Rawal

Darshan Rawal

Ex-Chairman Board of Trustees

Hindu Society of Metropolitan Chicago

Hari Om Mandir, Medinah, IL



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[Affiliated to Vedic Aryan Cultural Society of Ontario]
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## शुभकामना सन्देश

सादर नमस्ते,

आदरणीय डॉ. सुखदेव जी सोनी का अभिनन्दन ग्रंथ छप रहा है यह जानकर बड़ी प्रसन्नता हुई।

यह प्रभु की कृपा है कि ऐसे सज्जन ऋषि भक्त हमारे बीच में हैं। आयोजन की सफलता की कामना के साथ बहुत–बहुत धन्यवाद।

शुभकामनाओं सहित।

भवदीय

अमर ऐरी

अमर ऐरी

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मान्य बन्धुवर,

डॉ. कृष्णलाल
पूर्व संस्कृत विभागाध्यक्ष
दिल्ली विश्वविद्यालय, दिल्ली

नमस्ते

आपका पत्र पाकर बहुत प्रसन्नता हुई। आपने मुझे स्मरण किया। यह अहोभाग्य है। डॉ. सुखदेव चन्द सोनी जैसे महान् परोपकारी सज्जन के लिए आप अभिनन्दन-ग्रन्थ प्रकाशित कर रहे हैं-तदर्थ शुभकामना।

डॉ. सोनी के 'ग्रन्थ' के लिए अस्वस्थ होने के कारण एक लघु लेख "पाश्चात्य विद्वानों की संस्कृत सेवा" दे रहा हूँ।

डॉ. कृष्णलाल

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ओ३म् इन्द्र इच्चरत: सखा।

आर्यश्रेष्ठी

## आचार्य भगवान देव 'चैतन्य'

एम0ए0 साहित्यलंकार विद्यावाचस्पति

81/एस-4 सुन्दरनगर,मण्डी-174402(हि0प्र0)
दूरभाष:01907-263092(आ0)262300(का0)
मोबाईल:94180-53092

क्रमांक: ४ दिनांक: 16-1-06.

आदरणीय दिलीप भाई,

सादर नमस्ते।यह जानकर अत्यन्त प्रसन्नता हुई है कि आप लोगों द्वारा आदरणीय डा0 एस0सी0 सोनी जी के जीवन के इक्कहतर वर्ष पूर्ण होने पर,उनके सम्मान में एक समारोह का आयोजन किया जा रहा है।यह एक बहुत ही अच्छी परम्परा है तथा इसके लिए आप साधुवाद के पात्र है।इस अवसर पर एक स्मारिका का प्रकाशन भी किया जा रहा है यह तो और भी अधिक सराहनीय है।परमात्मा द्वारा प्रदत्त प्रतिभा का विकास करके उसे संसार के उपकार कार्य में लगाकर जीवन को सार्थकता प्रदान करना ही जीवन का लक्ष्य है मगर ऐसा कोई विरला ही व्यक्ति कर पाता है।आदरणीय श्री सोनी जी उन्हीं सौभाग्यशाली व्यक्तियों में से एक है।वे एक कुशल अधिकारी तथा सुयोग्य चिकित्सक ही नहीं बल्कि सहृदय मानव और निष्काम कर्मयोगी भी है।उनके द्वारा की गई सेवाओं की सुगन्ध सर्वत्र फैलती रही है।

विदेश में जाकर भी अपनी संस्कृति के संवर्धन में समर्पित भाव से कार्य करना वास्तव में ही अद्भुत व श्रेयष्कर है तथा वे समस्त भारतियों की ओर से बधाई के पात्र है.....उपनिषद् के ऋषि जीवन की श्रेष्ठता व सार्थकता के बारे में कहते है-अहं ब्रह्म,अहं यज्ञ,अहं लोक:,अर्थात् व्यक्ति को सदा महान् बनने के प्रयास में लगे रहना चाहिए,परोपकार की भावना से संसार के उपकार में समर्पित भाव से लगे रहना चाहिए और इस प्रकार जगत् में यशस्वी जीवन जीना चाहिए।हमें इस बात का गौरव है कि माननीय श्री सोनी जी ने उपनिषद् के इस आदेश को चरितार्थ करके महान्,परोपकारी तथा यशस्वी जीवन जीकर जीवन को वास्तविक अर्थों में सार्थकता प्रदान की है।हम परमात्मा से उनके उत्तम स्वास्थ्य और दीर्घायु की कामना करते है।

इस शुभ अवसर पर आप सभी को तथा आदरणीय श्री सोनी जी को बहुत-बहुत हार्दिक मंगलकामना एवं आशीर्वाद प्रेषित है।

आपका ही,

(आचार्य भगवान देव 'चैतन्य')

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**Som Datt Mahajan**

C-2/228 Janak Puri
New Delhi-110058
January 22-2006

Dear Dr. Dilip Ji,

It gives me immense pleasure to know that a felicitation souvenir is being brought out on the occasion of a grand felicitation of an illustrious personality like Dr. S.C. Soni. I deem it a great honor to be associated with an event.

I have had the good fortune of knowing Dr. Soni for many years. There is hardly a noble cause with which he is not involved in America, especially concerning the Indian community and the Arya Samaj. He has been more than generous with time, energy and money in every social and religious cause that touches our community. As someone who has observed his selfless contributions in a number of fields, I am convinced that he truly personifies the Vedic Mantra "Manur Bhav".

Dr. Soni is one of the rare people who have imbibed the qualities preached in Bhagvad Gita. He is great visionary and excellent leader. Over the year he has been instrumental in providing a direction to the Arya Samaj in US. Thanks to his tireless efforts, Arya Samaj continues to flourish in America and especially in the Chicago iand area. His passion to the cause of betterment of our community brings the best in anyone who is touched by his greatness.

In this day and age, it is rare to find the kind of humility and generosity that Soni ji exemplifies. He donates generously to a wide range of charitable, social and religious causes—with the objective to make this world a better place. He maintains a very simple lifestyle. His simplicity and down to earth demeanor belies the greatness that lies underneath.

We felt gratified on his memorable visit to India a couple of years ago when we had an opportunity to welcome him at the Arya Samaj in Janak Puri, New Delhi. He left a great impression on everyone who had the pleasure of spending time with his.

We pray to God to bless him with a long, healthy and a happy life to be able to continue his noble mission for a long time to come.

We in India wish all success to the great celebrations and convey our best wishes to Dr. Soni in all his future endeavors.

My Best Regards

Earnestly

**Som Datt Mahajan**
Member, Sarvadeshik Arya
Pratinidhi Sabha, Delhi, India

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कृण्वन्तो विश्वमार्यम्

# श्रीमद् दयानन्द सत्यार्थ प्रकाश न्यास, उदयपुर

(स्थापित१९९३ ई.पंजीकृत दिनांक २३.६.९३)

कार्यालय : नवलखा महल परिसर,गुलाब बाग,महर्षि दयानन्द मार्ग,उदयपुर ३१३००१(राज)
फोन : २४१७६९४ मोबाइल -९३१४२३५१०१ (कार्यकारी अध्यक्ष)
९८२९०६३११०(व्यवस्थापक), ई मेल satyarthnyas@rediffmail.com

क्रमांक दिनांक

आदरणीय डॉ.वेदालंकार जी,

सादर नमस्ते । आशा है ईश कृपा से आप स्वस्थ व सानन्द रहते हुए सदैव की भांति ऋषि मिशन के अग्रप्रसारण में संलग्न होंगे। यह जानकर अतीव प्रसन्नता है कि अमेरिका,बर्मा एवं भारत की प्रमुख संस्थाएं एवं प्रबुद्धजन मिलकर परम श्रद्धेय डॉ.सुखदेव चन्द जी सोनी के ७१ वें जन्म दिवस के उपलक्ष्य में उनका अभिनन्दन कर, वस्तुतः अपने परम पुनीत दायित्व का निर्वहन कर रहे हैं।

डॉ.सोनी के विशाल,बहुआयामी व्यक्तित्व का जितना भी परिचय मुझे है,निःसंकोच कह सकता हूं कि उसे रेखांकित करने हेतु हमारे पास शब्दों का नितान्त अभाव है।

'संश्रुतेन गमेमहि मा श्रुतेन विराधिषि' की मेदाज्ञा को अपने जीवन में चरितार्थ करने वाले डॉ.सोनी जी का सम्पूर्ण व्यक्तित्व एवं कृतित्व उच्चतम उदात्त मानवीय मूल्यों से सम्पृक्त है। भारतीय मनीषा की धरोहर'परोपकारार्थ सतां विभूतय' को आत्मसात करते हुए आपने भारत,भारतीयता तथा वैदिक संस्कृति के उन्नयन हेतु निज जीवन समर्पित कर दिया है,आपके विविध उदार कार्य इसके साक्षी हैं।

ऐसे उदारमना,उच्चतम मानवीय मूल्यों के प्रतीक डॉ.सोनी जी का अभिनन्दन कार्यक्रम नौजवान पीढ़ी के लिए प्रेरणा स्रोत बन,प्रकाश स्तम्भ का कार्य करेगा,यह निश्चय है।

विश्वविख्यात्,रमणीक,मनमोहक उदयपुर नगरी स्थित ऋषिवर देव दयानन्द की पवित्र कर्मस्थली(सत्यार्थ प्रकाश रचना स्थली) पर हम ऐसे महनीय व्यक्तित्व का अभिनन्दन कर अपने को धन्य समझेंगे तथा सैंकड़ों आर्यजन माननीय डॉ.साहब के जीवन से प्रेरणा प्राप्त कर सकेंगे।

इस भव्य अवसर पर हम परम दयालु प्रभु के चरणों में माननीय डॉ.सुखदेव चन्द जी सोनी को निरामय दीर्घायुष्य प्रदान करने की प्रार्थना करते हैं।

सधन्यवाद।

भवदीय

(अशोक आर्य)
कार्यकारी अध्यक्ष
चलभाष ९३१४२३५१०१

प्रतिष्ठा में:-
आदरणीय Dr.Dilip Vedalankar
1807 Continental Avenue
H 106 Naperville
IL 60563 (U.S.A.)

CC-0. Panini Kanya Maha Vidyalaya Collection.

ॐ

Nov 25, 2005

It was my pleasure when first time I met Dr. S. C. Soni at my Home in Glendale Hts, IL for Arya Samaj Havan. He is very cooperative and aggressive religious man. He is still supporting Arya Samaj of Chicagoland with *Tana, Mana* and of course *Dhana*.

Dr. Soni did a lot for the community, whatever they needed, he is a jolly man himself and wants to see happiness for everybody. Finally I would like to say that Dr. Soni is a great supporter to state our Vedic religion and culture in the united states.

Thank you,

VIRENDRA KUMAR
Founder Member of
Arya Samaj Chicagoland
&
Former Secretary
Arya Samaj of Chicagoland

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॥ ओ३म् ॥

॥ कृण्वन्तो विश्वमार्यम् ॥

Krinvanto Vishvam Aryam - Make The World Noble

# ARYA SAMAJ OF CHICAGOLAND

## आर्य समाज ऑफ शिकागोलैण्ड

A Religious Charitable, Educational, & Non-Profit Tax Exempt Organization
700 Hill View Avenue, West Chicago, IL, 60185
Phone : 630.876.0789

Date : January 1, 2006

It gives me a great pleasure to congratulate Dr. Soni on the occasion of felicitation ceremony. I have known Dr. Soni for the past thirteen years when the Arya Samaj held its monthly Satsang in the Hari Om Mandir. With Dr. Soni's major contribution over the years, we now have our own Arya Samaj for weekly Havan and Satsang.

In the past thirteen years, I have seen Dr. Soni helping others in many ways. Dr. Soni has been always there for people who have needed financial help. He regularly donates whole heartily to the Arya Samaj and many other organizations and charities. He has always taken the initiative in humanitarian efforts and has dedicated his life as a professional to help others.

After helping many people, organizations, charities, he still remains a very humble man. He is very friendly, open minded and easy to talk to. I have personally seen that Dr. Soni is very affectionate and caring when it comes to children. Arya Samaj children admire him, respect him and want to be like him. He is a good role model for all of us. On this special occasion, I convey my best wishes and hope to work under his guidance as a secretary. I pray to God that he lives a very happy, healthy, and prosperous life for over hundred years.

Sangeeta Malhotra
Sangeeta Malhotra
Secretary of Arya Samaj

Dear Friends,

Dr. Sukhdev Chand Soni is a dear friend and trusted confidant to me and my family for 37 years. His great successes span not only his professional life but most importantly his familial relationships. Dr. Soni babysat my firstborn and has since had two beautiful and successful children of his own.

Recognizing the value of strong family ties he brought his *whole* family to West Chicago, from Burma many of them staying with him until they were financially stable. Not only did he bring them here but he contributed to their successes by ensuring they received an education and good jobs. The result of his self-sacrifice and love has been a family comprised of very successful doctors and businessmen; and most importantly, a united and happy family. I would be remiss if I did not mention his lovely wife who I am sure has been a great force in the Soni family, as a wife and mother who guides and supports her family.

In the professional arena, Dr. Soni has emerged as a pillar of the community, even a leader. I recall his determination as he finished his residency at Michael Reese Hospital in Chicago. Since that time he has accomplished great things in the field of radiation and cancer treatment.

His compassion for the plight of the needy, especially children have led to a generosity hard to follow. As the founder of Arya Samaj in the Chicago area; he is acutely aware of children's needs as well their religious backgrounds.

I can think of no one individual more worthy of this great honor than my personal and dear friend Dr. Soni. I wish him continued success in all his endeavors and I am sure he will continue to make vital contributions to our great city and the communities within.

As an expression of dedication to his country of adoption he served as a Lieutenant Colonel in the U.S. Army. He is a husband, father and friend to many, and I am proud to fall into the latter category.

Very Warm Wishes,

***- Amrish Mahajan***

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*Dr. Sukhdev Chand Soni M.D.- Felicitation Celebration*

Dr. Roodrasen Neewoor, Arya Bhushan, G.O.S.K,
Vice-President, Arya Sabha Mauritius

On behalf of Arya Sabha Mauritius and in my own name, I am extremely delighted to convey our heartiest congratulations to Dr, Sukhdev Chand Soni on the auspicious occasion of the grand felicitation that is being organised to mark his utmost successful 71 years of life.

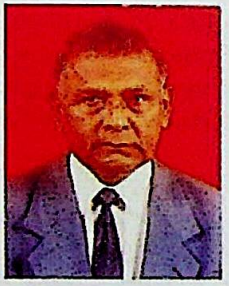
Dr. Soni has a very rich and impressive curriculum vitae. He was born and brought up in Burma where he was fortunate to have a very good education as well. He arrived in U.S.A. some 35 years ago and that proved to be a turning point in his life. He is one of the NRI's about whom, the people of Indian Origin should feel proud and he should serve as a source of inspiration for others. He has been the founder member of serval Medical and Social-Cultural Organisations. He has also been involved in a couple of Financial Institutions.

As a Radiation Oncologist, he saw for himself the untold agony to which, the patients suffering from various types of Cancer are subjected to. He therefore contributed immensely in opening serval Cancer Treatment Centres and the same are operational these days.

He is by nature adventurous, this is porbably what prompted him to migrate from Burma to USA and during his stay in America, he joined the Army Reserve Medical Corps and became Lieutenant Colonel. I have been given to understand that he has succeeded in setting down some 300 Indian families, mostly from Burma, in America during the last 30 years. This by itself is no mean achievement and he deserves to be complemented for that.

I had the opportunity to meet him at Captain Deo Ratna Arya's residence in Mumbai in April 2001 on the eventful occasion of the 125th anniversary Celebration of the Foundation of Arya Samaj in Bombay. The conversation that I had with him that time, gave me the impression that Dr. Soni has been a staunch follower of Maharshi Dayanand and that he is actually putting into practice the 9th Principal of Arya Samaj that stipulates "one should not be content with one's own welfare but should look for one's welfare in the welfare of all."

On this happy occasion, on behalf of Arya Sabha Mauritius, I wish to extend to him warm felicitations and a long fruitful and joyful life.



Dr. Roodrasen Neewoor

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## Salutations to a Karma Yogi!

Whatever I have heard and known about Dr. Sukhdev Soni, I can only recall Shakespeare

> "What a piece of work is a man! How noble in reason! How infinite in faculty! In from in moving, how express and admirable! In action how like an angel! In apprehension how like a God!"

Dr. Soni is a financier of Dharma, Karma and Piety. He is the promoter of universal Vedic culture and religion. A Social activist par excellence, a global donor, a philanthropic of first rank, the rehablitator of humanity, burning with compassion for helpless and poor, he lives by the principle of nishkama karma yoga of Geeta in real sense of terms. He remains ever engaged in altruistic social welfare activities. He is spiritual resident of materialistic world (USA), honey bee in his sweet collectivism for suffering humans, diamond hard in his conviction of social and community service and custodian of great universal Vedic culture of Bharat in the west. He is a great Banyan tree sheltering number of associations, societies and organisations. He is a rare combination of physical and fiscal healing. He has blended in him both Karna and King Shivi. Let us wish this living legend a healthy, happy and long life! Let us salute a Karma Yogi!

Dr. Ravi Prakash Arya

Indian/International foundation for Vedic Science
901, NCH, DRDO Complex
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For successful living, people who live well are expert at giving. They give their money, they give their time, and they share their wisdom and their skills. They quickly say YES when asked to help. For them to give is to love and to love is to live. It goes without saying that all above qualities exists in my good friend Dr. Sukhdev Soni. My family knows well Dr. Soni's family for last more than 30 years. His generosity and achievements are well known to our community. I wish him successful long life and continued support to our community.

Laxman Alreja, PE
President & CEO

| | | | | |
|---|---|---|---|---|
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Dr. Dilip Vedlankar
1807 Continental Ave. 104, Naperville
Illinois 60563
USA

23, Farnham Close
Whetstone, London N20 9PU
020-8-4453161

8th December 2005

Dear Dilip,

Many thanks for letter re:Dr. Sukhdev Chand Soni felicitation celebration.

I first met Sukhdev Soni when I and my family were visiting Burma in December 1962 to meet my parents. Sukhdev had just qualified as an M.D. Sukhdev Soni married my niece Saroj Om Prakash (daughter of Dr. Om Prakash & Satya Bhashini (my sister) in Rangoon in 1963. Sukhdev Soni worked as a Civil Assistant Surgeon in the Burma Medical Service and decided to specialise in general Surgery and moved in Chicago, USA. As the opportunities in General surgery were limited then in the USA for immigrant doctors, he changed track and trained as a Radiotherapist. He had all his post-graduate training in Chicago and settled in the State of Illinois and never looked back on his decision to do so and he decided to further train in the sub-speciality of Radio Therapy in Head and Neck.

Sukhdev Soni during the course of his life devoted his free time to do benevolent work for the community and being an Arya Samajist helped to spread the message of Swami Dayanand the founder of 'Arya Samaj Movement' in the USA. He helped in the establishment of the Arya Samaj Temple in Chicago. In his Arya Samaj work he was greatly influenced by his father-in-law Dr. Om Prakash who was the greatly respected leader of the Indian community in Burma.

Sukhdev Soni also helped to his utmost the needs of the ethnic communities in USA especially those of the medical profession. His work was appreciated and recognised by the American Medical Association

S.B.

S.B. Kapur

Nov. 26, 2005

Dr. Dilip Vedalankar, 630- 416-6560
1807 Continental Ave # 104,
Naperville, IL 60563.

Re; Dr. Sukhdev Soni's Felicitation

Namaste,

It is a joyous occasion that you have undertaken a mammoth task of celebrating Dr. Sukhdev Soni's achievement. Please do send me other pertinent information by email deenbc@hotmail.com, deenbc@yahoo.com. Thus I will have your email address as well as it becomes easier and faster to communicate.

"I can remember that as a physician he has soothed the body and soul of thousands of people. Thus he proved his name and implemented practical actions to make every one SUKHI- free from pain and suffering.

As a true follower of Vedic Dharma he has dedicated his life to the cause of humanity by spreading the spiritual upliftment of all sections of society. By virtue of Vedic Dharma- the ancient most human heritage, he became 'Purusharthi'- a self less persistent person and used full potentials of body and mind. He successfully undertook Yajnya -benevolent actions by carrying the flag of Vedic Dharma wherever he went. To make every one 'Great-Noble sons and daughters of mankind' and 'to treat the entire humanity on the footsteps of great reformer of Modern Times- Maharishi Dayanand Saraswati', he committed to his goals and established an institute in Chicago -Chicago Arya Samaj. This institution has helped a common person to realize the fruitful benefits of Human Renascence movement of Maharishi Dayanand Saraswati.

May God bless him to achieve the goals of Human Renascence movement of Arya Samaj – 'Krinvanto Vishawaryam' to make every one a better human being?"

Thanks

Sincerely,

Deen B. Chandora, MD 770-939-5172
4117 Menlo Way,
Atlanta, Ga. 30340. deenbc@hotmail.com, deenbc@yahoo.com

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# सुगन्धपुष्पम्

चमू कृष्णशास्त्री
अखिलभारतसङ्घटनमन्त्री
संस्कृतभारती, माता मन्दिर गली,
झण्डेवाला, नई दिल्ली–55
दूरभाष–011-23517689
krishnashastry@hotmail.com

उद्यानेषु, वनेषु च कोटिशः पुष्पाणि भवन्ति। परन्तु तेषु सुगन्धयुक्तपुष्पाणि विरलानि। सुगन्धवत्सु पुष्पेषु अपि सुन्दराणि पुष्पाणि विरलतराणि। सुन्दरसुगन्धपुष्पेषु अपि भगवतः पूजायां समर्च्यमानानि पुष्पाणि तु विरलतमानि एव। श्रीमतः सुखदेवसोनीमहोदयस्य जीवनं तु तादृशं किञ्चन विरलतमं पुष्पम्। तस्य जीवनसुगन्धः भूमण्डले व्याप्तः अस्ति!

सर्वः अपि हिन्दुः भगवन्तम् एवं प्रार्थयते–"जीवने यावदादानं स्यात्प्रदानं ततोऽधिकम् । इत्येषा प्रार्थनाऽस्माकं भगवन् परिपूर्यताम्।।" इति। अर्थात् वयं जीवने यावद् प्राप्नुमः, तस्य प्राप्तेः अपेक्षया प्रदानम् अधिकं भवेत्, तादृशं जीवनं मम भवेत् इति तात्पर्यम्। श्रीमतः सुखदेवसोनीमहोदयस्य जीवनं तादृशम् एव अस्ति। अतः तस्य जीवनं सुजीवनम्।

सहृदयः, विद्याविनीतः, स्निग्धः च श्रीमान् सुखेदवमहोदयः निर्मलमनाः, विशालहृदयः, मृदुस्वभावः, करुणः च अस्ति। तेन सह वासः, वार्तालापः च सर्वदा शक्तिदायकः एव भवति।

संस्कृतभारत्याः पूर्णकालिक-कार्यकर्ता श्री वसुवजः, तस्य पत्नी श्रीमती सुचेता च अमेरिकादेशे शिकागोनगरे श्रीमतः सोनीमहोदयस्य एव गृहे स्थित्वा संस्कृतप्रचारकार्यं कृतवन्तौ। तस्य वसुवजस्य श्रीसोनीजीविषये अभिप्रायः अत्र अधः दत्तः अस्ति।

Sri Vasuvaj ji Writes-

Dr. Sukhdev Soni and Smt. Saroj Soni have been very kind to me.... not only to me but to many-many others....

They allowed me to stay in their palatial home in Joliet. The key to their home was given to me and I could make all use of the facilities there... washing machine, refrigerator, stove, vessels, TV, telephone, light etc.

Even though he is a very busy man, he always found time to talk with all of us.

His *pitr-bhakti* can be compared to that of Sravan Kumar. He used to take personal attention of his aged father-Barkat ji. Later I found that he had the same amount of respect, shraddha and affection for the parents of Smt. Saroj ji too.

It was an interesting sight to see Sukhdev Ji, his elder brother Baldev Ji, father Barkatji and Saroj Ji's father Dr. Omprakash play cards. The amount of understanding they had amongst them could just be felt when we see them play.

Dr. Omprakash and his wife Satyaji had great regard for Sanskrit. This love for this divine language has been imbibed by their daughter Saroj Ji too. She reads 'Sambhashana Sandeshah' regularly.

Few years back in July 2000, there was a 9-day residential camp to learn Sanskrit in Coloma, California. When I told about this to Sukhdev Ji, he immediately told that Saroj ji would be interested to attend this camp. I was a bit apprehensive, will Saroj Ji give up her family commitments and come to this camp? But Sukhdev Ji was right. When she heard about this camp, she immediately told that she would attend. This indicates two things- the devotion of Saroj Ji to learn Sanskrit and the perfect understanding of Sukhdev Ji on what his wife likes. This perfect understanding between the husband and wife has been a role model for many young couples in Chicago and other places.

Dr. Sukhdev Ji is a philanthropist. He supported the activities of Samskrita Bharati in the infant stage in USA. when he came to the office in Bangalore, he was impressed by the work done. Without our request, he gave Rs. 1 Lakh. He also requested his close friend who is a business magnate in Bangalore to donate for this cause.

He always speaks softly and gently. I have never seen him talk harshly with anybody. He makes people at ease. Even a young child is also comfortable while talking with him.

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My Dear Dr. Vedalankar Ji,
Pranaam.

Dr. Sukhdev Soni is a man of such great personal charm and affable nature, that words of praise come for him quite naturally, and straight from the heart. It has been pleasure to have him as a friend for the last thirty-six year.

It must have been his devotion and love for Arya Samaj that attracted him, on a very cold evening of December 1969, to meet and listen to His Holiness Late Swami Anand Saraswati Ji Maharaj at our apartment in Chicago. Swami Ji was then on a visit to North and South America, and had blessedly agreed to stay with us and give Pravachans on "Geeta"

Since then, our acquaintance grew into a family friendship, which we shall cherish very much for a long time to come. As time went by his sweet, loving, and generous nature endeared him to our children so much that our children grew to revere him as a role model.

It was in the summer of 1974, that both Dr. Soni and I jointly submitted a close bid for buying an existing Fire Station Building in Lombard, Illinois with the sole purpose of converting it to a Temple for our small but growing community. However, our bid, though the highest was turned down for unknown reasons.

His devotion and love for Arya Samaj blossomed into founding an Arya Samaj Mandir, first in Carol Stream and now in West Chicago, as we all know it now. His selfless zeal for the service of humanity, augmented by his healing and entrepreneurial spirt, brought him to establish several Cancer Treatment Centres. Dr. Soni is also very well known for his generous donations for all types of calamities and charitable causes. The Indian community of Chicago is indeed proud to have a selfless leader like him.

All members of my family join me in wishing Dr. Sukhdev Soni Ji and his family continued good health, happiness and peace.

**Khushi R. Chugh & Family**
339 Loveland Dr.
Glendale Heights, IL, 60139
Tel. 630-980-9261 (home)
630-890-9261 (cell)

**Madan Lal Gupta** Writer-Self Reformer. ॐ **मदन लाल गुप्ता** लेखक-स्वयं सुधारक
9532 Heialein Way. Sacramento, CA 95829 USA 916 688 8229 madangupta305@yahoo.com
(Please note my new address)

Dr. Sukhdev Chand Soni Felicitation Celebration
Jan. 10.2006

Dr. Dilip Vedalankar

Namaste.

Thanks for informing me about the felicitation celebration of Hon. Dr. Soni. I have heard and read a lot about the contribution done by Dr. Soni towards the Arya Samaj in U.S.A.. Recently he sent me a book "God is Consciousness" published by him free of cost. I have not seen him or talked to him personally but I am fully aware of his philanthropic activities. His services are not limited to the United State; he has also visited India and made big donations to the Arya Samaj and its related organizations. We the Arya Pariwars of the United States are proud of him.

Such a person like Dr. Soni should be honored publicly. You deserve all appreciation for arranging such a celebration in his honour. I take this opportunity to wish a VERY HAPPY BIRTHDAY to Dr. Soni. May God bless him with a healthy long life.

I also want to convey my personal thanks to you, for spreading the teaching of Vedas in the United States. I pray to the Almighty for your healthy and long life. In my opinion now you are the only Arya Samaji learned person left in the United States and Canada as well. In the past there were many aspirants for the office of Arya Samaj President. Unfortunately California does not even have an Arya Samaji pundit for daily rituals. for the last 4 years. I am in Sacramento the capital of California, unfortunately there is no Arya Samaj, although it has a large Fiji/Punjabi, Arya Pariwars. A little effort from your end may help in forming an Arya Samaj in Sacramento, so that the Arya Pariwars may get the facility of performing the ceremonies according to Vedic Rites.

**(I also want to know about the latest position of Sarvadeshik, thanks).**

With regards.

मदन लाल गुप्ता

Sincerely,
Madan Lal Gupta

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सत्यंवद् ।।ओ३म्।। धर्मंचर

# GOVINDRAM ARYA & SONS

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Dated : 5-1-2006

परम् श्रद्धेय डॉ. दिलीप वेदालंकार से खुशहाल चन्द्र आर्य का सादर नमस्ते। पत्र आपका 15.12.05 का आया जिसमें आपने लिखा कि परम आदरणीय डॉ. सुखदेव चन्द सोनी जी के जीवन के 71 वर्षों के पूर्ण होने पर उनके यशस्वी व तेजस्वी जीवन पर उनके प्रशंसक व शुभचिंतक एक स्मारिका प्रकाशित कर रहे हैं। पढ़कर अति प्रसन्नता हुई। आप लोगों का यह सद्प्रयास अति सराहनीय व अभिनन्दनीय है।

जिस व्यक्ति का पूरा जीवन त्याग, तपस्या व सेवा भाव से परिपूर्ण हो और आर्य समाज के लिए जिसका समर्पित जीवन रहा हो तथा जिसने आर्य समाज ही नहीं वल्कि प्राणीमात्र के हित व कल्याण के लिए अपने जीवनभर तन, मन, धन से सेवा व सहयोग किया हो, ऐसे व्यक्तित्व के जीवन पर स्मारिका द्वारा प्रकाश डालना एक सर्वोत्तम कार्य है। इससे नवयुवक अवश्य ही शिक्षा व प्रेरणा प्राप्त करेंगे और वे भी समाज राष्ट्र व मानव-मात्र की सेवा करके अपने जीवन को सफल वनायेंगे। मैं ऐसे महान् व्यक्ति के लिए ईश्वर से दीर्घ आयु देने की प्रार्थना करता हूँ ताकि वे समाज, राष्ट्र व मानव मात्र की ही नहीं, बल्कि प्राणीमात्र की अधिक से अधिक समय तक सेवा व दान द्वारा सहयोग कर सकें।

-खुशहाल चन्द्र आर्य
प्रधान, आर्य समाज बड़ा बाजार
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**Amrit L. Mittal**

215 Rugeley Road
Western Springs, IL 60558

Doctor Sukhdev Soni has ben a very dear friend for over 34 years. He and Saroj Ji were the first persons I met at a Gita society picnic on August 5, 1971. Our association grew ever since at monthly gathering of Gita Society, later on Hindu society and more because of "Sangh" Association.

Dr. Soni is a dominant personality due to his selfless community work. He is a perfect organizer. He established Chicago's Arya Samaj Institution. Above all he has been a head of big family and brothers and sisters in particular and of Hindu Community in general. He is super human with unusual zeal for "Just Cause."

May Almighty provide him good health and we cherish his presence among us for years and years.

Regards,

Amril Mittal

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## Dr. Soni-A Kalyan Mitra

It has been gratifying and rewarding experience throughout these past 35 years to have known Dr. Soni as a family friend. Whenever I talk to others that I am from Burma, they almost always mention that they know another person from Burma, their very close friend Dr. Soni. For Dr. Soni, no work is below his position or dignity in helping his friends. When my family was coming to the States for the first time, he voluntarily helped cleaning the apartment and moving things. Later on, I watched him help so many other families and friends from India and Burma, some of them he knew personally, others were friends of his friends. He will bring them to his house to stay until they get settled. These are not isolated stories but repeated so many times until this day. Only a benevolent friend like Dr. Soni and his equally supporting wife Saroj Soni can give such a big helping hand to so many and that too with delight. Their unfailing support for all his relatives and unselfish for so many of us is a source of inspiration to us all.

Dr. Soni is a Kalyana Mitra or a Dhamma friend of our society who brings lasting benefits, peace and happiness to so many others. Just to mention only a few of his numerous contributions here and in India and Burma, he is instrumental in building, developing and smoothly running the activities of Arya Samaj of Chicago and beautiful Illinois Vipassana Centre near Rockford. Every year hundred and hundreds of students from all walks of life regardless of sect, religion, race or societal status take a ten-day course to learn and practice Vipassana (a meditation technique of Ancient India). Vipassana is a technique to control and purify ons's mind and developing equanimity in all situations and those who practice achieve peace and happiness. As the ancient saying goes "Dhamma dana is the highest from of dana", building developing and smoothly running the activities of Arya Samaj and Dhamma Pakasa Vipassana Centre are the contributions of Dr. Soni for which all of us call "anumodana" by rejoicing and supporting such activities. May all be happy and peaceful.

**Ram Avtar Basavatia**
17543 Cloverview Drive
Tinley Park, IL 60477
(708) 614-1407

॥ सुखदेव-प्रशस्ति ॥

डाक्टर-सुखदेव सोनी धन्यो जयतु जयतु सदा।
आर्या लोका यद्गुणगीतं गायन्ति स जीव्यात् मुदा ॥
डाक्टर-सुखदेव .....

वाण्या वरीयान् मनसा महीयान श्रीमान् धीमानिह विश्रुतः,
वेद-प्रचारे सततं रतो यो लोकैः सर्वैरिह वन्दितः,
कथन्न भवेत्, स लोकाभिवन्द्यः सर्वप्रशस्यः किल सर्वदा ॥
डाक्टर-सुखदेव .....

चिकित्सा-क्षेत्रे लोकप्रियो यो डाक्टरवर्यः इह सम्मतः,
देशे विदेशे, अमरीकायां सर्वत्रैव च स सुश्रुतः,
कैन्सर-रोगोन्मूलन-रक्तः पुण्य प्रसक्तः इह सर्वथा ॥
डाक्टर-सुखदेव .....

यू-एस-देशे संस्थानां यो मान्यः संस्थापकः रक्षकः,
वेदानाञ्च शास्त्राणाञ्च संदेशानां यो वाहकः,
आर्य-समाज-कर्त्ता ख्यातः शिकागो-मध्ये स पुण्यदः ॥
डाक्टर-सुखदेव .....

भारत देशे यू०-एस-देशे यो दानशीलः पूज्यः स्तुतः,
इह कोटिशः स किल रूप्यकाणि प्रददौ संस्थाभ्यो याचितः,
वयं तं नमामः मनसा भजामः धन्या भवामः इह सर्वदा ॥
डाक्टर-सुखदेव .....

वैदिक-धर्म-संरक्षको यः तत्पाल कश्चलोके स्थितः,
यः कर्मवीरो यो धर्मवीरो यो दानवीरः इह संस्तुतः,
कर्मणि धर्मे, दाने लग्नः सुभाषो दीर्घं जीवेत् मुदा॥
डाक्टर-सुखदेव .....

विदुषी सरोज-नाम्नी आर्या यत्साहचर्ये निरता मुदा,
सरोजवदेव विकसन्मुदासौ लोकोपकारे प्रथितः सदा,
कीर्तिस्तदीया स्पृशतु द्युलोकं धवलंकरोतु च तम् सर्वदा ॥
डाक्टर-सुखदेव .....

दिलीप-वेदालंकारो वै यस्य सहायः इह प्रस्तुतः,
यत्साहचर्यं प्राप्य सुधीरः सुखदेवोऽयं किल संस्तुतः,
कथं स भवेन्नः कल्याणलग्नः उपकारमग्नः इह सर्वदा ॥
डाक्टर-सुखदेव .....

लेखक- प्रो० (डा०) सुभाष वेदालंकार
पूर्व आचार्य व अध्यक्ष
संस्कृत विभाग राजस्थान विश्वविद्यालय, जयपुर-०९२०४

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Priya Bandhu Dr. Dilip Vedalankar Ji,

Sadar Sasneha Namaskar,

I am in due receipt of your letter informing us about the felicitation celebration of Ma. Dr. Sukhdev-Ji Soni. Sukhdev Ji has been he realm of social services for the last serval decades and needs no introduction to the friends in America.

Dr. Soni has given all his expertise in the medical and the social field for the benefit of the society in general and the Hindus in particular. He has given more than what he received from the society and this reminds us of the famous Sanskrit Dictum (Jeevane Yaavad Aadaanam, Syaat Pradaanam Totodhikam-Whatever we have inherited from the society, we should pay it back, probably more so with the addition of the interest). This is something like taking out the money from our deposits in the bank. If the bank receives more deposits than what it has to distribute to the customer, the overall deposits in the bank will grow. If it is the other way round, i.e. if the withdrawals are more than the deposits, the bank will soon be insolvent.

The present day's tendency of an individual is to take more and more from the society, which is exploitation of the society. Such exploitation is one of the root causes of the present day's melodies including the unequal distribution, unhealthy competition, overall dissatisfaction, stress and strain. There are people around us who think only about the individual and do not care for the society. For them, the society is simply a conglomeration of the individuals. They don't think that the letter also has its separate identity. It is no doubt that the society is made up of the individuals but it is also something more than that. It has its own mode of thinking, emotions, aims etc., giving it a distinct identity. Unless there is a proper inter-relation between the individual and the society there will not be ideal development of both. It is like the body and the limb relationship. A body is not simply a bundle of organs but both have very intimate inter-dependence. The body and the organs nourish each other and together they make a healthy person. Similarly the individual should nourish the society and automatically in turn he will get the proper sustenance.

This inter-dependence is something special of the Hindu thinking. Hindu Dharma has been emphasizing this since ancient times. Such a thinking could also be a basis for the over all global order, peace and prosperity. We have individuals like Dr. Soni who are the shining examples of an ideal Hindu, fulfilling his obligation towards the society. I am sure that our friends will get immense inspiration from Dr. Soni and would fellow his suit of service to the society.

I pay my sincere regards to Dr. Sukhdev Ji Soni and wish and hope that he will continue to be in the forefront among the individuals who have been protecting, preserving, projecting and promoting the Hindutva in the western world.

Once again with regards and best wishes,

Very Sincerely yours

**Shankar Tatwawadi**

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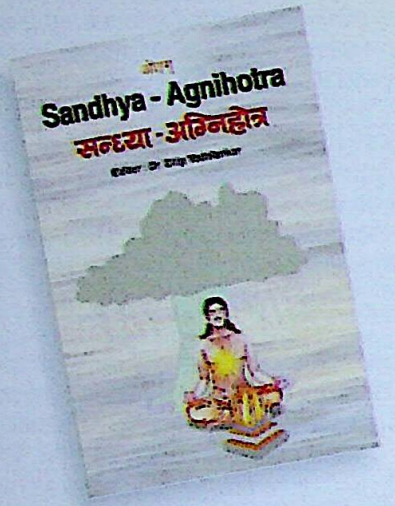
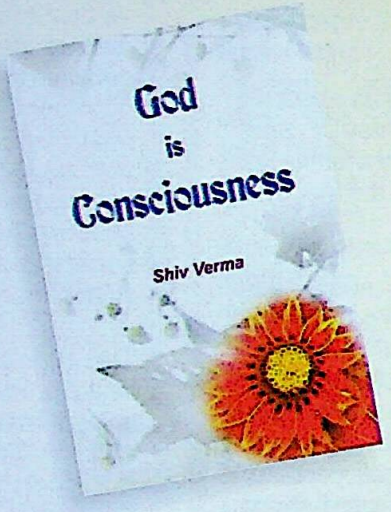
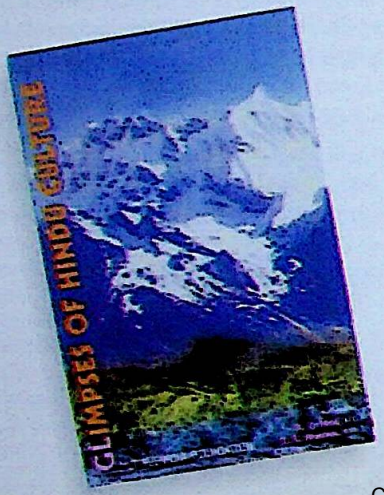
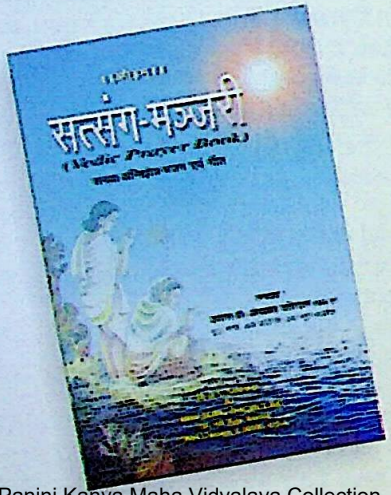
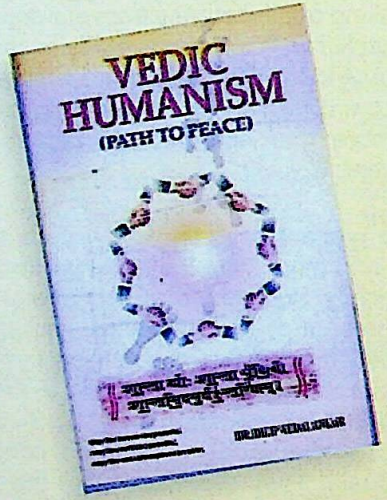
# डॉ० सोनी जी द्वारा प्रकाशित कुछ वैदिक साहित्य



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Sukhdev Ji 1944

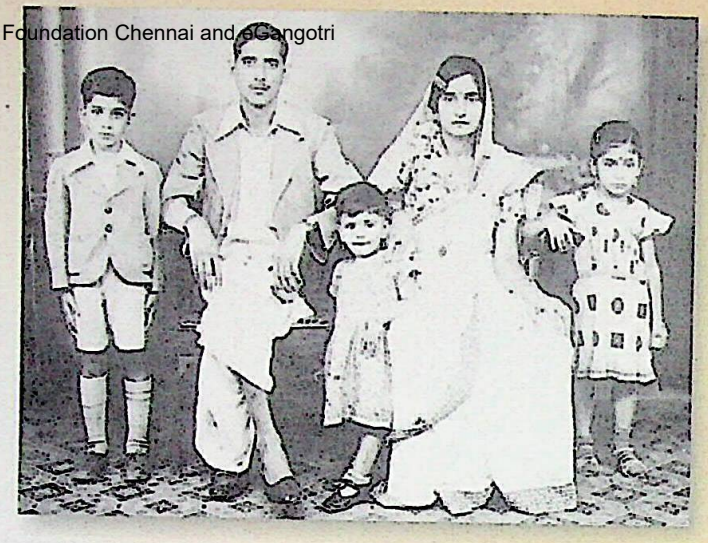
Sukhdev Ji 1954

Sukhdev Ji 1956

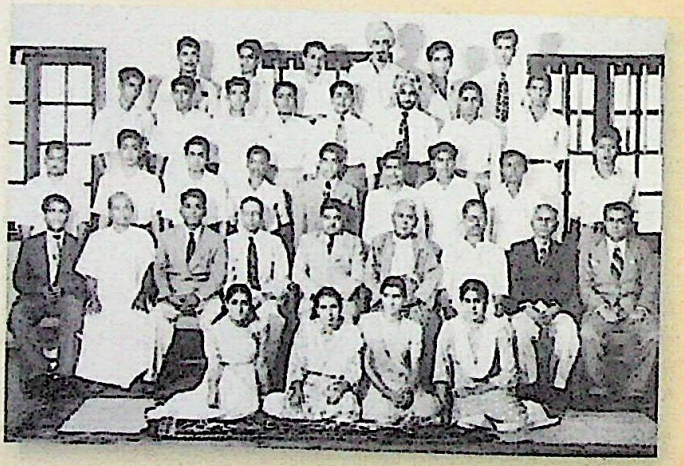
Sukhdev Ji 1957

Sukhdev Ji 1959

Sukhdev Ji 1960



Father-Barkat Ram Ji, Mother-Savitri Devi Ji, Left-Sukhdev Ji,
Right-Sister Indra Ji, In between-SisterTripta Ji(1940)



Sukhdev Chand Soni Ji in IES Central High
School Ragoon, Burma (1953)

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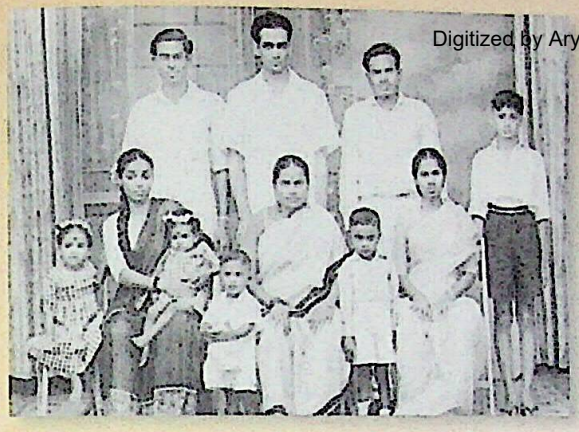
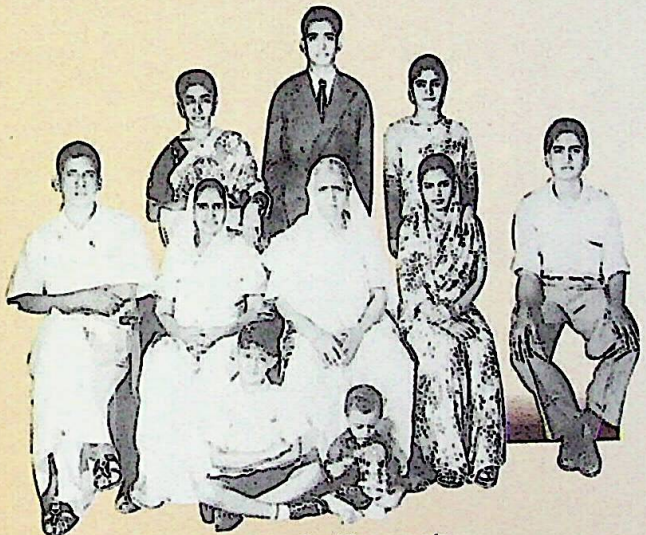
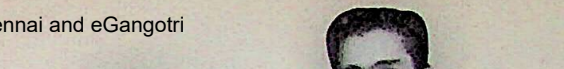


Mr. Soni (Student) Right- with K. Selvaraj and family (1960)



Sukhdevji with parents
Standing - Sister- Indira ji, Sukhdev ji, Sister Tripta ji
Sitting - Father, Mother (Savitriji), Grandmother (Dropadi ji)
Sister-in-law (Raj Rani ji), Elder brother (Baldev ji)
Sitting - Younger brother (Jaidev ji), Nephew (Vinod)



Student Sukhdev with a friend Hira Chand
in Burma (1960)

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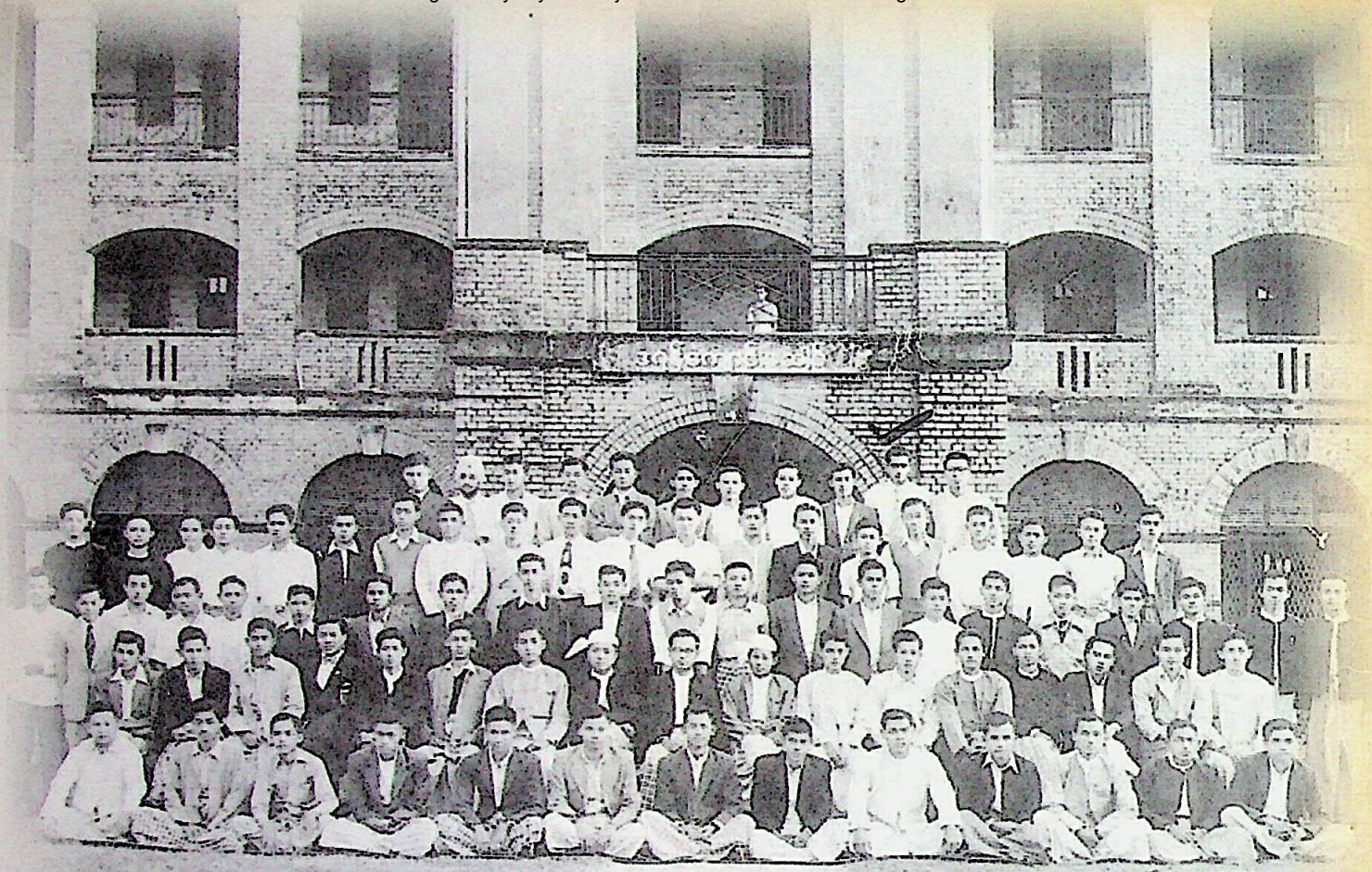

Dr. S.C.Soni in a school in Rangoon, Burma (1955-56)
(Dr. Soni standing in the top row, second from right)

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Dr. S.C.Soni in University of Rangoon, Faculty of Medicine Mandalay, Burma (1957)
(Dr. Soni is in the second row from top, first from left)

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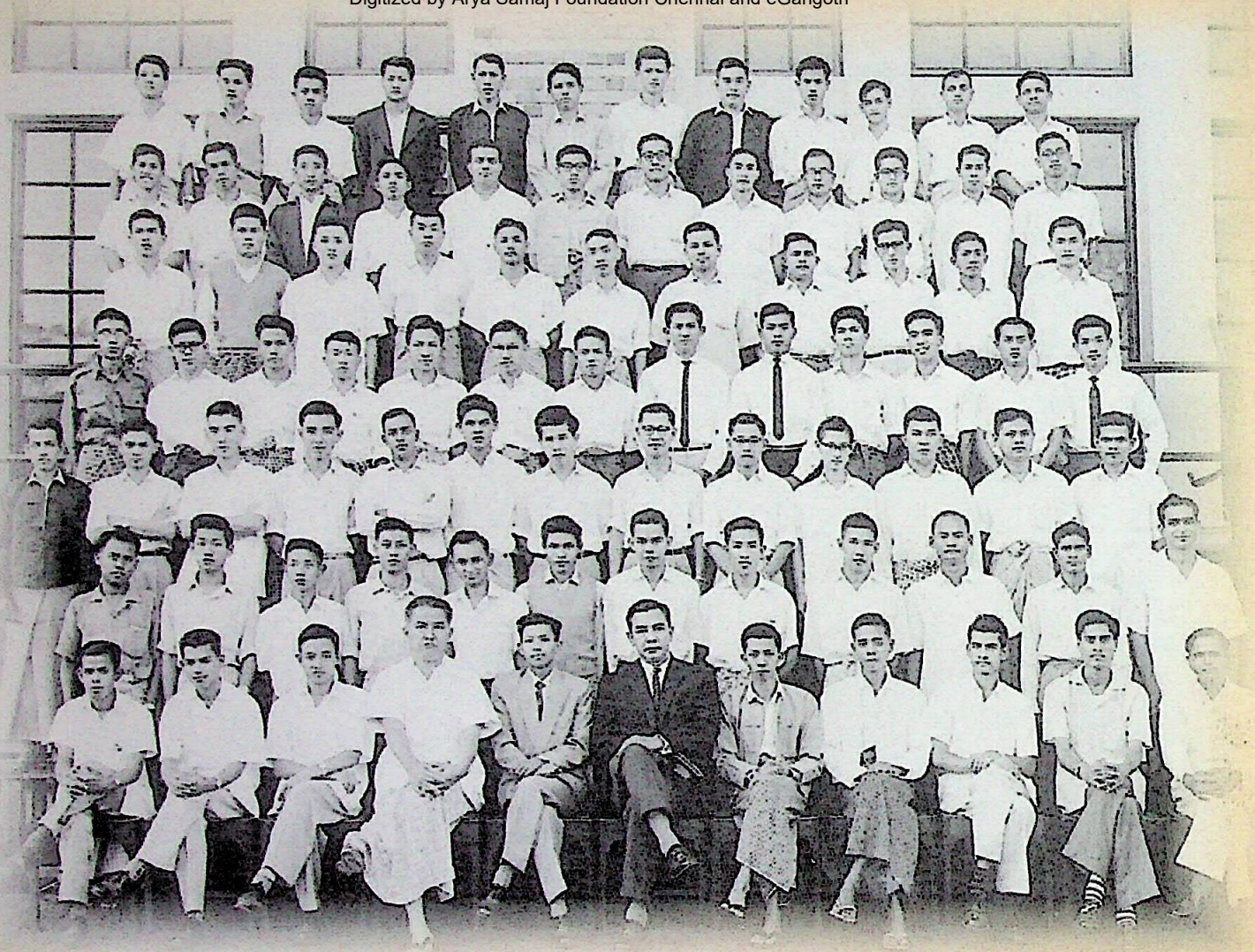

Dr. S.C.Soni in Medical College Rangoon Burma (1960-61)
(Dr. Soni is in the second row from bottom, first from right)

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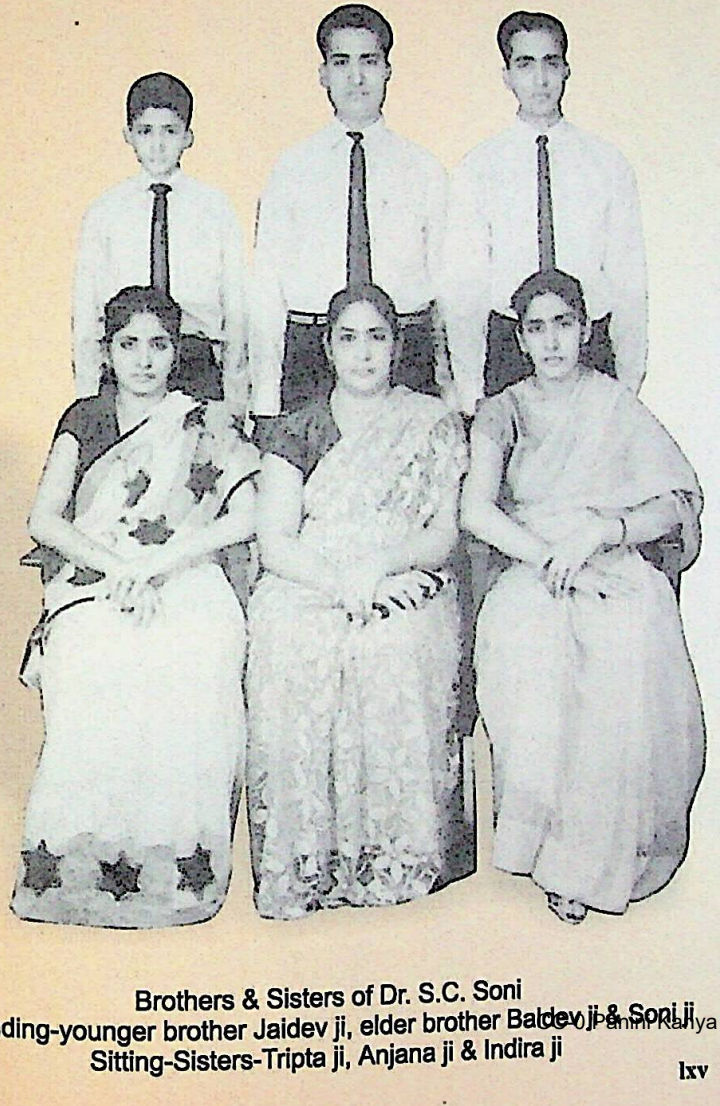
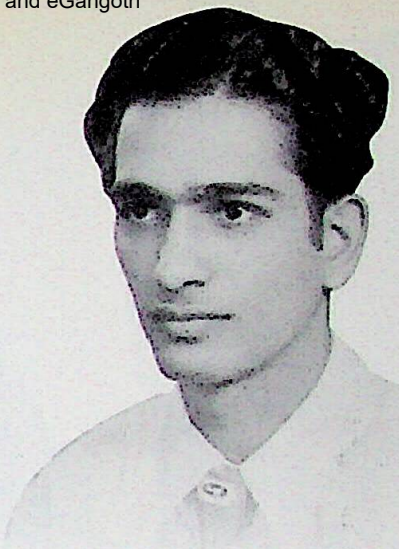
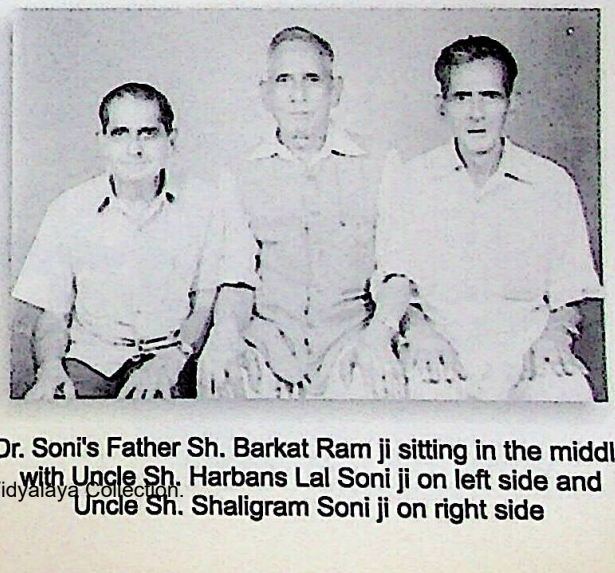


Brothers & Sisters of Dr. S.C. Soni
Standing-younger brother Jaidev ji, elder brother Baldev ji & Soni ji
Sitting-Sisters-Tripta ji, Anjana ji & Indira ji



Dr. Sukhdev, Burma (1959)



Dr. Soni's Father Sh. Barkat Ram ji sitting in the middle
with Uncle Sh. Harbans Lal Soni ji on left side and
Uncle Sh. Shaligram Soni ji on right side

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**Dr. Soni's Engagement (1962)**

Sukhdev Ji in Burma
Graduation (MBBS) 1962

Dr. Soni (1962)
After becoming Doctor, Burma

Dr. Soni's Engagement
Dr. Om Prakash Ji conducting the ceremony 1962

Dr. Soni & Brother Jaidev
(1962)

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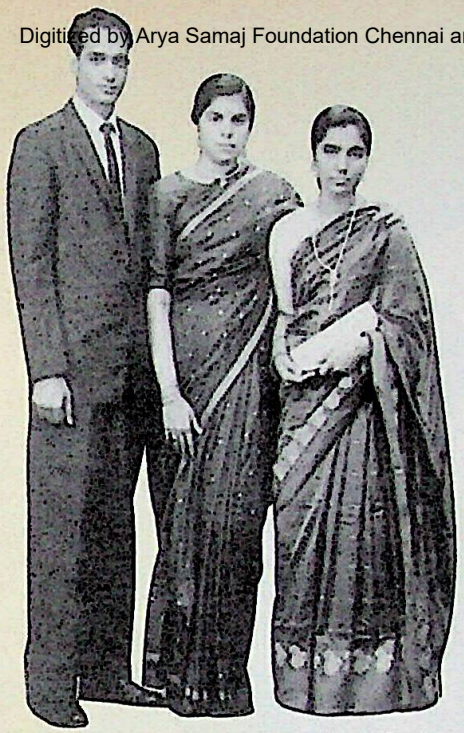
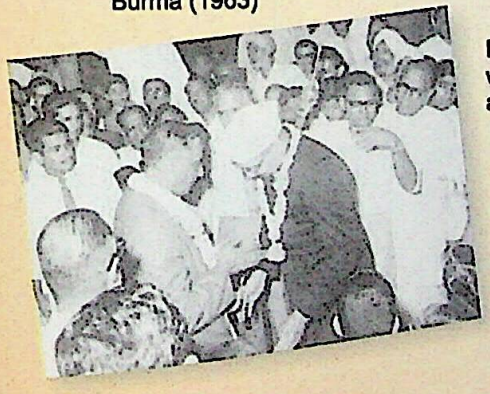
Newly Married Dr. Soni-Saroj ji
Burma (1963)



Dr. Sukhdev Chand Soni, Saroj Soni
Bharti Marwaha (1963)

Newly Married Dr. Soni-Saroj ji
Burma (1963)



Dr. Soni's Father-in-law Dr. Om Prakash ji
welcoming Soni's Father Sh. Barkat Ram ji
at Soni's Marriage, Burma (1963)

Dr. Soni ji- Saroj ji at their
wedding reception party, Burma (1963)
Left-Sister Indira ji,
Right-sister Tripta ji, Aniana ji

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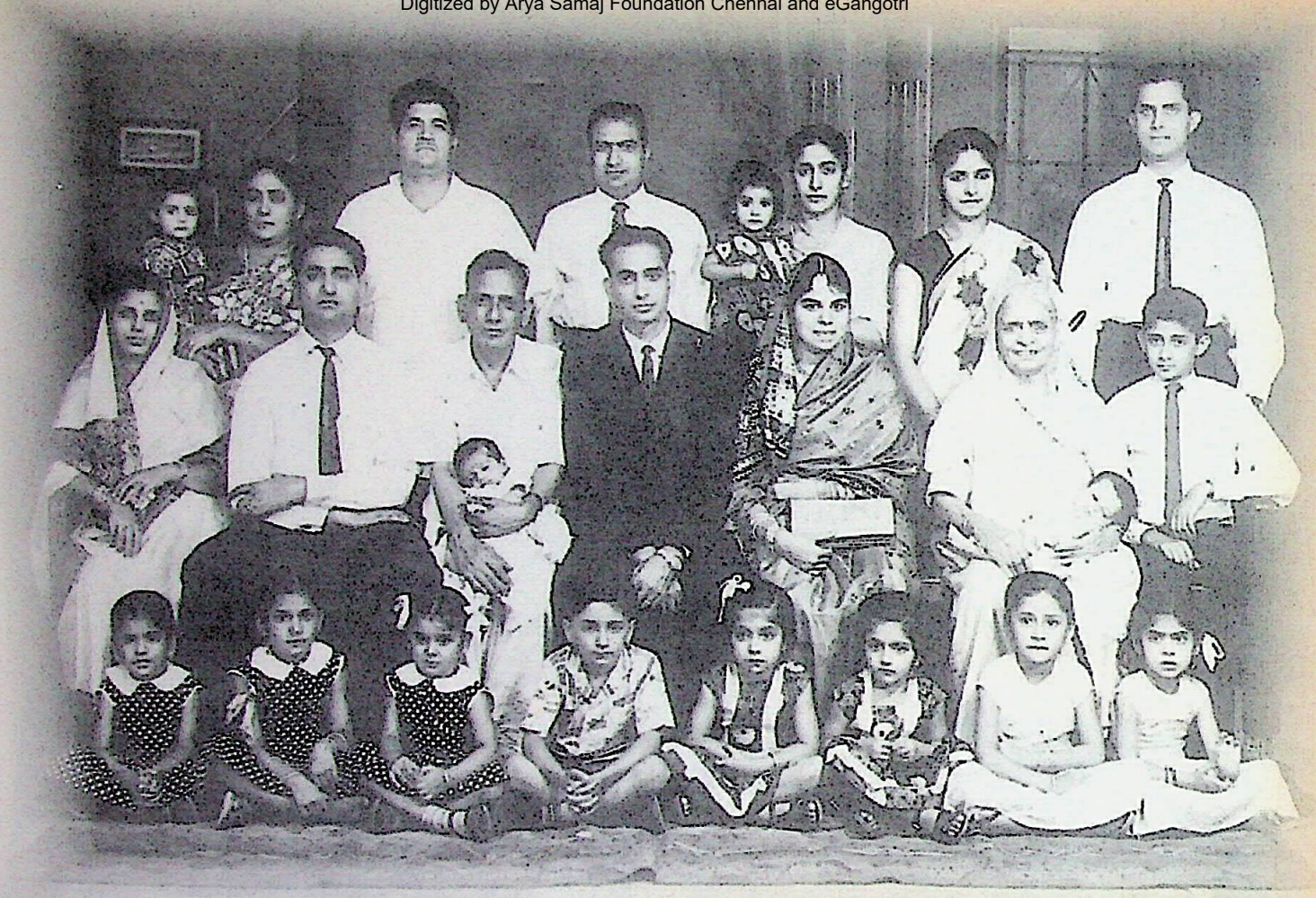

Dr. Soni with family members

Top row from left- Anjana Devi (Sister), Bishan Das (Brother-in-law), Satpal (Brother-in-law), Indira (Sister), Tripta (Sister), Brahmpal (Brother-in-law)
Second row sitting from left- Rajrani (Sister-in-law), Baldev (Elder brother), Sh. Barkat Ram ji (Father)
Dr. Soni, Saroj (Wife), Dropadi Ji (Grandmother), Jaidev (Younger brother)

CC-0. Mumukshu Bhawan Varanasi Collection.

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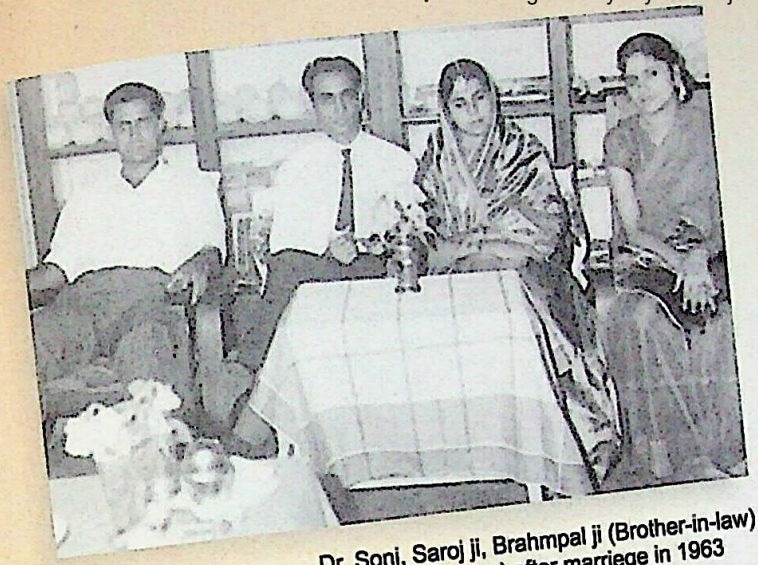

Dr. Soni, Saroj ji, Brahmpal ji (Brother-in-law)
Tripta ji (Sister) after marriege in 1963

Dr. Sukhdev- Saroj ji with
son Shashank, Burma (1964)

Newly Married Dr. Sukhdev & Saroj ji

Dr. Sukhdev with
son Shashank, Burma (1965)

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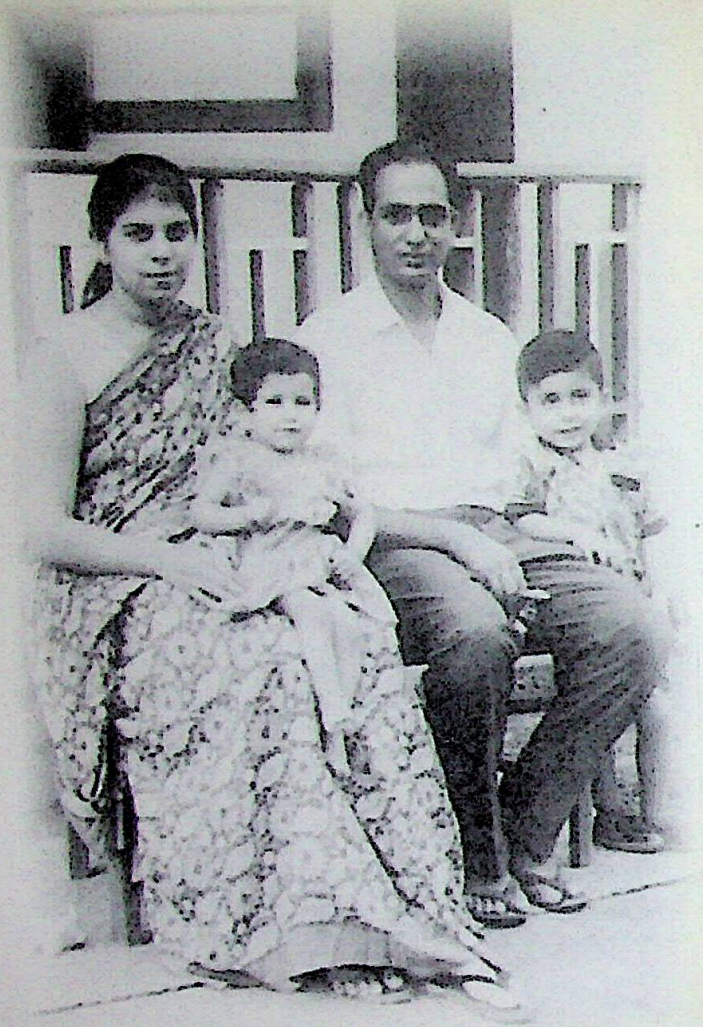

Dr. Sukhdev- Saroj ji with son Shashank and daughter Shubhda (1966)

Dr. Soni after graduating M.B.B.S

Saroj ji playing sitar

CC-0. Mumukshu Bhawan Varanasi Kanya Maha Vidyalaya Collection.

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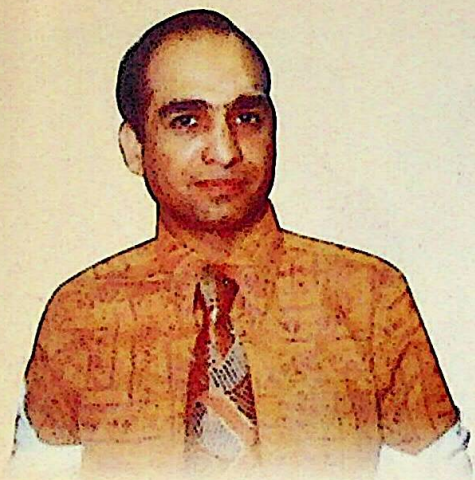
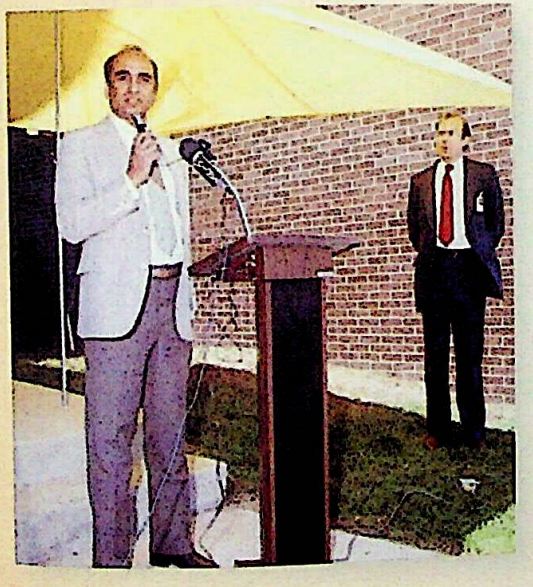


Dr. Soni USA (1970)

First Bellefonte Cancer Center (1981) Ashland, Ky with Mayors congressman-S. Nadkarni, Ground Breaking Day



Dr. Soni at
Center No. 2 Michigan City, Indiana (1982)

Ground breaking at Michigan City Michigan city Indiana (1982)

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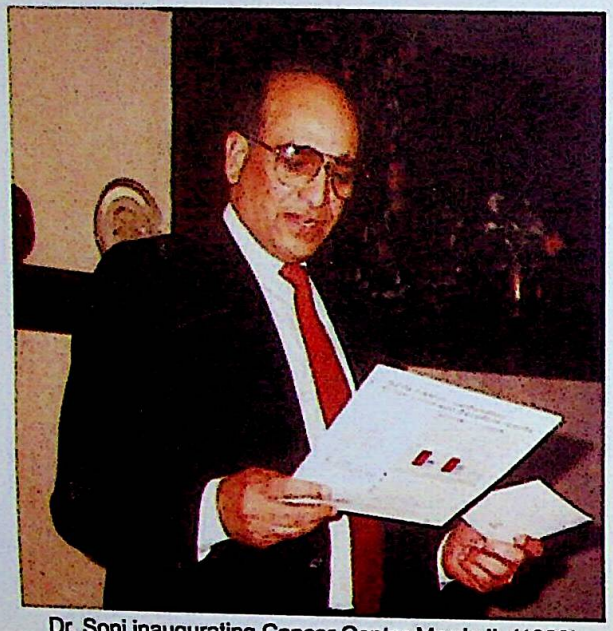
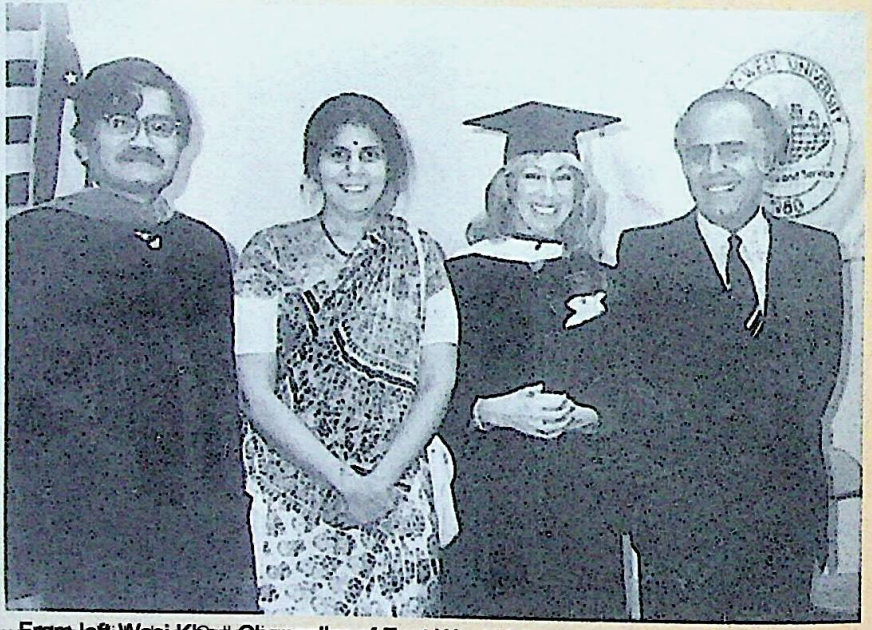
Dr. Soni with Sh. Sunil Dutt at Aryasamaj (1984)

Dr. Soni-Saroj ji with Senator Paul Simon (1985-86)



Dr. Soni inaugurating Cancer Center Morris IL (1989)



From left-Wasi Khan Chancellor of East West University Right Dr. Zeera and his wife (Mrs. Zeera) (1984)

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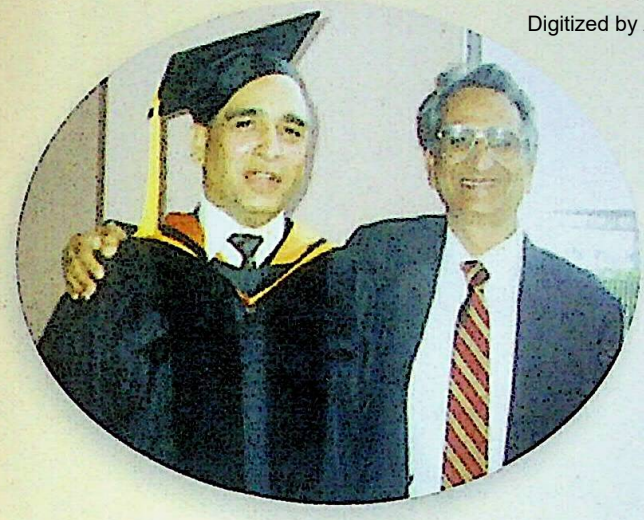
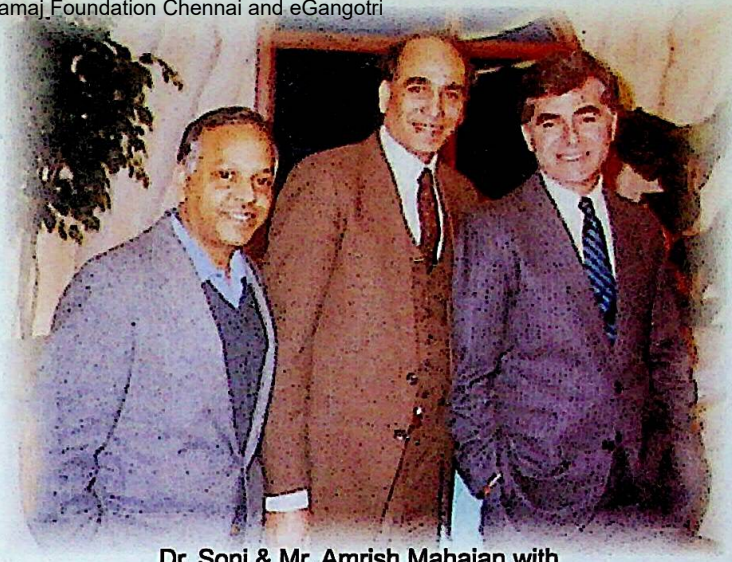
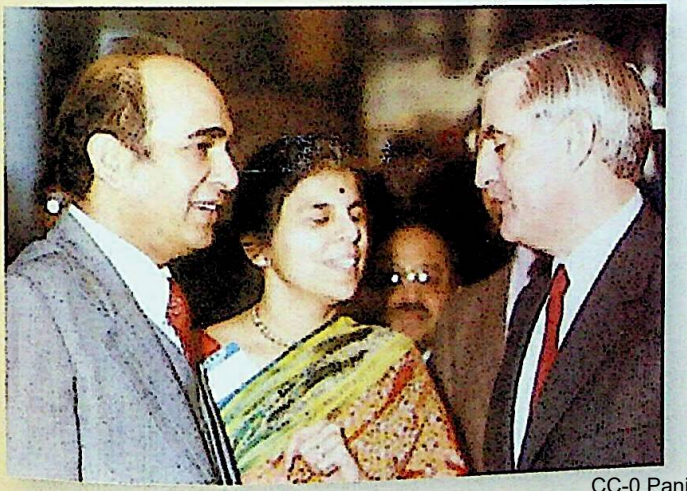


Dr. Sukhdev Soni with his brother Baldev ji



Dr. Soni & Mr. Amrish Mahajan with
Mr. Dukakes Contesting for Presidency USA

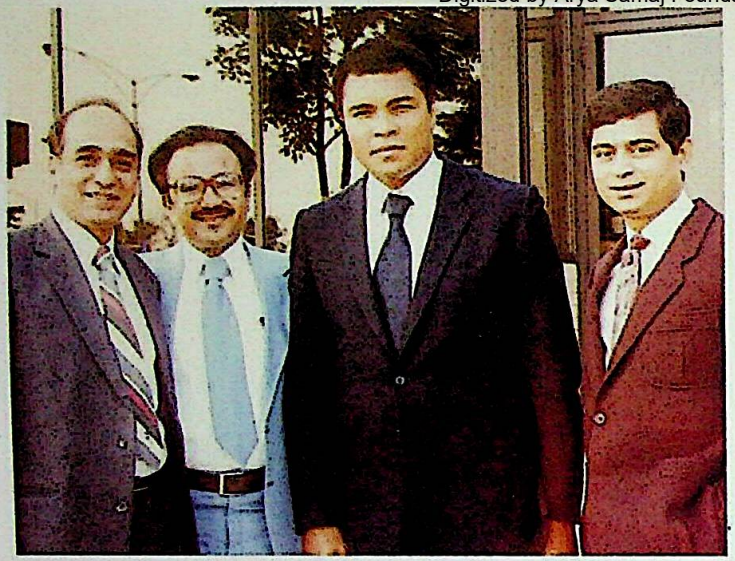


Dr. Soni & Saroj Soni with Vice President Mondale of USA

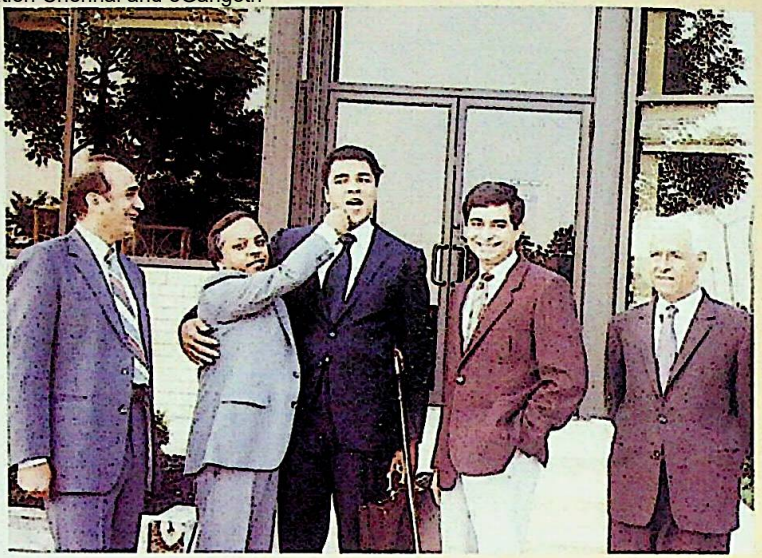
Dr. Soni with Sunil Dutt (Arya Samaj Mandir Chicago)

CC-0.Panini Kanya Maha Vidyalaya Collection.

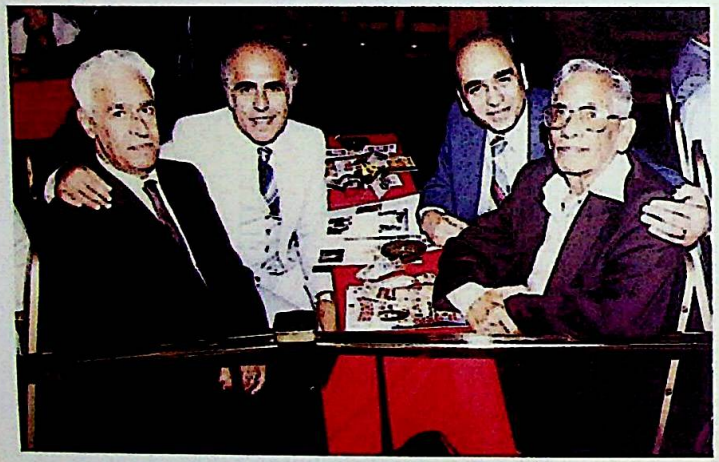
Digitized by Arya Samaj Foundation Chennai and eGangotri



Dr. Soni & Dr. Bisla with Mohammad Ali (Boxer) 1984



Dr. Soni (Extreme Left) with-Mohammad Ali (Boxer) & Amrish Mahajan (1984)



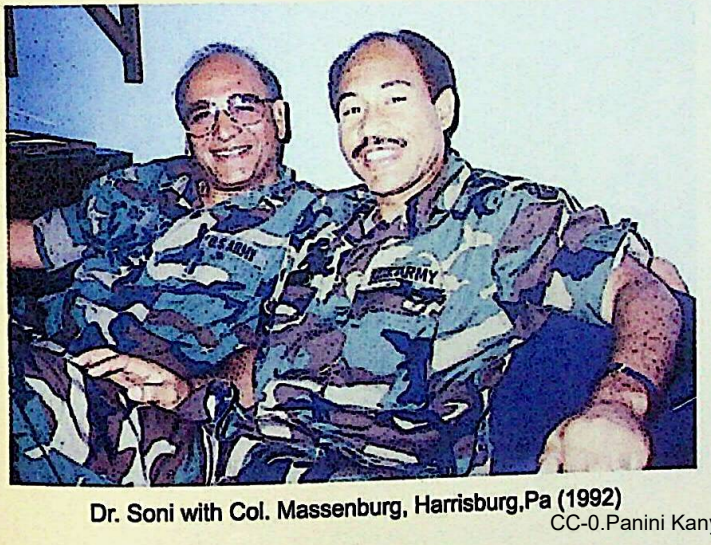
Dr. Faizal owner and President of International Hospital in Baharain with his father and Dr. Soni with his father Mr. Barkat Ram

Dr. Soni Robert Singh, Amrish Mahajan with President Carter (USA)

CC-0. Panini Kanya Maha Vidyalaya Collection.

Digitized by Arya Samaj Foundation Chennai and eGangotri

Dr. Soni as US Army Reserve under Training (1992)



Dr. Soni with Col. Massenburg, Harrisburg,Pa (1992)

Dr. Soni as USA Army Personel (1989)

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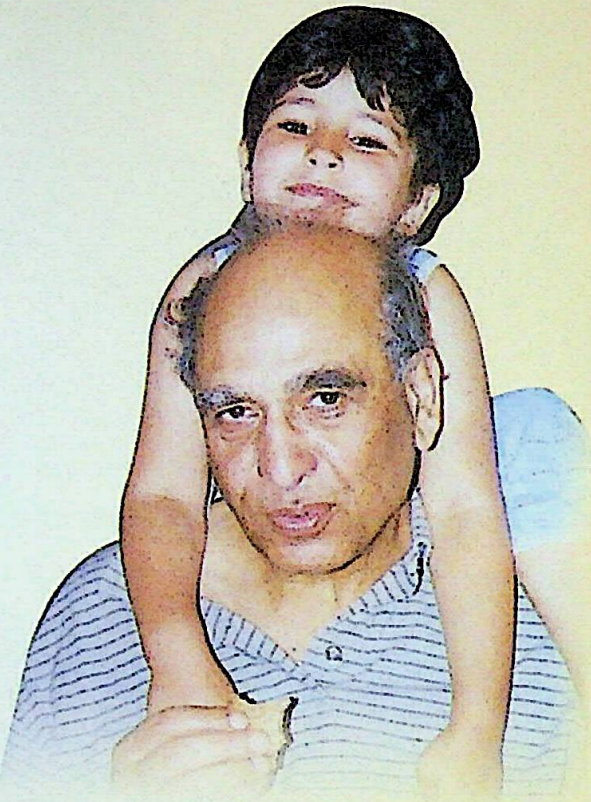
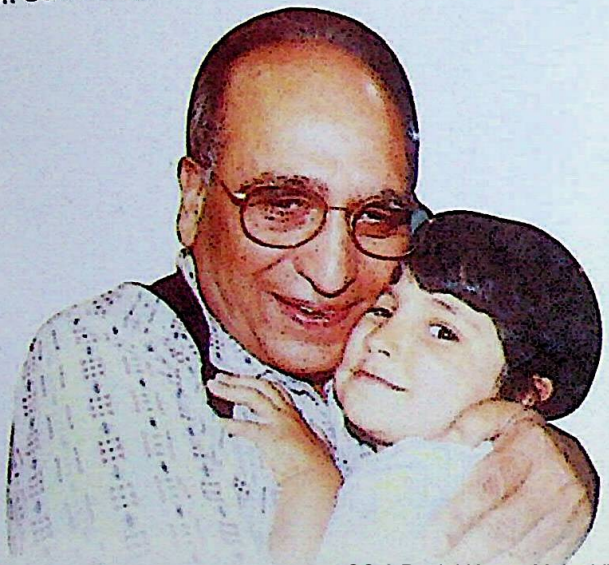
Dr. Soni-Saroj ji carrying Arushi Raghuraj Mahida



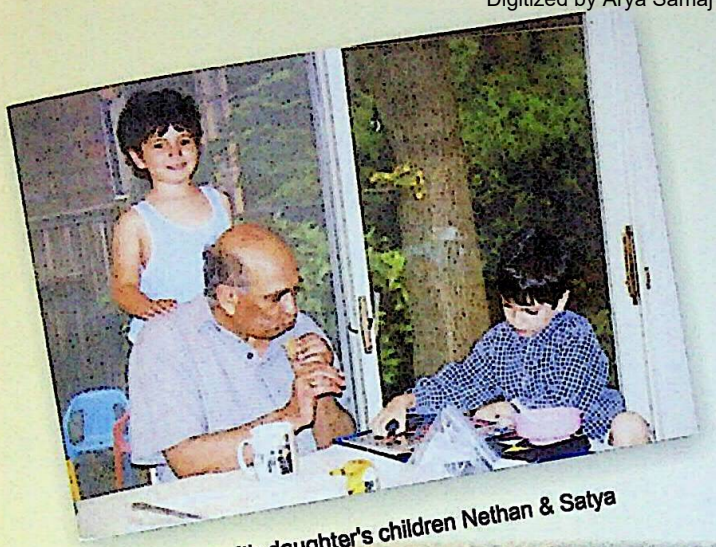
Dr. Soni with daughter's daughter Satya



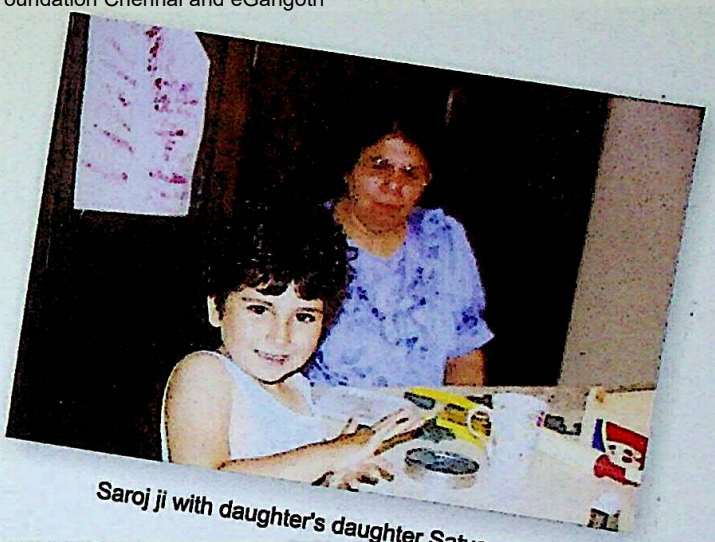
Dr. Soni with daughter's son Nethan

CC-0.Panini Kanya Maha Vidyalaya Collection.

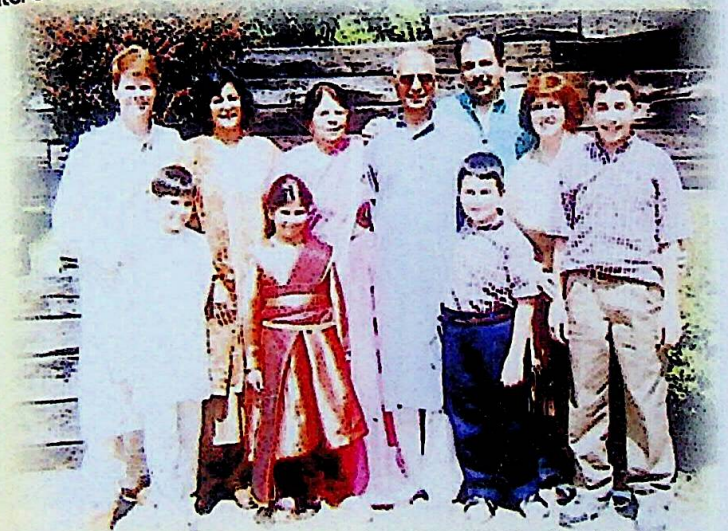
Digitized by Arya Samaj Foundation Chennai and eGangotri



Dr. Soni with daughter's children Nethan & Satya



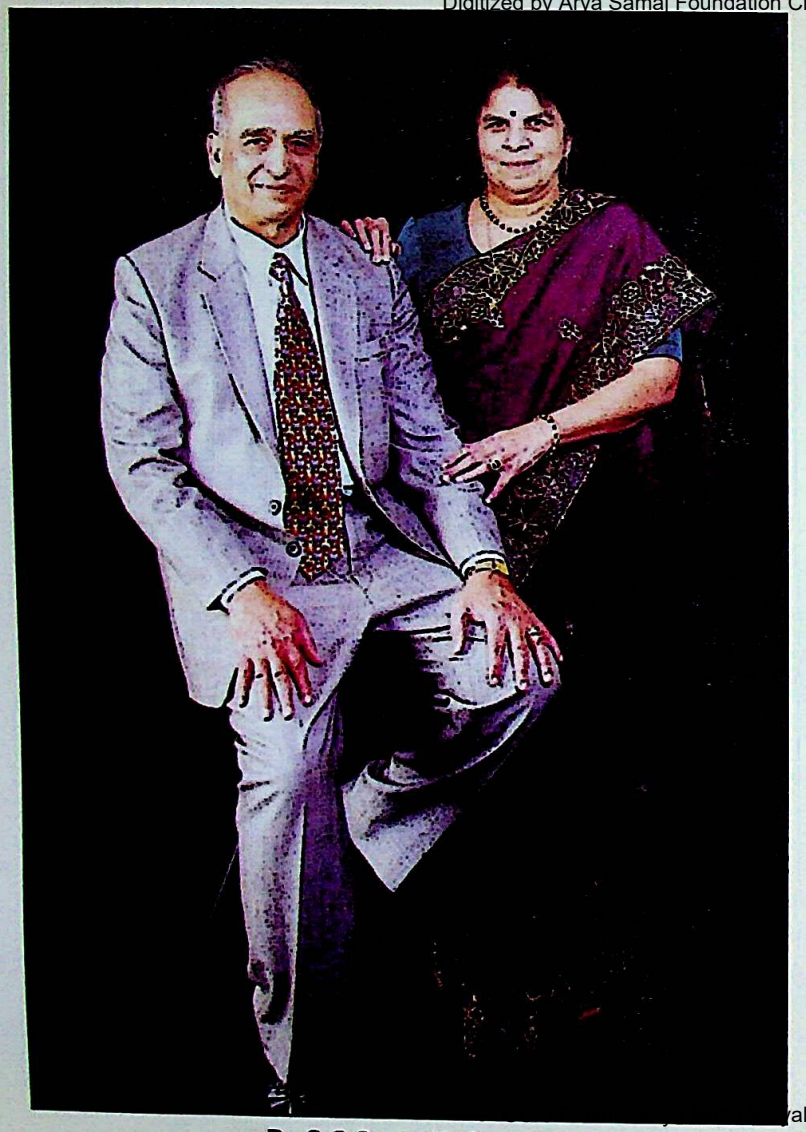
Saroj ji with daughter's daughter Satya



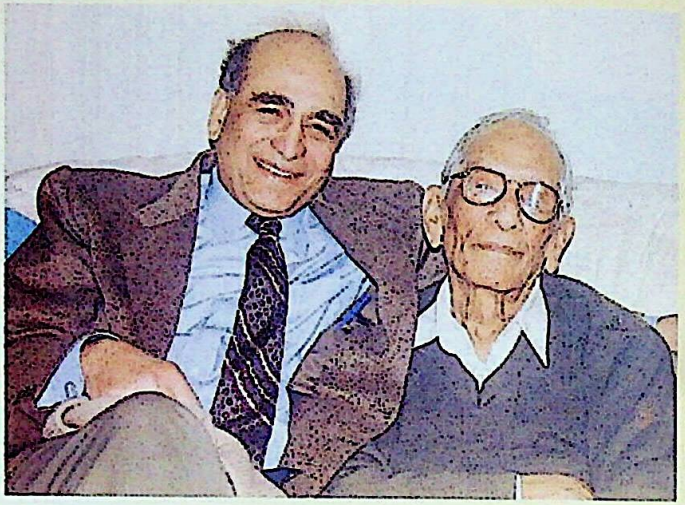
Dr. Soni-Saroj ji with family : Left-Mark, Fajfar, Shubhada, Saroj Ji, Sukhdev Ji, Shashank, Paggie Front Line-Nathan, Satya, Evan and Nicholas

CC-0. Panini Kanya Maha Vidyalaya Collection.

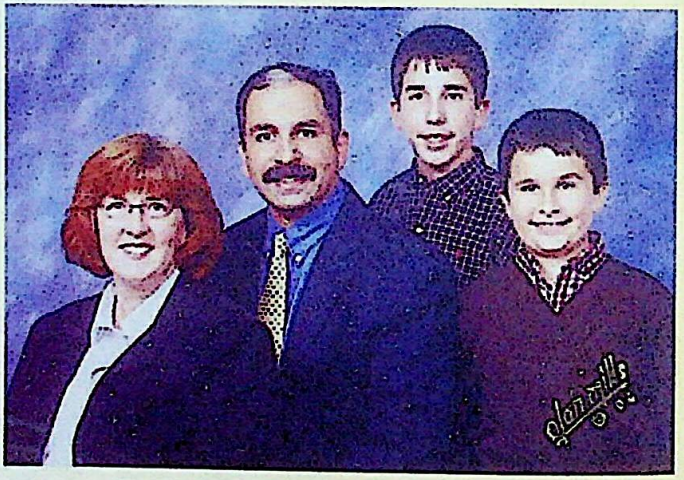
Digitized by Arya Samaj Foundation Chennai and eGangotri



Dr. S.C.Soni with Saroj ji



Dr. S.C.Soni with his late father Sh. Barkat Ram in Dixon (2001)

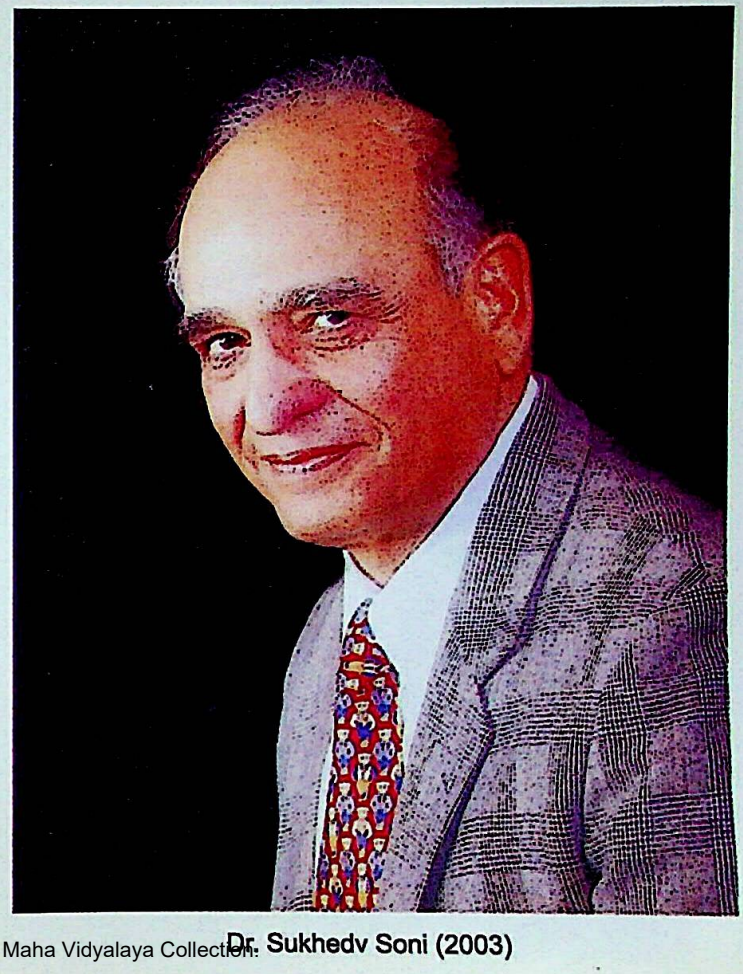


Dr. Soni's son Shashank with wife Peggie & children Evan & Nicholas (2000)

alaya Collection.

Digitized by Arya Samaj Foundation Chennai and eGangotri

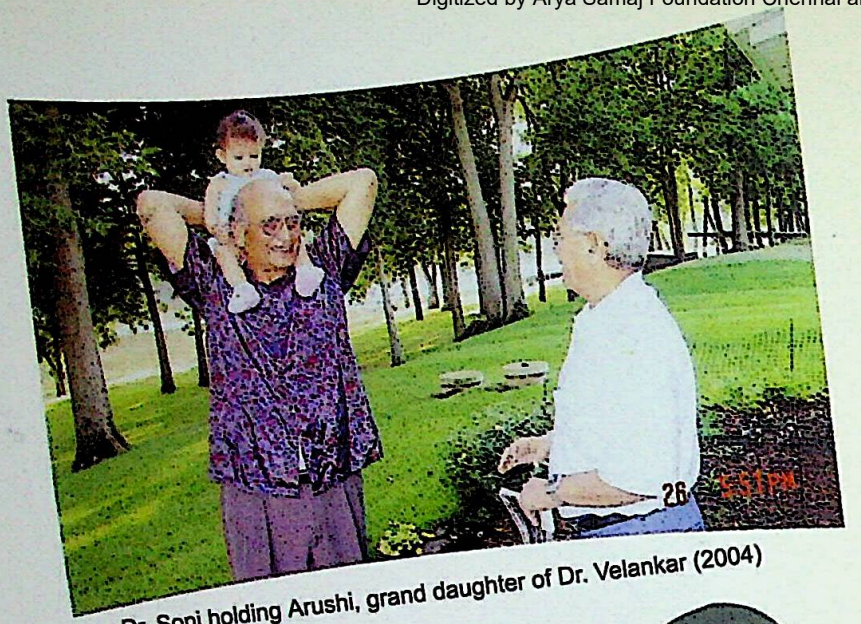
Mrs. Saroj Soni (2003)



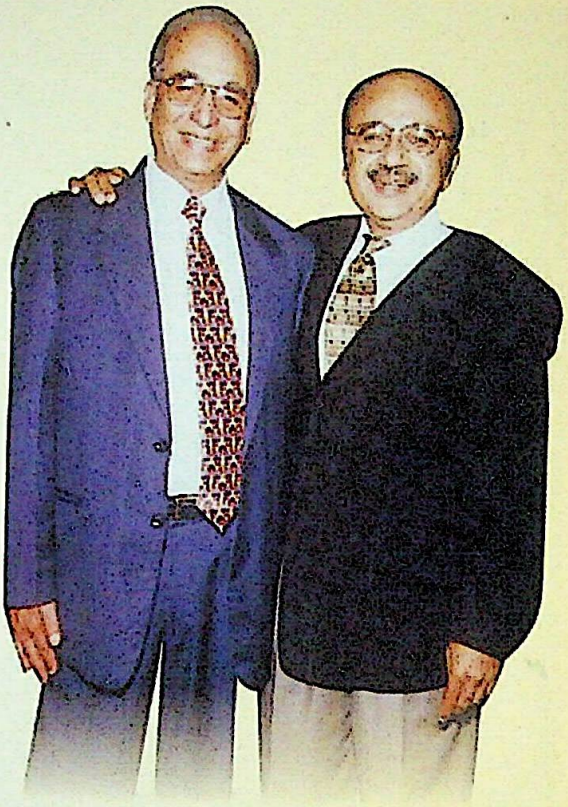
Dr. Sukhedv Soni (2003)

CC-0.Panini Kanya Maha Vidyalaya Collection.

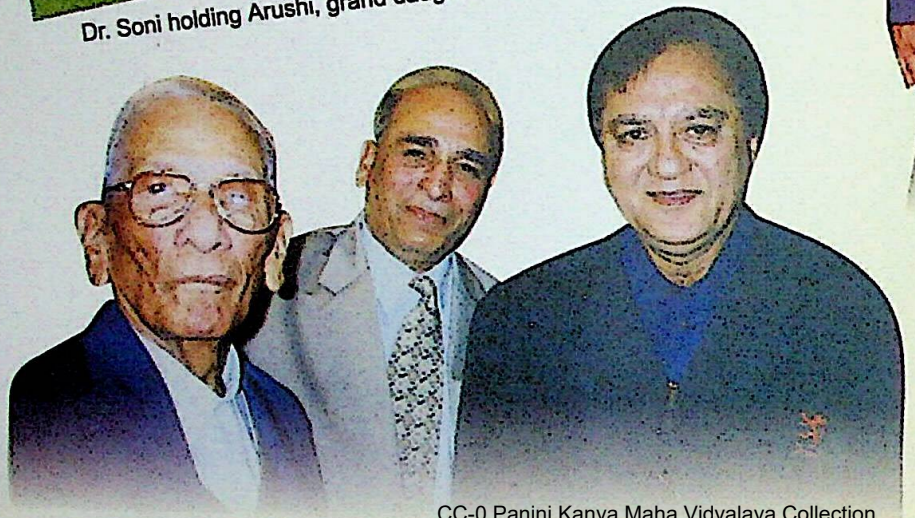
Digitized by Arya Samaj Foundation Chennai and eGangotri




Dr. Soni holding Arushi, grand daughter of Dr. Velankar (2004)



Dr. Soni with Dr. Bisla (1998)



CC-0.Panini Kanya Maha Vidyalaya Collection.

Dr. Soni with father
Barkat Ram ji & Sunil Dutt (1997)

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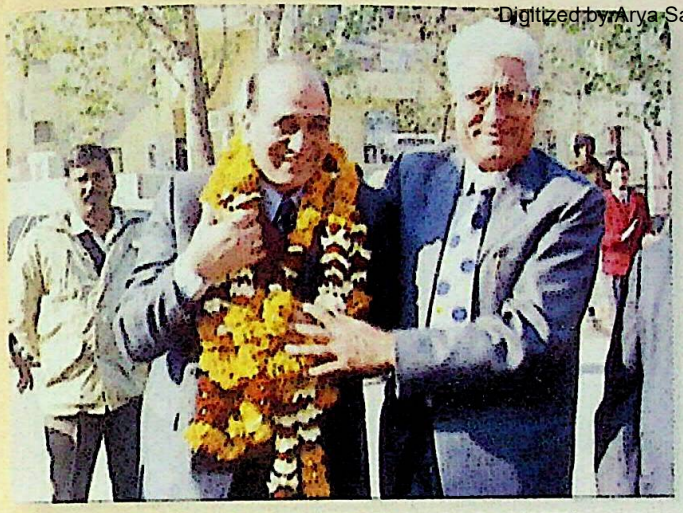
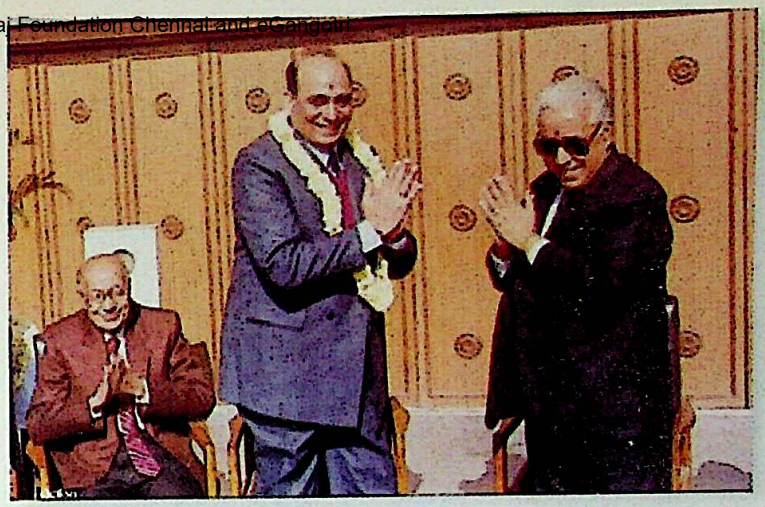


Sh. Ramnath Sehgal ji felicitating Dr. Soni (1991)



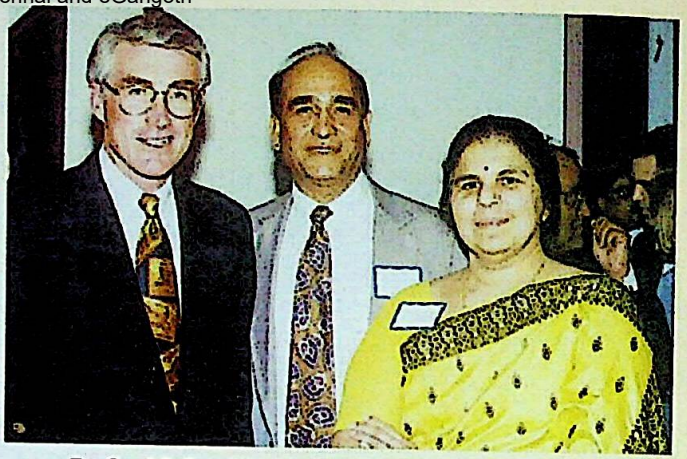
Sh. G. P. Chopra & Sh. Darbari Lal ji felicitating Dr. Soni (1991)

Inauguration of State Arya Vir Dal Training Camp, Delhi (2003)

CC-0. Prof. Satya Vrat Shastri Collection.

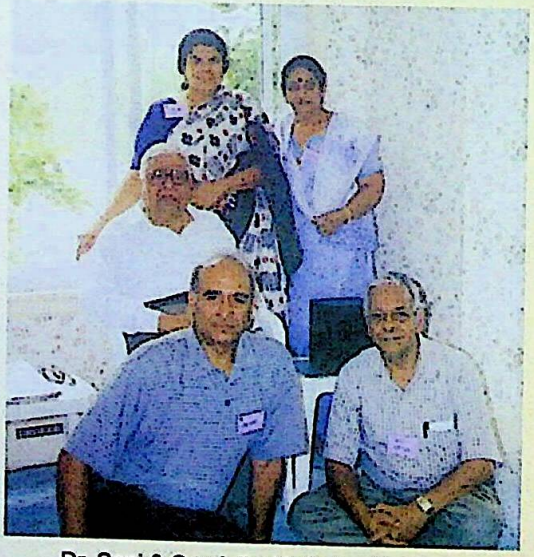
Digitized by Arya Samaj Foundation Chennai and eGangotri

Dr. Soni-Saroj ji with sister Tripta ji & brother-in-law Brahmpal ji
at their 48th wedding anniversary (2002)



Dr. Soni & Saroj ji with Governor-Edgar of IL (1994)

Dr. Soni with Board of Trustees East West University (2001)
(Dr. Soni third from left)

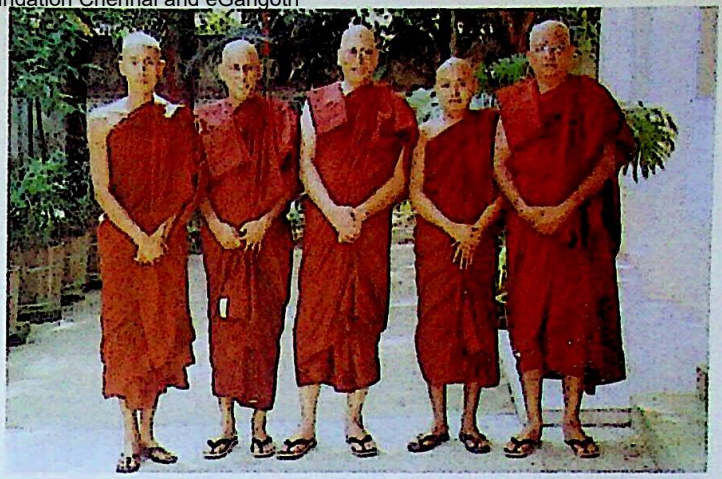


Dr. Soni & Saroj Ji with Satya Narayan
(S.N.) Goenka at First Meditation Center USA
(Shelban Falls, Messachusetts) (1999 )

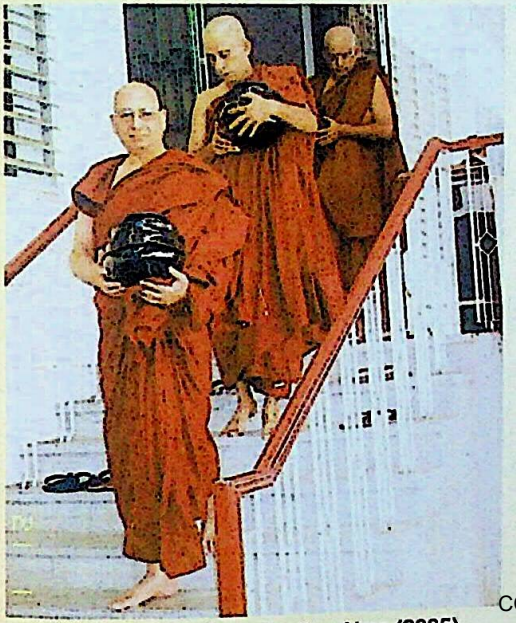
CC-0. Panini Kanya Maha Vidyalaya Collection.

Digitized by Arya Samaj Foundation Chennai and eGangotri

Ceremony before becoming a Buddhist Monk, Myanmar (2005)



Dr. Soni is standing in middle with Buddhist Monks (2005)



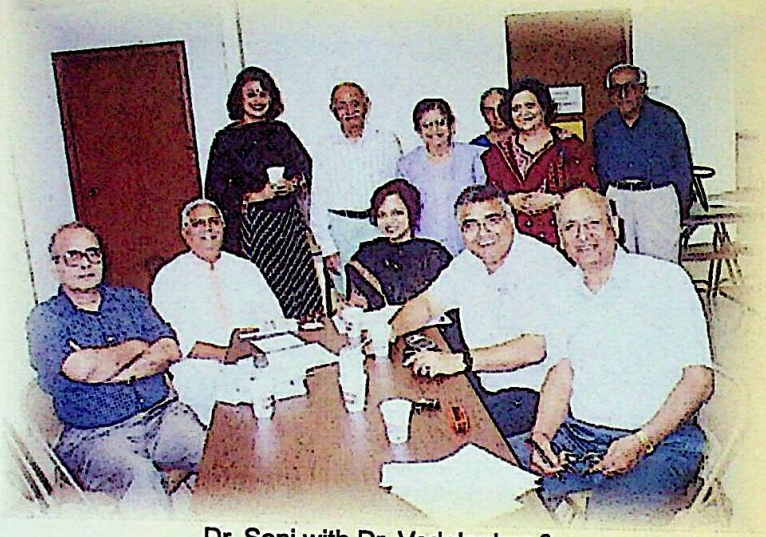
Dr. Soni going for collecting Alms (2005)

First from right- Dr. Soni after becoming Buddhist Monk carrying Alms bowl(2005)

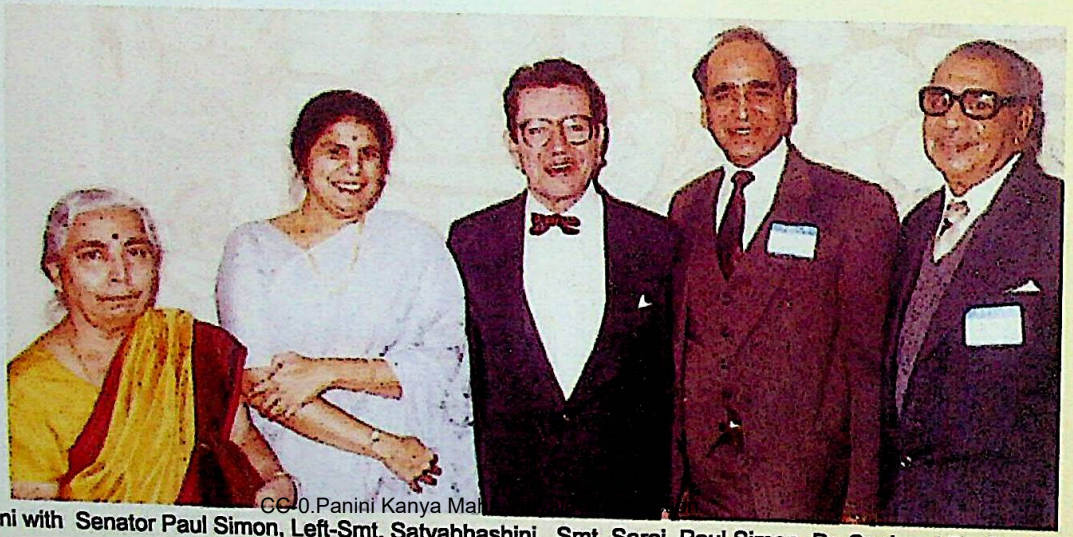
CC-0. Panini Kanya Maha Vidyalaya Collection.

Digitized by Arya Samaj Foundation Chennai and eGangotri

Arya Samaj of Chicagoland Executive committee, standing in the middle Dr. Vedalankar with Dr. Soni (2005)



Dr. Soni with Dr. Vedalankar & Members of Arya Samaj Chicagoland (2005)



CC-0.Panini Kanya Mah

Dr. Soni with Senator Paul Simon, Left-Smt. Satyabhashini, Smt. Saroj, Paul Simon, Dr. Soni and Dr. Om Prakash Ji

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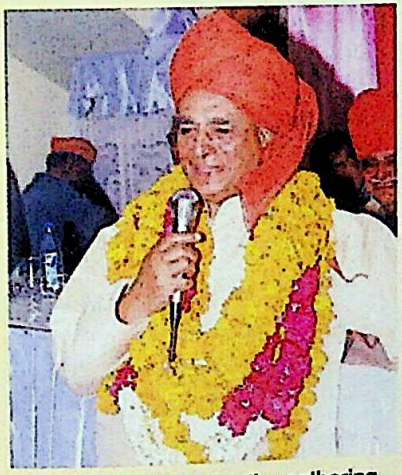
Dr. Soni being felicitated at Arya Kanya Ayurveda College, Vadodara (India) from right- Sh. Kalyan Bhai, Acharya Gyaneshwar ji, Soni ji, Dr. Vedalankar, Sh. Joshi ji. Addressing Prof. Narendra Mahida



Dr. Soni addressing the gathering

At Dr. Soni's felicitation program

CC-0.Panini Kanya Maha Vidyalaya Collection.

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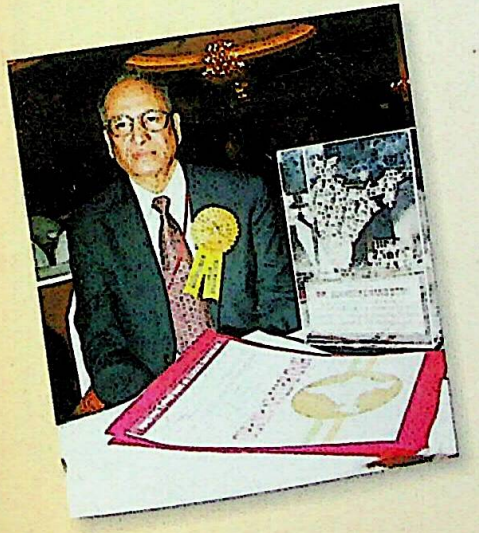
Dr. Soni Accepting Award "Bharat Gaurav" from Gurmeet Singh for Global participation in India's Economic Development
January 8, 2005 Mumbai.

Dr. Soni receiving Fellowship Award of Radiation Oncology at American College of Radiation

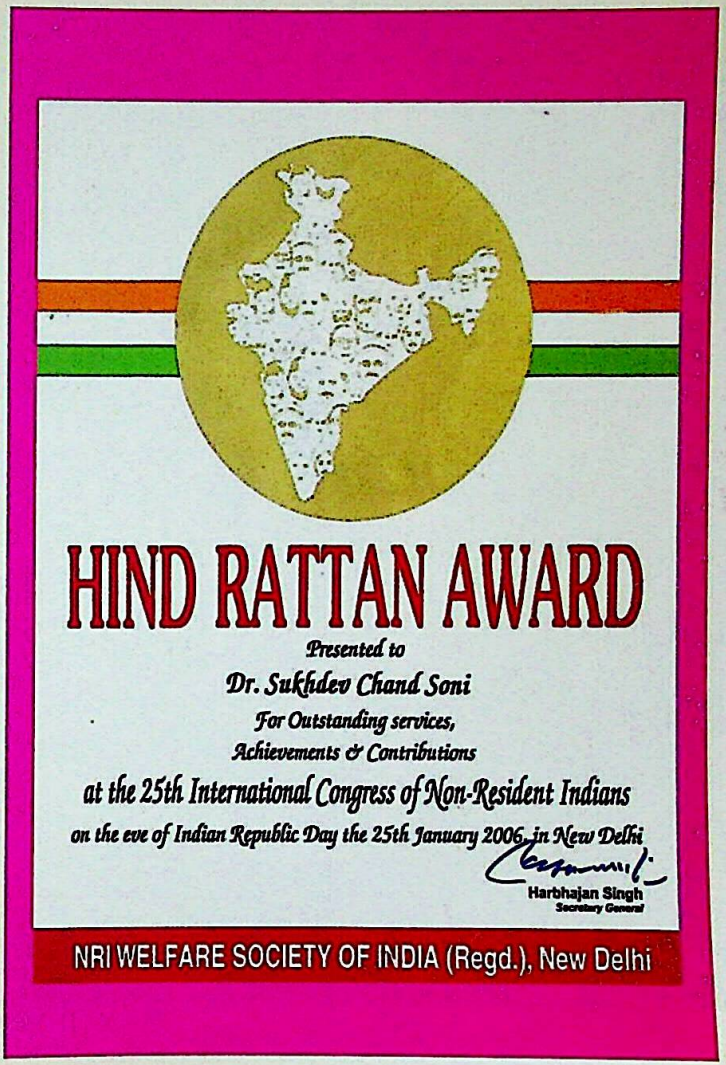
CC-0.Panini Kanya Maha Vidyalaya Collection.

Digitized by Arya Samaj Foundation Chennai and eGangotri

Dr. Soni Accepting "Hind Rattan Award" from
Sh. K.C. Pant, Delhi (2006)



Dr. Soni with
"Hind Rattan Award"
Delhi (2006)

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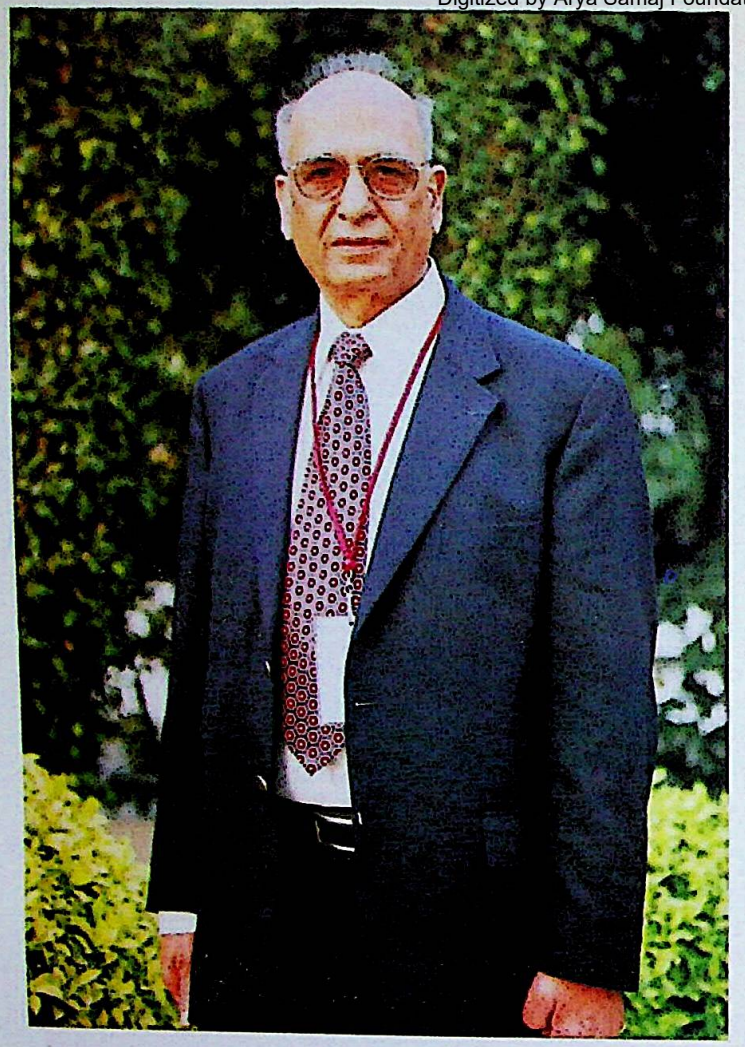

Dr. Sukhdev Soni, Delhi (2006)

Dr. Sukhdev Soni with Saroj ji, Delhi (2006)

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Dr. Sukhdev Soni with Saroj ji
with family in Delhi (2006)

Dr. Sukhdev Soni with Saroj ji
with Ajay Kumar Arya & Sukirti in Delhi (2006)

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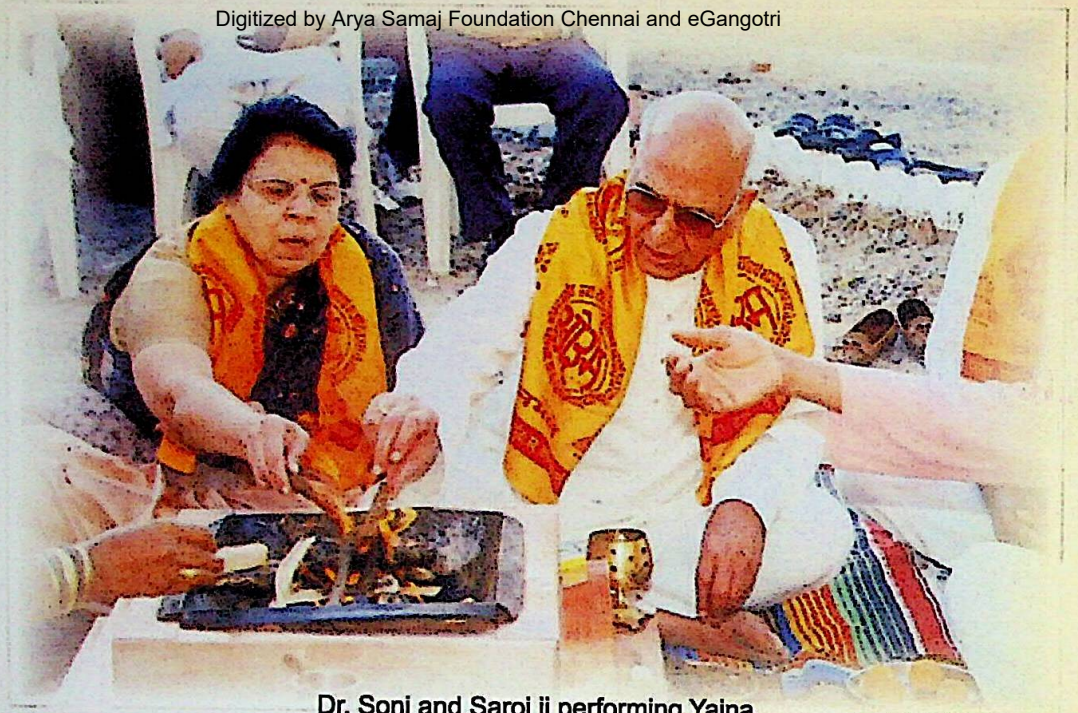
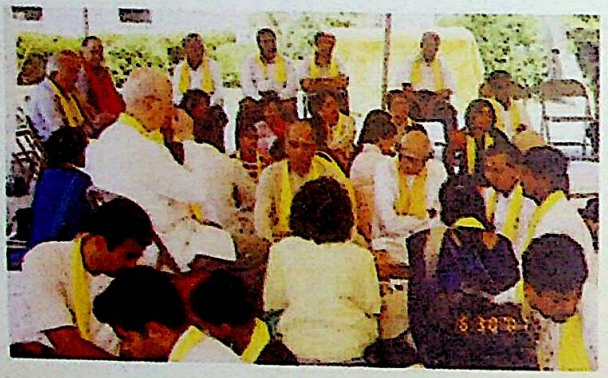
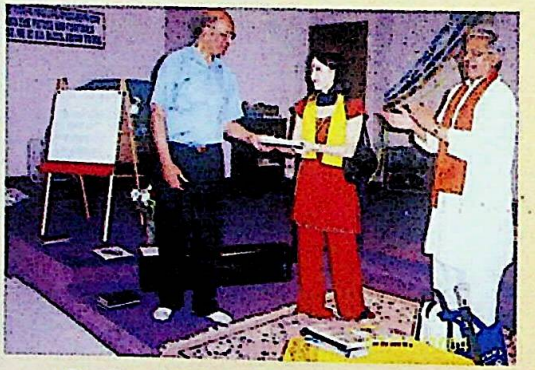


Dr. Soni and Saroj ji performing Yajna



Yajur Veda Maha Yajna at Arya Samaj Chicago



Dr. Soni Gifting Vedic Literature to
Dr. Jona (Aasha) after performing Shuddhi Sanskaar

CC-0. Panini Kanya Maha Vidyalaya Collection.

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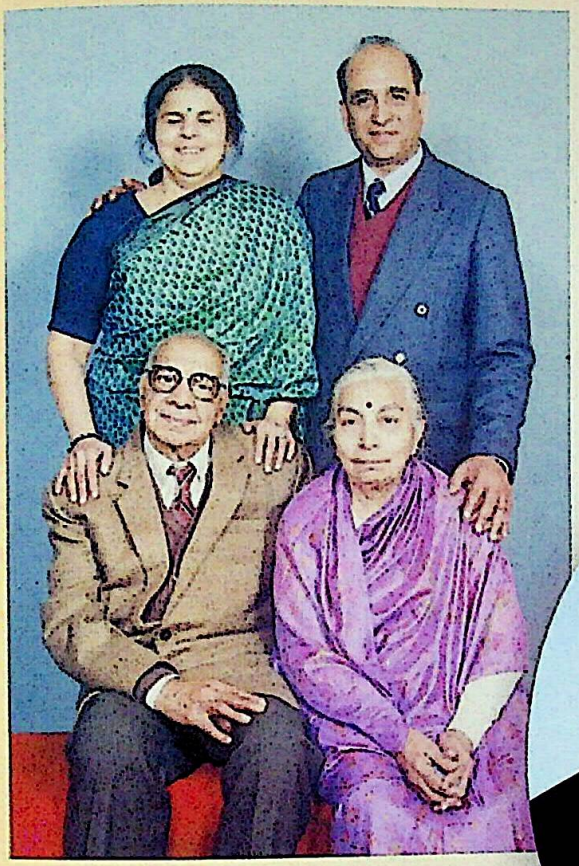
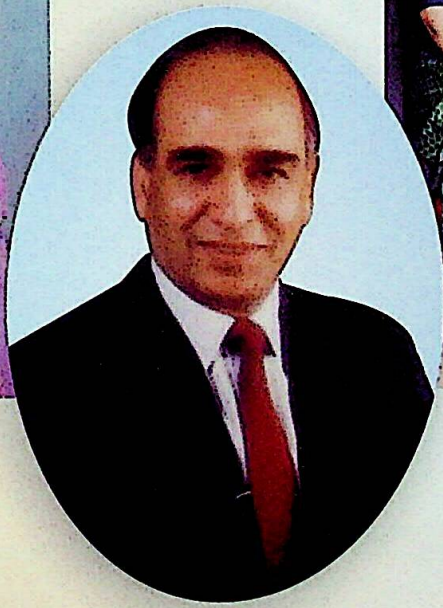
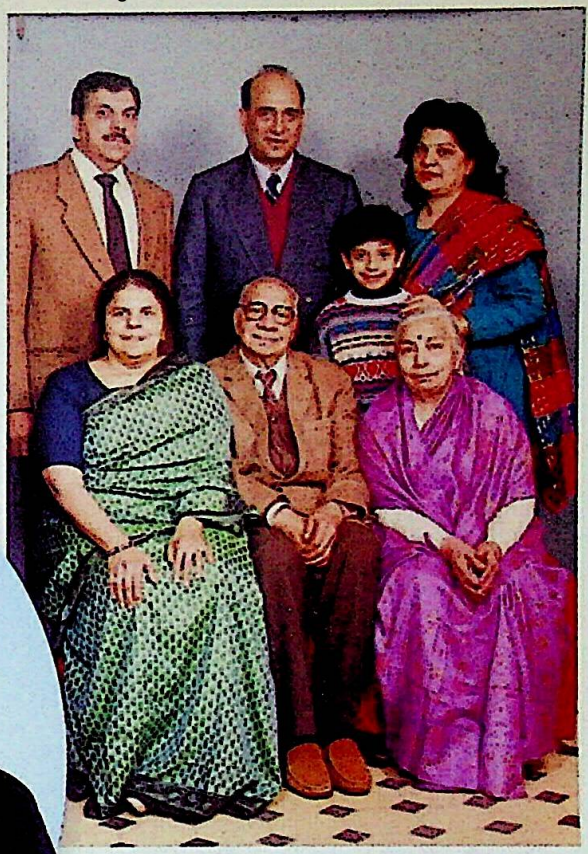


Dr.S.C.Soni - Saroj ji with
(Father-in-law) Dr. Om Prakashji
(Mother-in-law) Satya Bhashini ji



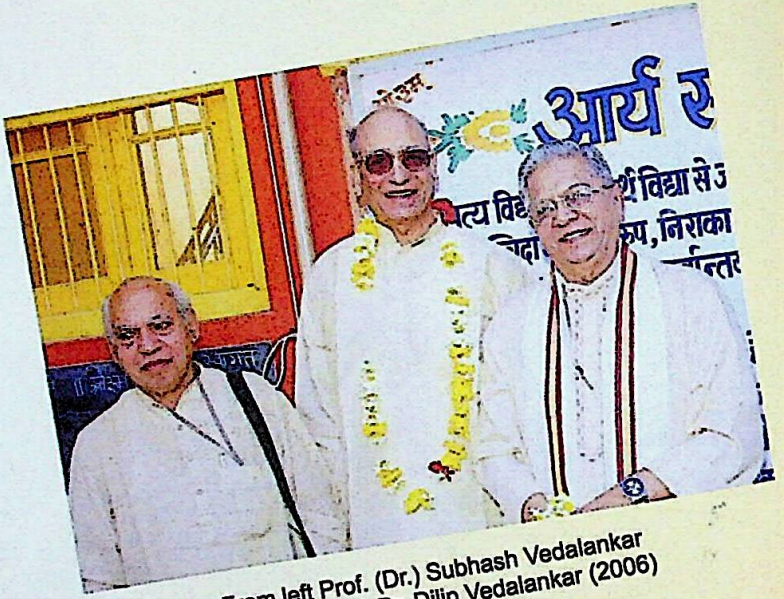


Dr.S.C.Soni with (Father-in-law)
Dr. Om Prakashji (Mother-in-law)
Satya Bhashini ji & their son Dr. Rajeev,
Daughter-in-law Vijaya Laxmi
& grandson

CC-0.Panini Kanya Maha Vidyalaya Collection.

Digitized by Arya Samaj Foundation Chennai and eGangotri

Dr. S.C. Soni & Saroj Ji on the occasion of felicitation program at Udaipur (2006)




From left Prof. (Dr.) Subhash Vedalankar
Dr. S.C. Soni & Dr. Dilip Vedalankar (2006)

Dr. S.C. Soni accepting felicitation
from Sh. Methailal ji, President Mumbai
Arya Pratinidhi Sabha with Sh. Ashok Arya

CC-0. Panini Kanya Maha Vidyalaya Collection.

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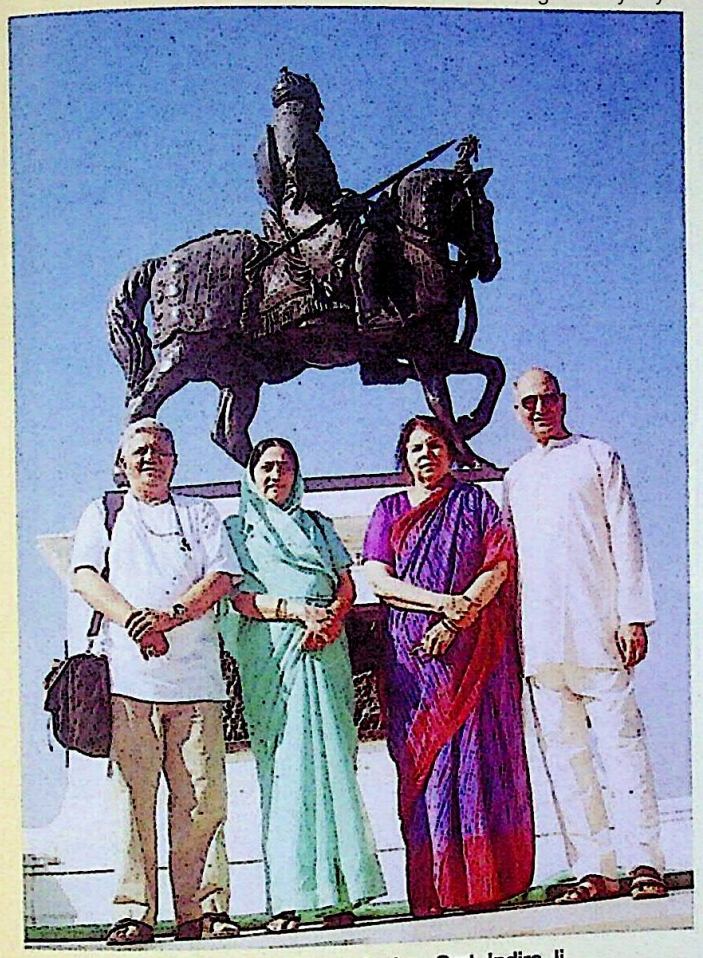
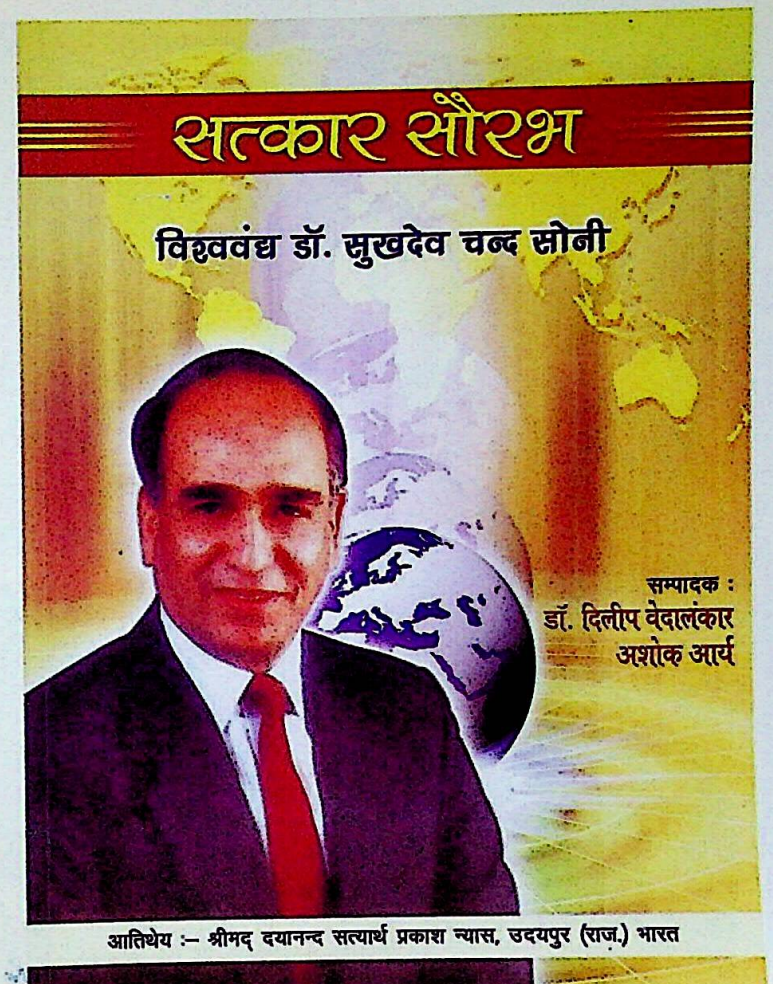


From left - Dr. Vedalankar, Smt. Indira Ji,
Smt. Saroj Ji & Dr. S.C. Soni at
Maharana Pratap Smarak, Udaipur (Rajasthan) India (Feb. 2006)




'Satkar Saurabh' published by Srimad Dayanand Satyartha Praksah Nyas,
Udaipur (Rajasthan) India on the occasion of Dr. S.C. Soni's felicitation
on 2nd March 2006 in Udaipur (Rajasthan) India.

CC-0.Panini Kanya Maha Vidyalaya Collection.

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Felicitation program at Udaipur (Rajasthan) India (2006)
Sitting on the stage from right - Dr. Vedalankar,
Dr. S.C. Soni, Mrs. Saroj Soni,
Capt. Dr. Rattan Arya, Sh. Mithailal ji

Dr. S.C. Soni accepting felicitation award from
Sh. Ashok Arya, working President Satyartha Prakash
Nyas, Udaipur (Rajasthan) India (2006)

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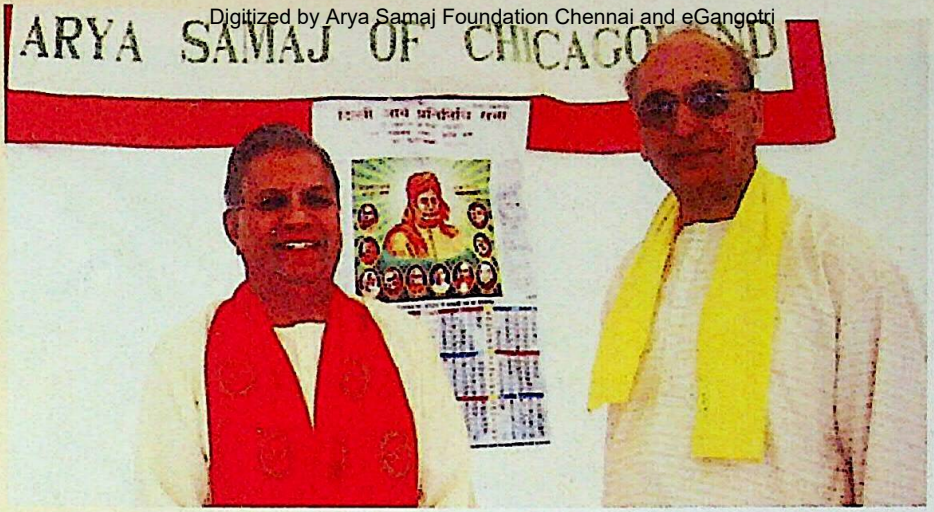
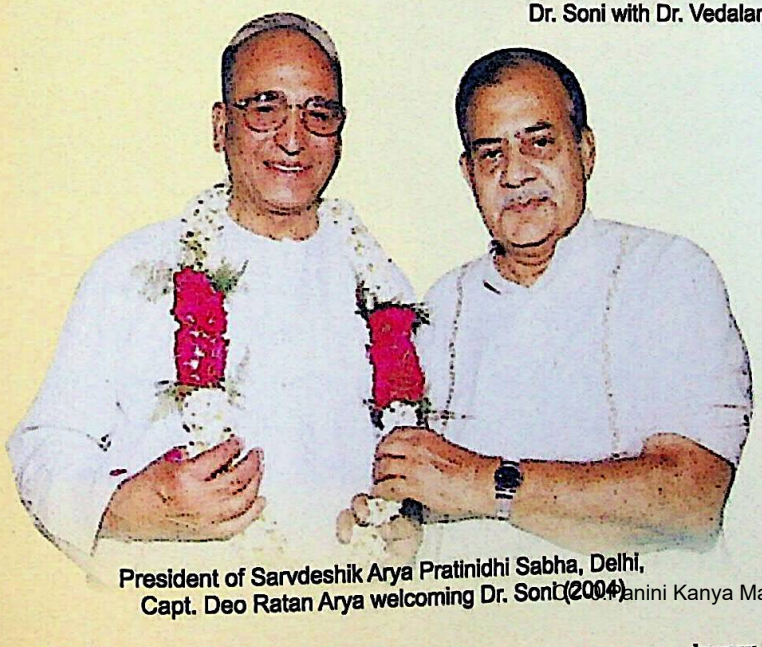
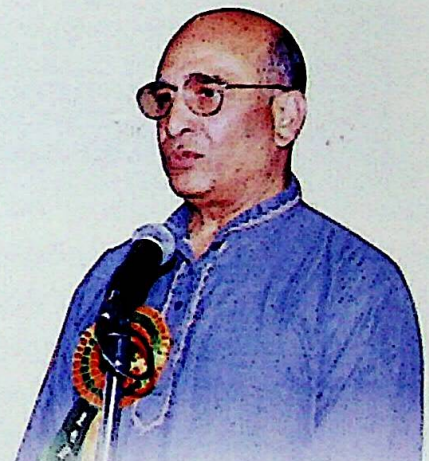



Dr. Soni with Dr. Vedalankar, Chicago (2005)



President of Sarvdeshik Arya Pratinidhi Sabha, Delhi,
Capt. Deo Ratan Arya welcoming Dr. Soni (2004)



Dr. Soni addressing at
Inauguration of State Arya Vir-Dal Training Camp,
Delhi (2003)

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Awards received
by
Dr. S.C. Soni

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# My Story

*Sukhdev Soni, M.D.*

**1. Family:**

My grandfather Babu Ram Soni was born and brought up in a small village in Punjab called BILGA and got married to a girl from another village ATTA where my father was born in 1902. He had very simple and uneducated family. However, my grandfather was addicted to opium. My father had 2 brothers, HARBANS LAL SONI AND SALIGRAM SONI. Only my father was educated to class 4 and he could write and read some English. At the age of 12 he migrated to Burma with some relative and started a menial job and later on one of his friend put him in the jewelry business travelling with precious stones to sell in different parts of the country in Burma. He got married in Prome, Burma, where I was born in 1934; 3rd child after elder sister Anjana and brother Baldev Soni.

My father was struggling to get established and the day I was born happened to be lucky day for him and first time he opened his own JEWELRY SHOP and named the shop, BARKAT RAM SUKHDEV CHAND JEWELLERS. After me 5 more sisters were born in Burma and we migrated to India during the 2nd world war in 1942 via road on bullock carts after struggling quite a lot and lost everything what we had. We came with our uncle Harbans Lal and his family. My father came later via road and with great difficulties he made it to our village in BILGA and he was so sick we thought we lost him. He had a contractor friend from CHAUK where our shop was and brought lot of money, but my father lost everything including the jewelry my mother had. My only mamaji JAGAT RAM BHUCHER helped us quite lot and we all moved to NAWASHEHAR where we were hand to mouth and lost 3 sisters because of sickness . We did not have enough to eat 2 times a day.

Years 1942 to 1948 were the years of trouble for us but my mother SAVITRI DEVI

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was very strong, very spiritual, kind and helpful. She used to read RAMAYAN at home; all ladies of surrounding area used to come and listen to her, and she was shown respect by everybody even though no money. My brother and sister Anjana did some work from home to earn some money to survive (my grandmother died after the delivery of her 3rd son Saligram and my grandmother's sister Daropdi devi who was a widow looked after 3 boys and they all treated her like their mother to the last days of her life). While my whole family was struggling I was a bad boy and always gave trouble to my mother and family.

My brother joined RSS and he studied till 8th grade when we all migrated back to Burma in 1948. I was really a bad boy, did not go to study and was a problem for my mother but she always protected me. At our home some sadhu mahatmajis used to come for my mother to bless our family. From 1948 to 1963 my father established again in his same jewelry business and my brother gave up his studies and my father along with my brother wanted me to help them in the shop but I was not interested. One of my father's friend C. B. SINGH who was an accountant with the Burma Oil Company in CHAUK where our shop was, tried to give me private tuition and at the age of 16 took me to Rangoon I.E. S. CENTRAL SCHOOL, where I was admitted to the 6th grade for admission. I was asked to write something on horse which I could do but with help of tuition and support from friends; passed my high school 10th grade in 3rd division from CALCUTTA UNIVERSITY. In Punjab in schools I learned little Urdu and started learning Hindi in Burma. My brother and I communicated with our father in Urdu and that is the only language he could read and write and our business books and accounts were kept in Urdu. I was writing letters to my father in Urdu when I was away from him. With lot of challenges and hard work I was admitted to Rangoon University where I had to start learning Burmese language. Finished my high school at age of 20 in 1954 and graduated from medical college in 1962. When I was in school my room mate was Dr. MANGAL SEN,

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the SANGH PRCHARAK in BURMA and started going to Sangh since 1950.

Going to Sangh was a big boost to my life. In 1953 I took part in essay competion 'GOD IS ONE. PEOPLE CALL IT BY DIFFERENT NAMES' and I got the first prize given to me by Dr. Om Prakashji at Ramakrishna Mission hall in the presence of lots of people and it was a complete surprise for me. Swamijis from Ramakrishna helped me a lot to prepare for the essay competiton. By going to Shakhas I got good Samskars and during school days made 2 friends, first K. SELVARAJ son of a poor fisherman and second HIRA CHAND son of a dhobi. Both of them stopped there when they were in 7th and 8th grade. Hira chand left because he developed TB and Selvaraj left because his father was killed while travelling on the boat. Both of them were more than borthers to me and now both are gone. Selvaraj got 4 sons, youngest SHIV KUMAR wanted to come to USA and study. We adopted him as son. Now 4 brothers are in HONGKONG well established, and HIRA CHAND stayed with us in Chicago and later moved to Washington DC area to open a grocery store and was very successful. He died leaving behind 2 sons and 1 daughter. Mr. Hira Chand self-made man studied at home, became a CPA, joined the mass organization, and made lot of friends. They both became part of family.

In 1963 military government in Burma demonetized the Burmese currency and took away all the money in banks, lockers, businesses and shops were taken over overnight, and people lost everything and started running away to India. Again my whole family lost everything and started struggling in Inda. My family left Burma after our wedding in April 1963.

**2. Work:**

After graduating from medical college in 1962 I did internship at Rangoon general hospital for 1 year and after that I was posted at general hospital in myitkyina as an assistant surgeon where my son Shashank was born in October of 1964 and next posting was in a very remote isolated place called Tanai and we had no contact with anyone for one year where Saroj

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came with our 5 months old son Shashank by helicopter. This one year was very interesting and we enjoyed our stay with candle light dinner everyday, because there was no electricity. beautiful view along the river. I treated lot of patients with gun shot wound and did surgery without much help and equipment.

My next posting was in Kyawse near Mandalay in a good size hospital with 3 other doctors, did lot of surgeries and helped lot of poor people without any money, used to make house call on my bicycle and horse cart. The only fee used to get milk, banana and vegetables. (In Tanai only fee was fruit and vegetables) and collected my one year salary after we left the place.

After Kyawse we went to another single doctor hospital as an assistant surgeon where my daughter Shubhada was born on Nov 2 1966. I treated lot of patients with snake bite and entropion, an eye condition people become blind with the eye lashes curved inward because of dryness and sand and dust, used to do 10 to 15 eye surgeries every day. Lot of milk was given in the form of our fee and we used to make ghee. I became very friendly with one *kaka*, Muslim very nice person, who had a grand son 15 year old, good motor mechanic, was the first one I sponsored to USA in 1970 and at present he lives in Houston very successful foreign car mechnic, who helped his whole family who migrated to India from Burma.

After that one year I was posted to another single doctor hospital in Singhu; last posting was in Singeing. In 1967 passed my ECFMG exam and got job as intern at Augustana hospital in Chicago. The hospital paid for the whole family airfare, and we did not have a penny in our pocket for the taxi fare and we stayed with our close friend Dr. Bhople and family. My close friend Dr. Loken Choudhary came on the same day June 31st 1968. First 6 months were rough and did not like it, and wanted go back but could not as we left Burma for good without any passport, but only green card. Dr. Ramesh Chopra sponsored me and my family. Dr. Virender and Rani Desai, Dr. Daljit Singh and Dr. Paviter Singh along with Dr. Chaudhry, we

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had a good team of friends, helped each others. Most of the doctors were single except Dr. Desai. The first year was a struggle without much money and car. To make extra money I started doing 2nd job (moon lighting) then joined University of Chicago for residency in radiation therapy and later on moved to Michael Reese hospital where I met Dr. Fazlur R. Khan who was the assitant director with Dr. James Nickson as the chairman. Dr Khan became a good friend and helped me to become a good radiation oncologist. Dr. khan helped me a lot during and after the training program and when he died I thought I lost my brother. It was big loss for me in regard to my practice of radiation. He was a source of inspiration for me always. After finishing my training I became assistant director at Michael Reese with Dr. Lionel Cohen as Chairman. In 1974 I went into private practice with Dr. Perez Tomyer in Elgin and from Jan 1975, I became director of a new cancer program in Joliet; flourished in my practice till 1986 when I was forced to leave because of discrimination, but could not do anything.

From 1986 to 1989, I lost everything and was nearly bankrupt and when my son got married in 1989, I took lot of loan for his wedding and started a new job as medical director in Dixon, Illinois where again I was successful back to normal again. I was forced to retire from July I, 2004 because I was making too much money according to the board of directors of the Dixon cancer center. I underwent 2 back surgeries, one in April 2004 and another in June of 2005. My health is getting better and at present do locum works one or two weeks a month to keep in touch with my speciality which I enjoy talking and helping the cancer patients. It is a very rewarding profession. Feel like going back to work full time.

**3. Ventures:**

1. The first venture I got into in states was with Vichitra Nayar publishing a magazine called "Indic" Beautiful; was started by 3 ladies and Vichitra was one of them. Then there was a split and magazine was going to close and Vichitra wanted to continue and I gave her ten thousand dollars and Vichitra instead of Indic

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magazine started the Chitrahar TV program and I never saw the money back. 2. Bought a grocery store and invested 15000 dollars for Geeta and Vijay Soni, but again after few days they decided to close because of too much work. 3. Invested around 10000 dollars in an airline business with Mr. Puri 'Apollo Travels' and again a failure. 4. Cultured Marble Company with Pinu Pitroda to help Ashok Suri and 2 other doctors Dr Milan and Dr M. J. Shah to help their brothers and lost everything. 5. Cutom bed company with people from Bahrain and lost over 150,000 dollars. 6. Bought a building in Oak Park with Dr Gulati and Dr Menon and lost lot of money. 7. Bought a land with Mr. Verma and others at 210 N Hammes Avenue and built a professional building and again lost. 8. Opened a radiology office with Dr Talwar and lost everything. 9. Bought another building in Joliet with Dr Kishore Ajmeri and Dr Kasbekar but did not make any money. 10. Opened a marble company in Bahrain with a Bahraini attorney whose wife was my cancer patient and being 49% owner lost everything. 11. Computer business with Shyam Goenka in India along with Narinder Mahajan and Ashok Marwaha three of us lost everything. 12. Salween financial company with Dr Naidu and other 9 each putting 100,000 dollars each and lost everything. 13. Inway Developers with Dr Naidu and others invested 55000 dollars and lost everything. 14. Kohinoor restaurant for over 35000 investments for Ashok Suri doing very well and transferred the shop to Ashok Suri. 15. Bought property in Lehigh, Florida and sold it without much profit. 16. Bought a property in Candlewick Lake and recently donated the property to Vipassana center. 17. Opened a free standing cancer center in Ashland, Kentucky in 1982 with my younger brother as my partner and due to my personal financial problems in 1986 sold it to Dr Kirti Jain who is making lot of money from that center. 18. In 1983 opened a free standing cancer center in Michigan City in Indiana with Dr M. J. Shah as my 50% partner which is doing very well and everybody is happy. 19. Opened another free standing cancer center in Columbus, Ohio at St Anthony hospital and sold

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it to Oncotech because of financial problems. 20. Opened free standing cancer center in Kankakee, IL with Dr Jyoti Kalra and Dr Failure Khan but sold to Oncotech. 21. Opened free standing cancer center in Morris IL which was given to Oncotech. 22. Tried to open cancer center in Ottawa, IL with Dr Thakrar but could not finish the project. 23. Opened cancer center in Cleveland, Ohio and without any profit closed. 24 Opened another center in Columbus, Ohio with 2 other doctors and failed. 25. Opened a free standing cancer center in Alamogordo, New Mexico with Dr Kapoor and later with Navin Sangvi but failed and lost lot of money. 26. Bought a cancer center in Las Cruses, New Mexico but failed. 27. Opened a walk in clinic in Frankfurt, IL as a general partner and fifteen doctors limited partners along with St Joseph hospital which was opened Feb. 1986 and closed within few months and everybody lost everything and because of that I was nearly bankrupt.

Also invested over 120,000 dollars in the National Republic Bank in Chicago because of Amrish Mahajan who was forced to leave the bank and after 20 years I sold my shares with nearly no profit. I tried to buy a hospital in china town in Chicago with Dr Bisla and Dr Nimagada as partners but the deal did not finalize and lost money and time.

**4. Social Work**

Om Prakashji who called me once in 1979 to go and meet Goenkaji in their first visit out of India and I went from Chicago to see him and he asked me to sit for the 10 day course in Montreal which I did and Goenkaji with Mataji came with me to Chicago and stayed at our house and took my wife Sarojji and our son Shashank to London, UK for 10 days course. Goenkaji came back in 1980 again and we had first course for 10 days in Chicago and USA, over 100 people sat for the course where Mr. Sunil Puri who was a student attended the course because of my association with him through the little India foundation. Mr. Sunil Puri along Dr Arun Kalra was a big help for me in acquiring the property in Rockford for the first meditation center in the Midwest. We were struggling to

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buy the property for the last over 5 years but after the visit of Goenkaji decided to buy about 20 acre lands with a house where 15 to 20 people can sit for meditation. We paid $ 100,000 down myself and Dr Kalra guaranteed the loan with monthly payment of 2800 dollars which I paid for over 2 years and Mr. Sunil Puri came forward and guaranteed nearly 1 million dollars to make a dorm for over 50 people to stay along with kitchen and dining hall and within 2 years over 500 people sat for the courses and got lot of benefit. To me this was my best charity and each time we visit or sit for 10 days course get good vibrations and blessings from everybody who sits for meditation.

I am involved with RSS since 1950 from Burma. My brother was active since 1945 in India, and he took a part and helped people during the partition of India in 1947. Since we came to USA we were in touch with Chamanlalji from Jhandewala in Delhi. Any RSS worker coming to Chicago used to meet us and get a small get together on and off. We started a Shakha once a while, but in around 15 years ago became very active and I am working as a Sangh Chalak in the Midwest. There was a building for sale next to Arya Samaj in West Chicago for about 300,000 dollars;was purchased by me with the help of Dr Bharat Barai. I made the down payment and took a loan from Mutual bank. Dr Barai co signed and paid 1000 dollars for 5 to 6 years and later with help of Dr Barai the building is completely paid off and is debt free. The building is bought in the name of Hindu Heritage Foundation and used as Karyalaya for the meetings and for the Pracharak and others to stay. RSS is called Hindu Swayamsewak Sangh in USA. In 1970 Apteji who along with swami Chinmayanandaji started the Vishwa Hindu Parishad paid a visit to our house and had a conference in Washington DC where I took a bus load of people to attend and I was elected as the 2nd president of VHP of America and Canada. The 1st was Dr Chelvepillai from California. I was president for 3 years 1972 to 1975. Through HSS we started Sanskrit Bharati and teachers were invited from India and had camps in

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different parts of the country and to support that I used to pay 1000 dollars every month and recently we visited Sanskrit Bharati organization in Bangalore and donated 1 Lakh rupees last year. Supported IDRF during the earthquake in Bhuj, Gujarat,(lndia) and other time. In 2005 visited Bhuj area and especially Gandhidham where IDRF has established Jeevan Prabhat where Vachonidhiji along with his team are doing wonderful job with full dedication. We both were very much impressed and during a small function donated 25000 rupees. There are nearly 200 children orphans but treated and cared for like own. Also working with Ekal Vidyalaya which is a noble project giving education in backward area, very difficult to reach.

We performed 3 or more weddings. We performed the wedding of Sunita lal and Manohar lal, Weelam Sarin and her sister, daughters of our mamaji Dr B.P. Sarin. **Little India Foundation** was started in 1975 or 1976 when my children were young in thier teens. Dr Jayant Mandalikji helped me to start with his friends Dr Dharam vir Raiji ,Sham Dabadgaoji , Parasharji ,Vaidyaji and others. Had a vacant lot in Candlewick lake where I built a house with the help of Nadkarniji..We used to take lot of children for the weekends for fun and education. We tried to have a temple and other social activities for the children. The LIF is still active and doing a similar job in Dapoli area with young school children and Dr Mandalikji is working full time and got a team of dedicated volunteers who are trying to make our dream true. IMA was started from my home with help of Mandalikji and my niece Anita Sood in 1976 and Dr Dharam Paul with his brother Roshan Lal, Dr Bisla , Dr Ganju and others used to meet at different places and have lot of programs and get together.

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# Sukhdev Chand Soni, M.D.

## CURRICULUM VITAE


| | |
|---|---|
| Home Address | 1434 Regency Ridge<br>Joliet, IL 60436 |
| Phone | Home: (815) 741-4758<br>Cell: 815-735-1141 |
| E-Mail | scsoniwebtv@yahoo.com |
| Birth date | July 15, 1934 |
| Birth place | Prome, Burma (Myanmar) |
| Citizenship | United States |
| Marital Status | Married |
| Speciality | Radiation Oncology |


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## EDUCATION & TRAINING

| | |
|---|---|
| 2003 | Fellow, American College of Radiation Oncology |
| 1984 | Fellow, American College of International Physicians |
| January 1972–April 1974 | Assistant Director of Radiation Oncology<br>Michael Reese Hospital<br>Chicago, IL [Radiation Therapy CLOSED] |
| October 1969–December 1972 | Residency in Radiation Therapy<br>University of Chicago<br>Chicago, IL |
| October 1968–September 1969 | Rotating Internship<br>Ravenswood Hospital, Chicago, IL |
| July 1968–September 1968 | Rotating Internship<br>Augustana Hospital, Chicago, IL [CLOSED] |
| October 1962–October 1963 | Internship<br>Rangoon General Hospital, Rangoon, Burma |
| June 1956–June 1962 | M.B.B.S., Faculty of Medicine, Diploma 10/62<br>University of Rangoon, Rangoon, Burma<br>Degrees: Bachelor of Medicine<br>Bachelor of Surgery |
| 1954–1956 | University of Rangoon, Rangoon, Burma<br>Inter-Science Degree |

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## PAST POSITIONS

| | |
|---|---|
| January 1985 | Director/Partner<br>Michiana Cancer Treatment Center<br>1507 Wabash Street<br>Michigan City, IN 46360 |
| November 1990–June 2004 | Consulting Staff<br>Rochelle Community Hospital<br>900 North Second Street<br>Rochelle, IL 61068 |
| June 1989–June 2004 | Medical Director<br>Northern IL Cancer Treatment Center<br>327 Illinois Route 2<br>Dixon, IL 61021 |
| April 1989–June 2004 | Active Staff<br>KSB Hospital<br>403 East First Street<br>Dixon, IL 61021 |
| April 1989–June 2004 | Active Staff<br>CGH Medical Center<br>100 East LeFevre<br>Sterling, IL 61081 |
| January 1985–June 2004 | Courtesy Staff<br>Saint Anthony's Hospital<br>Michigan City, IN 46360 |

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| | |
|---|---|
| June 1990–June 1996 | Medical Director<br>Radiation Therapy Department<br>Samaritan Health Systems<br>Clinton, IA |
| June 1990–June 1994 | Active Staff<br>Samaritan Health Systems<br>638 S. Bluff Blvd.<br>Clinton, IA |
| June 1990–June 1994 | Consulting Staff<br>Freeport Memorial Hospital<br>1045 Stephenson, Street<br>Freeport, IL 61032 |
| January 1987–July 1989 | Consulting Staff<br>Riverside Medical Center<br>Kankakee, IL |
| January 1985–1997 | Courtesy Staff<br>Our lady of Bellefonte Hospital<br>Ashland, KY |
| October 1984–1997 | Director<br>Bellefonte Cancer Center<br>Ashland, KY |
| 1983–1989 | Courtesy Staff<br>Silver Cross Hospital<br>Joliet, IL |

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## PAST POSITIONS

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|---|---|
| January 1985 | Director/Partner<br>Michiana Cancer Treatment Center<br>1507 Wabash Street<br>Michigan City, IN 46360 |
| November 1990–June 2004 | Consulting Staff<br>Rochelle Community Hospital<br>900 North Second Street<br>Rochelle, IL 61068 |
| June 1989–June 2004 | Medical Director<br>Northern IL Cancer Treatment Center<br>327 Illinois Route 2<br>Dixon, IL 61021 |
| April 1989–June 2004 | Active Staff<br>KSB Hospital<br>403 East First Street<br>Dixon, IL 61021 |
| April 1989–June 2004 | Active Staff<br>CGH Medical Center<br>100 East LeFevre<br>Sterling, IL 61081 |
| January 1985–June 2004 | Courtesy Staff<br>Saint Anthony's Hospital<br>Michigan City, IN 46360 |

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|---|---|
| June 1990–June 1996 | Medical Director<br>Radiation Therapy Department<br>Samaritan Health Systems<br>Clinton, IA |
| June 1990–June 1994 | Active Staff<br>Samaritan Health Systems<br>638 S. Bluff Blvd.<br>Clinton, IA |
| June 1990–June 1994 | Consulting Staff<br>Freeport Memorial Hospital<br>1045 Stephenson, Street<br>Freeport, IL 61032 |
| January 1987–July 1989 | Consulting Staff<br>Riverside Medical Center<br>Kankakee, IL |
| January 1985–1997 | Courtesy Staff<br>Our lady of Bellefonte Hospital<br>Ashland, KY |
| October 1984–1997 | Director<br>Bellefonte Cancer Center<br>Ashland, KY |
| 1983–1989 | Courtesy Staff<br>Silver Cross Hospital<br>Joliet, IL |

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| | |
|---|---|
| 1978–1983 | Active Staff<br>Silver Cross Hospital<br>Joliet, IL |
| 1975–1989 | Active Staff<br>Morris community Hospital<br>Morris, IL |
| 1975–1986 | Director, Radiation Oncology<br>Saint Joseph Medical Center<br>Joliet, IL |
| April 1974–December 1974 | Active Staff<br>Associate Radiation Oncologist<br>Saint Joseph Hospital<br>Elgin, IL |
| October 1972–April 1974 | Attending Staff<br>Radiation Therapy Department<br>Michael Reese Hospital (CLOSED)<br>Chicago, IL |
| 1963–1968 | Assistant Surgeon and Township Medical Officer<br>Myitkyina, Tanai, Kyawse, Tadau, Singhu Hospitals<br>Burma |

## HONORS

| | |
|---|---|
| May 1991 | Citizen of the Month, Dixon, IL |

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## CERTIFICATIONS

| | |
|---|---|
| 1974 | American Board of Radiology (Radiation Oncology) |

## SERVICE TO ORGANIZED MEDICINE

| | |
|---|---|
| 1997–1999 | Lee County Medical Society, Dixon, IL<br>President |
| 2001–2004 | Lee County Medical Society, Dixon, IL<br>President |
| 1992–1997 | Whiteside County Medical Society<br>President<br>Secretary/Treasurer–1991<br>Program Director–1990 |

## COMMUNITY SERVICE

| | |
|---|---|
| 1989–2004 | Chairman of Professional Education & Delegate<br>President, American Cancer Society<br>Lee County, IL |
| 1989–2000 | Board of Directors<br>American Cancer Society<br>Whiteside County, IL |

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| | |
|---|---|
| 1988–1989 | President, American Cancer Society<br>Kankakee, IL |
| 1987–1988 | Director<br>Grundy County Hospice<br>Morris, IL |
| 1987–1988 | Vice-President, American Cancer Society<br>Kankakee, IL |
| 1986–1988 | Board of Directors<br>American Cancer Society<br>Will County, IL |
| 1980–1984 | President, American Cancer Society<br>Will County, IL |
| 1979–1985 | Board of Directors<br>American Cancer Society<br>Illinois Division |
| 1978–1979 | Delegate, American Cancer Society<br>Will County, IL |
| 1978–1979 | Vice-President, American Cancer Society<br>Will County, IL |
| 1977–1984 | Board of Directors<br>American Cancer Society<br>Will County, IL |

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## PUBLICATIONS

1. Soni, S.C., F.R. Khan, J. Ovadia and J.J. Nickson. "Electron Beam Treatment of Early Glottic Lesions." *Journal de Radiologie,* Vol. 55, Nos. 6-7, 1974

2. Cohen, L., M.D., BH. Cho, Ph.D., S.C. Soni, M.D., L.R. Simpson, M.D. "Use of Cell Population Kinetric Model to Estimate the relative Bological Effectiveness of 200 Kv X-Rays and High Energy Electctrons from Heterogeneous Clinical Data." Departments of Radiation Oncology and Medical Physics, Michael Reese Medical Center, Chicago, IL

3. Soni, S.C., M.D., F.R. Khan, M.D., J.M. Paul, M.D., and J. Ovadia, M.D., "Electron Beam Treatment of Parotid Carcinoma." *Journal de Radiologie,* November 1977

4. Soni, S.C., M.D., "The Role of Radiation Therapy in Esophagus, Stomach, Pancreas, Small Bowel, and Colon Lesions, Sigmoid Colon and Rectum, and Anal Carcinoma." (Published by Citizens Ambassador Program), March 1985

## MEMBERSHIP IN PROFESSIONAL ORGANIZATIONS

American Medical Association (Life)
India Medical Associan of USA (IL)
India Medical Society of India (Life Member)
Lee County Medical Society
American Association of Physicians of Indian Origin in Medicine

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## LICENSURE

| State | Number | Issue Date | Expirataion Date |
|---|---|---|---|
| | | | |
| Florida | # ME93312/Ctrl#157749 | 5/24/05 | 1/31/07 |
| Virginia | #0101237900 | 3/23/05 | 7/31/06 |
| Ohio | #55392 | 6/29/87 | 1/1/06 |
| Illinois | #036-045378 | 2/4/72 | 7/31/05 |
| West Virginia | #15422 | 3/14/88 | 6/30/05 |
| Indiana | #01034400 | 6/20/85 | 6/30/05 |
| Kentucky | #023760 | 1/21/85 | 3/1/05 |
| Kansas | #04-23627 | 6/8/91 | 6/30/04 |
| New Mexico | #96-377 | 11/22/96 | 6/30/03 |
| Iowa | #27422 | 1/19/90 | 7/1/01 |

| | | |
|---|---|---|
| Flex emamination passed | | 1971 |
| ECFMG | #078-171 | 1968 |
| London | Inactive | 1964 |
| Burma | Inactive | 1962 |

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## MISCELLANEOUS

CIMRO–Physician Reviewer 1995-2004
Iowa Foundation for Medical Care–Physician Reviewer 1995-2004
Whiteside County Health Department–IPLAN Committee
India Medical Association–Founding Member, IL since 1976
Instrumental in set up of freestanding Cancer Centers in Kentucky, Indiana, Ohio, Illinois, New Mexico
Member of Congressman Cox's Health Plan Committee 2000
Lieutenant Colonel–Army Reserve Medical Corps–October 1987–1992 (Retired)
KSB Hospital, Dixon, IL–Member of Medical Executive Committee–January 1994–1996
Mount Saint Clare College, Clinton, IA–Human Relations Committee Member; November 1991-1993
East-West University, Chicago, IL; Founding Patron and Member Board of Trustees–1982–President
Hindu Society of Chicago, Founding Member & Past President
Vishwa Hindu Parishad of America, Founding Patron & Past President
Arya Samaj of Chicagoland, Founding Member, Director & President
National Republic Bank of Chicago, Founding Member, Shareholder and Past Director
Salween Financial Inc., Philadelphia, PA, Founding Member, Shareholder and Chairman of the Board
Frends of India society International, Member
Burma Medical Association, Founding Member, Active Member
Ameer Khusro Society of America, Past Member Board of Directors
HIndu Swayam Sevak Sangh–President Midwest Region
Hindu Heritage Foundation–Founding Member and President

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Little India Foundation–Founding Member and President–1975-Present
Hindu Temple of Greater Chicago–Chairman Finance Committee
CGH Medical Center, Sterling, IL–Chairman of Cancer Committee–May 2002-Present
CGH Medical Center, Sterling, IL–Member of Medical Executive Committee-May 2002–Present
Home of Hope, Dixon, IL-Medical Advisor–2002-Present
Sanskrit Bharti–Founding Member & Director–2001-Present
Bharat Seva Ashram–Chairman 1998-Present
Vipassana Meditation Center Trustee–1980-Present

## REFERENCES

Surjit Hermon, M.D., Radiologist
100 East LeFevere Road
Sterling, Illinois 61081
(815) 625-0400

Krishna Chadalavada, M.D., Radiologist
100 East LeFevere Road
Sterling, Illiois 61081
(815) 625-0400

Neelima Kabre, M.D., Radiation Oncologist
Valley Cancer Center
600 East 1st Street
Spring Valley, Illinois 61362
(815) 664-4141

Rama Shankar, M.D., Pathologist
K.S.B. Hospital
403 East 1st Street
Dixon, Illinois 61021
(815) 288-5531

M.J. Shah, M.D., Radiation Oncologist
1423 Chicago Road
Chicago Heights, Illinois 60411
(708) 756-5800

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## HOSPITALS

CGH Medical Center
100 East LeFevere Road
Sterling, Illinois 61081
(815) 625-0400

Rochelle Community Hospital
900 North 2st Sreet
Rochelle, Illinois 61068
(815) 562-2181

Katherine Shaw Bethea Hospital
403 East 1st Sreet
Dixon, Illinois 61021
(815) 288-5531

St. Anthony Hospital
301 West Homer Street
Michigan City, Indiana 46360
(219) 879-8511

**Radiotherapy Implants performed since 1990 :**

| | |
|---|---|
| Vaginal Implants | 83 |
| Prostate Seed Implants | 53 |
| Breast Implants: | 39 |
| Eye (strontium) | 2 |
| Rectal Implants | 1 |
| Mouth | 1 |

**8/69–7/72**- During training program at University of Chicago and Michael Reese Hospital worked with the following:

- Superficial x-ray,
- Deep x-ray orthovoltage,
- Cobalt 60
- Electron Beam
- 6MEV Linear Accelarator
- Brachytherapy

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- **09/69–12/73**-Assistant Director of Radiation Therapy, Medical Reese Hospital, worked with Residents in the Training Program.
- **01/74–12/74**-Associate with Dr. Perez to Mayo, worked with the High Energy Linear Accelerator and Orthovoltage at St Joseph Hospital, Elgin, III.
- **01/75–12/86**-Director of Radiation Therapy, St. Joseph Hospital, Joliet, Ill., started with Cobalt 60 and Orthovoltage. Instrumental in implementing the center's High Energy Linear Accelerator and new building for the Cancer Center.
- **01/82–06/04**-Director/Partner of Cancer Treatment Center built in Morris, IL and Kankakee, IL, Ashland, KY, Cleveland, OH, Columbus, OH, Alamogordo, NM, and Las Cruces, NM with state of the art radiation equipment.
- **06/89–06/04**-Initiated new Cancer Center built in Dixon, Ill. with Linear Accelerator and free standing facility. In addition, worked with High Energy Varian 2100C Linear Accelerator, CMS 3D Computer Planning Systems with conformal treatment planning. ready to start IMRT.

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**Dixon (2004)**

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# स्मरणाञ्जलि

# Reminiscences

मैं उठा नित शीश अपना, विश्व में अविरत चला हूँ।
तुम मुझे क्या रोक सकते, आपदाओं में पला हूँ।
जानता मैं जो विपद की, आँधियों में मुस्कराते।
वे नतीजन ही जगत में, शीर्ष का हैं स्थान पाते।।
उठ रहे दिनमान सा मैं, ताप दुख सब कुछ सहूँगा।
तुम बिछा दो शूल पथ में, फूल सम चुनता रहूँगा।।

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॥ स जातो येन जातेन याति वंशः समुन्नतिम् ॥

# आर्य कन्या आयुर्वेद कॉलेज ( वडोदरा )

द्वारा

**माननीय लेफ्० कर्नल डॉ० श्री सुखदेवचन्द जी सोनी ( एम.डी ) को सादर समर्पित**

## सम्मानपत्र

हम आर्यकुमार महासभा संचालित आर्यकन्या आयुर्वेद कॉलेज तथा संलग्न आर.एन. पित्ति आयुर्वेद हॉस्पिटल के सभी कर्मचारी एवं छात्राएं आज दिनांक 21-3-2001, बुधवार को आपके वडोदरा-गुजरात में आगमन के शुभ अवसर पर आप द्वारा देश विदेश में की गई निःस्वार्थ धर्म सेवा के उपलक्ष्य में अत्यधिक आदरपूर्वक आपको यह सम्मानपत्र देते हुए गौरवान्वित हो रहे हैं।

म्यानमार (बर्मा) में 23-7/1934 के दिन पिता श्री बरकतराम जी एवं माता श्रीमती सावित्री देवीजी के घर आपका जन्म हुआ। बाल्यकाल से मेडीकल कॉलेज तक की संपूर्ण शिक्षा आपने रंगून में प्राप्त की। 1962 में एम. बी.बी.एस. की डिग्री प्राप्त करने के बाद थाईलेण्ड और चीन के सीमावर्ती वन्य प्रदेशों के पिछड़े गांवों में चिकित्सा कार्य द्वारा मानव सेवा प्रारम्भ की। सन् 1963 में बर्मा के प्रतिष्ठित डॉ० एवं समाज सेवक आर्य नेता श्री डॉ० ओमप्रकाश जी एवं श्रीमती सत्यभाषिणी जी की सुपुत्री कुमारी सरोज जी के साथ आपका शुभ विवाह हुआ।

सन् 1968 में बर्मा की राजनैतिक अस्थिरता देखकर अपने पुत्र चि० शशांक तथा पुत्री चि० शुभदा के साथ आप अमेरिका पहुँच गए। वहां अमेरिका की सेना में लेफ्टिनेन्ट कर्नल के उच्च पद पर अपनी योग्यता एवं कार्यक्षमता से पहुंचे। आपने अमेरिका में एम.डी. (केंसर विशेषज्ञ) की उच्च पदवी प्राप्त की हैं

**"कामये दुःख तप्तानां प्राणिनामार्त्तिनाशनम्"** के मूल मंत्र को जीवन का ध्येय बनाकर आपने सेवानिवृत्ति के समय के पश्चात् **शिकागो में कैंसर जैसे घातक रोग के विशेषज्ञ के रूप में चिकित्सा व्यवसाय का प्रारम्भ किया।** साथ ही म्यानमार के 60 परिचित भारतीय परिवारों को अमेरिका स्थायी निवास में सहायता की। आप निर्धन रोगी को अमरीका जैसे अर्थ प्रधान देश में निःशुल्क चिकित्सा देते हैं यह आपकी महानता का परिचायक है।

**"शतहस्त समाहर सहस्र हस्त संकिर"** के वैदिक आदर्श को जीवनमंत्र मानने वाले डॉ० सोनी जी सच्चे दयानन्द भक्त एवं मानवता के पुजारी हैं। आपकी उदार आर्थिक सहायता से ही शिकागो एवं यू.एस.ए. की निम्नलिखित प्रवृत्तियाँ चल रही हैं—**"लिटल इंडिया**

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फाऊण्डेशन"–"हिन्दु हेरिटेज" तथा आर्यसमाज शिकागो लेण्ड के आप स्थापक संरक्षक, प्रेरक तथा प्रधान हैं। भारत और अमेरिका की भारतीय संस्कृति तथा हिन्दू विचारधारा के प्रचार-प्रसार कार्य में रत विश्व हिन्दू परिषद्, आर.एस.एस., गायत्री परिवार, हिन्दू युनिवर्सिटी यू.एस.ए. जैसी अनेक संस्थाओं को आप उदार मन से आर्थिक सहायता एवं मार्गदर्शन प्रदान कर रहे हैं।

आप द्वारा भामाशाह की उदारता को पुनर्जीवित करते हुए आर्यसमाज शिकागोलेण्ड यू.एस.ए. के लिए शिकागो में बिकने वाले चर्च को ढाई लाख डॉलर में खरीद कर दान देना आपके आर्य संस्कृति के पोषक, संवाहक एवं उद्गाता होने की सच्चाई का प्रतीक है।

आप आर्य प्रतिनिधि सभा के वर्तमान अध्यक्ष तथा दिनांक 23 से 26 मार्च, 2001 तक आर्यसमाज के स्थापना के 125 वर्ष पूर्ण होने के उपलक्ष्य में होने वाले अन्तर्राष्ट्रीय आर्य महासम्मेलन–मुम्बई के स्वागताध्यक्ष के रूप में कार्यरत हैं, जो आर्यसमाज का सद्भाग्य हैं।

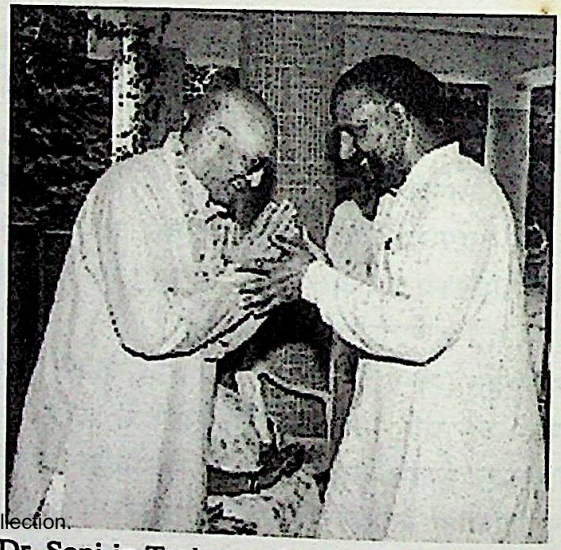
आपने आर्यकन्या आयुर्वेद कॉलेज परिवार के निवृत्त वरिष्ठ प्राध्यापक एवं ट्रस्ट के भू॰पू॰ उपमंत्री अन्तर्राष्ट्रीय वैदिक मनीषी आर्यरत्न डॉ॰ दिलीप जी विद्यामार्तंड का चयन यू.ए.ए. में आर्य संस्कृति के प्रचार प्रसार हेतु किया है, जो हम सबके लिए तथा सम्पूर्ण भारत के आर्य परिवारों के लिए गौरव की बात है।

परमपिता परमेश्वर आपको तथा आपके परिवार को निरामय शतायुष यशस्वी समृद्धिमय जीवन प्रदान करे जिससे आप देश मानव जाति एवं आर्य धर्म की दीर्घकाल तक नि:स्वार्थ सेवा कर सकें, यही हम सब की अंत:करणपूर्वक प्रार्थना है।

।। शिवास्ते पन्थान: ।। ।। त्वं जीव शरद: शतम् ।।

**शुभेच्छुक**

आर्यकन्या आयुर्वेद कॉलेज, हॉस्पिटल,
कर्मचारी परिवार एवं छात्राएं।



Dr. Soni in Tankara with Acharya ji (2005)

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## आदरणीय डॉ॰ सुखदेव सोनी जी को जन्मदिन की बधाई

माता श्रीमती सावित्री देवी और
पिता श्री बरकतराम जी का दुलारा,
तेवीस जुलाई सन् उन्नीस सौ चौतिस,
रंगून ब्रह्मदेश में जन्मा सुखदेव प्यारा।
हीरों वाले परिवार का सच्चा हीरा,
चमक रहा है बन सितारा,
सब का प्रिय, कर्मठ, नम्र, शान्त स्वभाव,
दानी है सुखदेव हमारा।।

माता-पिता के लाड़ व बड़े भाई
और बहन की देख-रेख में पला होनहार,
घोर परिश्रम से पढ़ाई कर, बना
एम.बी.बी.एस. डॉक्टर होशियार।
रोगियों की सेवा व्रत से उतरा
जीवन क्षेत्र में वर्षाने प्रेम अमृत की धारा,
सब का प्रिय, कर्मठ, नम्र, शान्त स्वभाव,
दानी है सुखदेव हमारा।।

सुन्दर, सुडौल, लम्बा, स्वस्थ,
हँसमुख, निर्भय, साहसी युवक सुखदेव,
आर्यरत्न डॉ॰ ओमप्रकाश व श्रीमती सत्या,
बनाया पुत्री सरोज का पतिदेव।
गुण, कर्म, स्वभाव आधारित, बना
यह जैसे चन्द्र चकोर का जोड़ा,
सब का प्रिय, कर्मठ, नम्र, शान्त स्वभाव,
दानी है सुखदेव हमारा।।

चीन-थाईलैण्ड सीमा समीप एक छोटा सा गांव
तान्नाई निर्जन भयानक वन में,
ब्रह्मदेश शासन मेडिकल सर्विस ने चुना
डॉ॰ सुखदेव करने सेवा वनवासी जन में।
सुखदेव-सरोज जोड़ा, निर्भय होकर,
कर्तव्य निभाया, ले ईश्वर का सहारा,
सब का प्रिय, कर्मठ, नम्र, शान्त स्वभाव,
दानी हैं सुखदेव हमारा।।

उन्नीस सौ अठसठ में ईश्वर व्यवस्थानुसार,
खुला नया द्वार, बसे शिकागो सपरिवार,
सबके सुख-दुःख में बन सहयोगी,
जनसेवा, परोपकार से पाया यश अपार।
साहस, निर्भयता गुणों से, अमेरिकन सेना में

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लेफ्टिनेन्ट कर्नल पद स्वीकारा,
सब का प्रिय, कर्मठ, नम्र, शान्त स्वभाव,
दानी है सुखदेव हमारा।।

पूज्या माताजी की पुण्य स्मृति में बन कैंसर विशेषज्ञ
करता रेडिएशन से उपचार,
रोगियों की सेवा पवित्र कर्तव्य मान, करता-कराता,
जैसे हों निकट के रिश्तेदार।
प्रवासी भारतीय परिवारों की करता रहा
निस्वार्थ सहायता पा अन्तरात्मा का इशारा,
सब का प्रिय, कर्मठ, नम्र, शान्त स्वभाव,
दानी है सुखदेव हमारा।।

चिकित्सा व्यवसाय में तो ख्याति प्राप्त की,
सामाजिक क्षेत्र को भी नहीं भुलाया,
राष्ट्रीय स्वयंसेवक संघ एवं विश्व हिन्दू परिषद् संस्थाओं
को भी आगे बढ़ाया।
महर्षि दयानन्द का अनन्य भक्त, सच्चा आर्य,
आर्यसमाज प्राणों से भी प्यारा,
सब का प्रिय, कर्मठ, नम्र, शान्त स्वभाव,
दानी है सुखदेव हमारा।।

आर्यसमाज शिकागोलेण्ड का यह भव्य भवन
सदा कराता रहेगा स्मरण,
सोनी परिवार ने दिल खोल कर दान दे,
शीघ्र पूर्ण करवाया यह भवन।
वैदिक धर्म प्रचार हेतु एक
धुरन्धर विद्वान की व्यवस्था करवाने हारा,
सब का प्रिय, कर्मठ, नम्र, शान्त स्वभाव,
दानी है सुखदेव हमारा।।

इन सभी उपलब्धियों के पीछे प्रेरणा स्रोत
है छिपा सरोज जी का हाथ,
इस विदुषी, मृदु भाषिणी, नम्र, अहं शून्य देवी ने
सदा दिया पति का साथ।
धार्मिक व सामाजिक गतिविधियों में
सहायक बन परिवार भी सम्भाला,
सब का प्रिय, कर्मठ, नम्र, शान्त स्वभाव,
दानी है सुखदेव हमारा।।

आज जन्मदिन की बधाई देने
आए सभी मित्र बन्धु और परिवार,
सब करते प्रार्थना ईश्वर से,
यह शुभ दिन आये कम से कम सौ बार।
धर्मवीर-ईश्वर की बनी रहे कृपा
सुखदेव-सरोज ने लोक परलोक सुधारा,
सब का प्रिय, कर्मठ, नम्र, शान्त स्वभाव,
दानी है सुखदेव हमारा।।

*स्व० धर्मवीर गुलाटी, मुम्बई निवासी, उपप्रधान,*
*आर्यप्रतिनिधि सभा, मुम्बई, शिकागो, 23 जुलाई, 2000*

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# अमरीका में आर्य संस्कृति के पुरस्कर्ता डॉ॰ सुखदेवचन्द सोनी

*डॉ॰ दिलीप विद्यामार्तण्ड (यू.एस.ए.)*

**स्वर्गच्युतानामिह भूमिलोके चत्वारि चिह्नानि वसन्ति देहे।**
**दानप्रसंगो मधुरा च वाणी देवार्चनं पण्डिततर्पणञ्च॥**

"इस संसार में स्वर्ग से लौट कर आए हुए अर्थात् सद्कर्मों को लेकर आए हुए सज्जनों के शरीर में चार प्रकार के लक्षण पाए जाते हैं—दान की प्रवृत्ति में सदा तत्पर रहना, सदैव मधुरवाणी बोलना, ईश्वरभक्ति में लीन रहना और विद्वानों की सेवा में सदा तत्पर रहना।"

यह सुभाषित डॉ॰ सुखदेव चन्द सोनी के जीवन में साकार हो रहा है। आर्य संस्कृति के अनन्य उपासक, हिन्दुत्व के प्रखर प्रहरी और अहर्निश धर्मसेवारत दानवीर डॉ॰ सोनी सचमुच एक निराला व्यक्तित्व है।

**72 वर्ष के युवक :** गौर वर्ण, लम्बा कद, विशाल ललाट, स्नेहमयी आंखें, प्रसन्नवदन, सत्संगप्रिय, विनम्र, सेवाभावी, मिलनसार, विद्वत्सेवी, धर्म के धनी, परोपकारी और सदा उत्साही—यह है सोनी जी का व्यक्तित्व। आप 72 वर्ष के युवा हैं। आपने जीवन में अनेक उतार चढ़ाव देखे हैं। आज भी सोनी जी में नवयुवकों की सी स्फूर्ति है। वे कैंसर के सफल चिकित्सक हैं। अमरीका जैसे अर्थ प्रधान देश में रहते हुए भी आपके लिए चिकित्सा मात्र धनोर्पाजन का साधन नहीं, अपितु रोगियों के कष्टशमन का साधन है। डॉ॰ सोनी समर्थ रोगियों से यथोचित शुल्क लेते हैं, किन्तु असमर्थ रोगियों की निःशुल्क चिकित्सा भी करते हैं। वस्तुतः,

**आत्मार्थं जीवलोकेऽस्मिन् को न जीवति मानवः।**
**परं परोपकारार्थं यो जीवति स जीवति॥**

यह डॉ॰ सोनी जी का जीवनसूत्र है। उनकी यही सहृदयता उन्हें अन्य चिकित्सकों से पृथक् कोटि में रख देती है। एक अमरीकन पत्रकार ने डॉ॰ सोनी जी के लिए यथार्थ कहा है कि—"Whoever reaches him for help in the name of 'DHARMA' has never returned empty-landed------He has been compassionate without looking for credit. His enthusiasm is contagious. Throughout his professional life, not only did he carry out his responsibilities in an exemplary manner, but never forgot his commitment to the welfare of the society. The wealth he created has been equally shared for the promotion of services dear to his heart."

असल में **"शतहस्त समाहर सहस्रहस्त संकिर"** का वेदोपदेश, उन्होंने जीवन में साकार किया है।

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डॉ॰ सोनी विनम्रता एवं निरभिमानता की साक्षात् मूर्ति हैं। गत दिनों अमरीका के एक बड़े कैंसर संगठन ने उनकी 35 वर्ष की सफल सेवा के लिए उन्हें "Fellow of American college of Radiation Oncology" से विभूषित किया है जिसकी उन्होंने कोई चर्चा तक नहीं की। यह उनकी नम्रता है।

श्री सुखदेवचन्द्र सोनी का जन्म जुलाई 23, 1934 में बर्मा (म्यांमार) में श्रीमती सावित्री देवी जी और श्रीमान् बरकतराम जी के घर पर हुआ था। आपका परिवार 1920 में उज्ज्वल भविष्य के हेतु भारत (पंजाब) से बर्मा पहुँचा था। मध्यमवर्ग का यह परिवार अत्यन्त परिश्रम एवं मिलनसार तथा मधुर स्वभाव के कारण अल्पकाल में बर्मा का एक सफल और लोकप्रिय व्यापारी परिवार बन गया। हीरे, मोती, रत्न और सुवर्णादि के व्यापार में इस परिवार का नाम प्रथम पंक्ति में आ गया।

डॉ॰ सोनी जी के दो भाई और तीन बहनें हैं। आपकी शिक्षा रंगून में हुई। 1962 में आपने रंगून यूनिवर्सिटी से एम.बी.बी.एस. की डिग्री प्राप्त की। और (बर्मा में) चीन और थाईलैण्ड के सरहद पर बसे वन्य प्रदेश के पिछड़े गांवों में दलितों और दरिद्रों की सेवा करने का संकल्प किया। हिंसक वन्य पशुओं से युक्त क्षेत्र में जान की परवाह किए बगैर आपने वर्षों तक सेवायज्ञ जारी रखा। इस प्रकार 'परोपकाराय सतां विभूतयः' के आदर्श को आपने चरितार्थ कर दिखाया।

1968 में आपके जीवन का एक नया अध्याय शुरू हुआ। बर्मा की राजनैतिक स्थिति बिगड़ रही थी। जनतन्त्र खतरे में था। प्रवासी भारतीयों के लिए संकट के दिन उपस्थित हुए। उस हालात में डॉ॰ सोनी पत्नी सरोज और बच्चे चि॰ शशांक और चि॰ शुभदा को लेकर अमरीका पहुंचे। यहां पहुंचने पर सेवा और साहस की भावना से आप अमरीकी सेना में भर्ती हो गए और शीघ्र ही लेफ्टिनेन्ट कर्नल बन गए। आगे चलकर एक सफल कैंसर विशेषज्ञ के रूप में आपने अपना व्यवसाय शुरू किया, और यहां पर भी चिकित्सा व्यवसाय को सेवायज्ञ बना दिया। अमरीका जैसे अर्थमूलक और भौतिकवादी देश में रहते हुए भी डॉ॰ सोनी जी आर्य संस्कृति के एवं भारतीय चिकित्सा विज्ञान के प्राचीन और मानवतावादी आदर्श—**'कामये दुःखतप्तानां प्राणिनामार्तिं नाशनम्'** को आज सार्थक कर रहे हैं। समाज सेवा के क्षेत्र में कोई भी हिन्दू संस्था आपके सहयोग से वंचित नहीं रही है। चाहे आर्यसमाज हो, चाहे वी.एच.पी. हो चाहे आर.एस.एस. हो, चाहे गायत्री परिवार हो, चाहे भारत सेवा समाज हो, चाहे हिन्दू यूनिवर्सिटी यू.एस.ए. चाहे हिन्दु स्टूडेन्टस काउन्सिल हो, चाहे हरिओम् मन्दिर हो। Little India Foundation, USA और Hindu Heritage USA के तो आप संस्थापक आधार स्तम्भ हैं। वैसे शिकागो की कोई भी भारतीय—सामाजिक, धार्मिक या सांस्कृतक प्रवृत्ति हो या संगठन हो, डॉ॰ सोनी जी प्रेरक, प्रधान या संरक्षक रहे हैं, फिर भी स्टेज पर सदा

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पीछे रहना पसन्द करते हैं।

आपकी सरलता और उदारता का लाभ उठाकर कई बार कुपात्र या अयोग्य भी दान ले जाता है। जब मालूम पड़ेगा तो सोनी जी कह देंगे—'मैंने तो शुभभावना से दे दिया है। लेने वाला अपना कर्म भोगेगा।' हाँ, आर्यसमाज की किसी भी प्रवृत्ति में उनकी तथा श्रीमती सरोज जी की असाधारण प्रीति है। ऋषि दयानन्द एवं वैदिक धर्म में अनन्य निष्ठा। गत वर्ष भारत यात्रा पर प्रस्थान करते हुए आप मुझसे कहने लगे—'दिलीप जी! मैं लम्बे काल बाद भारत जा रहा हूँ। आज आपने वेदोपदेश में दान की महिमा का उल्लेख किया है। भारत जाने पर कुछ दान देने की भावना बन रही है। मैं वहाँ की आर्य संस्थाओं से अधिक परिचित नहीं हूँ। आप बतावें किसे दान दिया जाए, तो मैंने उनकी भावनाओं का आदर करते हुए उनका इस सम्बन्ध में मार्गदर्शन किया। शिकागो का विशाल आर्यसमाज मन्दिर आपके उदार दान की साक्षी दे रहा है। लाखों डालर में एक चर्च खरीद कर आर्यसमाज को अपना मन्दिर और प्रवृत्ति केन्द्र बनाने के लिए सहर्ष अर्पित कर दिया। इसके आप संस्थापक प्रधान हैं। समाज की धार्मिक, सांस्कृतिक और शैक्षणिक प्रवृत्तियों के सुयोग्य संचालन के लिए लब्धप्रतिष्ठ वैदिक विद्वान् डॉ॰ दिलीप वेदालंकार को आमन्त्रित किया और उनके समस्त योगक्षेम का दायित्व भी स्वयं वहन किया, जिससे आर्यसमाज पर कोई बोझ न पड़े। आज आर्यसमाज शिकागो डॉ॰ सोनी जी के नेतृत्व में और डॉ॰ दिलीप वेदालंकार के आचार्यत्व में उन्नति पथ पर अग्रसर है।

डॉ॰ सोनी जी को आर्यसमाज में दीक्षित करने का श्रेय उनके श्वसुर (स्व॰) आर्यरत्न डॉ॰ ओमप्रकाश जी को और प्रेरणादाता धर्मपत्नी सरोज जी को है, तो उनकी दानप्रवृत्ति के महान् प्रेरक उनके स्व॰ माता पिता थे।

डॉ॰ सोनी जी और सरोज जी दोनों में लक्ष्मी और सरस्वती का अपूर्व संगम है। दोनों ही सादगी और सरलता की साक्षात् मूर्तियाँ हैं। लाखों का दान देने वाले अपने लिए मितव्ययी हैं।

देश, धर्म और जाति की सेवा में अहर्निश तन-मन-धन से संलग्न ऐसे आदर्श आर्ययुगल पर किसे गौरव नहीं होगा!

Dr. Soni (1990)

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# SIMPLE AND SELFLESS
# Dr. SUKH DEV SONI

*T.S.K. Kannan, Chennai*

Sometime some where he read one line from great Sanskrit poet Kalidas: "आपन्नार्तिप्रशमनफला: सम्पदो ह्युत्तमानाम्" दुखियों का दु:ख दूर करना ही उत्तम लोगों की सम्पत्ति का एकमात्र फल है।

"The usefulness of property of good people is, for vanishing the worries of worried man." Dr. Soni is very much impressed by this line and according to his name....सुखदेव which means a gentleman or Dev who is always devoted for the comfort of people.

Dr. Soni presided over the International Arya Samaj Conference which was held in Mumbai in 2002. I met Dr. Soni here for the 1st time and I found that there is something austere about his nature which distanced him from ordinary person. He is a soft spoken man, who could capture anyone with his sweet voice which is mixed with anecdote and wit. You will feel that you are meeting a man known to you previously. What he had to say was precise and to the point and is always crystal clear in his straightforward exposition. It is something exceptionally attractive of Dr. Soni's character.

Embracing a range of educational, health, social and religious activities, the cluster of institution at U.S.A is outstanding proof of Dr. Sukha Dev Soni's committed and selfless service to the people and he rose to fame. His multiple achievements in various fields. Perfection to the core it speaks volumes of his commitment to the profession to fame and excellent studiousness in his effort a determination to excel. In fact this is all because he is a brave Sainik (Soldier) for safe guarding the "Indian culture" and "Indian values" and true disciple of Maharshi Dayanand Saraswathi.

A tall, striking looking immaculately dressed doctor, he attracts attention where ever he goes, offers listeners a rare lucidity and clarity on a number of subjects. Besides other matters Dr. Soni's affectionate concern for others, his skill,

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agility, study, efficiency, a solid scholarship of his subjects, soft gentleness blended well with a clear-cut knowledge deserves ovation for the personality full of behaviour.

Dr. Soni is such an extraordinary person that the people of his society pay him highest regards. His mind is razor sharp and he always having some new ideas to offer to the listeners. His fluency, his cogency, his clear diagnosis helped patients to understand their position very well. His incredible medical talent of par excellence made my mind thrilled beyond words.

The charming legacy of humility made people to recognize Dr. Soni a man out of the ordinary.

There is shloka in Mahabarata which means "those who are engaged in religious work and well being of people, even if we do not see them in person, we feel delighted, love and respect them listening their name".

I pray to God a charming life to Dr. Soni the valuable asset of U.S.A, India and medical world in particular.

## Dr. S.C.Soni
## A fragrant flower

*Shiv Verma*

Dr. S.C. Soni is a fragrant flower. His presence spreads his fragrance, which has grown in each of the billions of cells of his body from the time of his birth. He had inherited this fragrance from his parents which he also shared with his brothers and sisters. He is blessed with an equally fragrant wife, Saroj, who was nurtured in a holy divine family.

He became a doctor with a mission to share his fragrance with his patients, and to give them good health and life. He was conscripted by the Government of Burma and posted to a remote unknown village called 'Tanai' which was in a jungle (forest) on the border of Burma near Assam (India). There was no motorable road to that village. The only available transport was the elephant. There was no electricity and the only

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lights available were the candle or the hurricane lamp. Supplies were made available to him by helicopter which visited him once a week. But Dr. Soni was not shaken by the hardship of life. The fragrance of the flower in him kept him happy, joyful and satisfied, doing his duties with love and compassion. When he was posted there he had 2 children, Shubhda and Shashank. Later, he visited us in Mandalay, and his son, who was about two years old, saw the electric bulb for the first time, tried to blow of the light in the bulb by blowing it off as if he was blowing a candle, because that was only way he knew to blow off a burning light. But Dr. Soni was always peaceful, happy, joyful and satisfied.

There was acute shortage of doctors in U.S.A. during the Vietnam war. U.S.Government allowed the hospitals in U.S.A. to recruit doctors from India and Burma. Dr. Soni was selected by the Augustana Hospital of Chicago. The hospital sent him air tickets for him and his wife and children's passage and on arrival he was taken to his residence in a limousine— as if God had come to help the American patients. He did his internship in the University of Chicago and specialized in radiation oncology and served in various hospitals in and around Chicago. He saved the lives of thousands of people.

He adopted his new country as his own and even joined the army and served with enthusiasm. He rose to become a full colonel in the army.

He has been an illuminated jewel in his social and cultural life. He was nurtured in the wisdom of the Vedas, and tried to spread its teachings by holding monthly *havan* at his residence for years, until he funded and founded a befitting building for the Arya Samaj of Chicagoland. He also helped in finding places for Bharat Sewa Sangh in Chicago and Vipassana Center in Rockford. He was president of various religious, cultural and social organizations such as Arya Pritinidhi Sabha of U.S.A.,Geeta Association, Gayatri Pariwar and Hindu Temples, and other organizations for which was one of the best philanthropic contributor. He gave large sums of monies in donation to various organizations in and around Chicago.

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He also became an idol of Indian culture in India, a prominent contributor for the Arya Samaj organizations in India and was greeted by the Aryra Prtinidhi Sabha of India and All World Aryan League. Government of India awarded him with a title of Bharatiya Bhushan on the pravasi day in April 2005 and he is scheduled to be awarded the title of Hind Ratan by the President of India on 26th January 2006, the annual republic day celebration in New Delhi. He was felicitated by various Arya Samaj Associations of Delhi, Haryana, Rajasthan, Gujarat and Maharashtra. He was garlanded by the Arya Samaj of Rangoon and Myitkyina in Burma and was welcomed by the Arya Samaj organizations of Singapore. Indonesia, Fiji, Australia and New Zealand.

He sponsored several persons in their migration to U.S.A.and he provided them shelter and assisted them in getting suitable employment. Most of the time he had two houses, one at Joliet and the other at Dixon, the place of his work. His Joliet house was his guest house for many persons who needed accommodation, and several fresh immigrants and dignitaries had lived there, with facility of fully furnished accommodation.

His parents had given him the name Sukh Dev Chand. He has been a messenger of and spreading sukh and joy to all and everyone that came into his contact. Sukh means joy and comfort and Dev means one who gives and spreads. He has been giving and spreading Sukh all his life voluntarily and with zeal and enthusiasm. May God grant him long life to continue in his noble path.

In July 2004 he retired on reaching the ripe age of 70, but he finds that he cannot live without an active life He has decided to restart his professional work with lesser hours of work, so that he can continue to donate monies to his patronized organizations, with love and compassion. May God grant him long Life.

To my mind Dr. Soni has been an embodiment of culture, intelligence, a pool of peace, love, compassion, joy on the success of others, sincerity, friendship, truthfulness, co-operation, forgiveness and healing—ever fresh and fragrant like a flower blooming and dancing on the rise of the sun.

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## Dr. Sukhdev Soni
## Always Ready to Help

*Newal Agnihotri*

Dr. Sukhdev Soni has been like my brother for the last 30 years. I would like to share a few thoughts about Dr. Soni, which indicate his commitment to the community and to the human beings in general:

1.Dr. Soni is an individual, who is always available to help anyone, who may be known to him or unknown to him, without any expectation for the return of the favor. This quality, I believe, makes an individual develop a personality, which is always charming. Such individual acquires internal peace and happiness, thus spreading peace and happiness among individuals who come in contact with the individual. Dr. Soni meets these criteria and therefore is always a very pleasant person to associate with.

2.No one introduced me to Dr. Soni, who I met at Hindu Satsang, a Chicago based successful Hindu Community organization, which meets every first Sunday at the Hindu Temple of Greater Chicago. This organization was formed in mid 70s by like-minded people to meet once every month on Sundays, in Oak Park, Illinois. In the very first meeting, I saw Dr. Soni along with all his family and friends with interest and active participation in Hindu Satsang. Every Sunday thereafter Dr. Soni and his entire family and friends were always there to participate and to support the organization without any vested interest.

3.Credit goes to Dr. Soni for bringing International Ramayana Conference to Northern Illinois University, which held its second conference in 2005. The first conference was held in year 2001 and had scholars from seven different countries and seven different American Universities. I expressed my interest to Dr. Soni for organizing such a conference in Northern Illinois University, which is a State University, owned and operated by the State of Illinois, United States.

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International Ramayana Institute of North America, which is a non-religious organization with participation from, the US community from India, Indonesia, and Thailand, was willing to support Northern Illinois University with the conference. Dr. Soni first introduced me to several Burmese community members and later worked through Dr. Saw Tun, a professor in the Southeast Asia Division of Northern Illinois University. Dr. Saw Tun and Dr. Soni made sure that Dr. Susan Russell, the director of Southeast Asia Division of Northern Illinois University was familiar with the conference concept and was willing to talk to us. His endeavor resulted in the conference in 2001 as well as 2005, which is now a recurrent event of the Northern Illinois University.

4.I wish Dr. Soni good health, happiness, prosperity, and all the fun the life provides so that he can serve the humanity for many more years to come with his unmatched efforts and enthusiasm.

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# QUINTESSENTIAL LIFE OF DR. SONI

*Yog Dhyan Ahuja, North Carolina*

Mrs. Savitri Devi and Mr. Barkat Ram Soni, a respectable middle class family originally from India, used to live in Chauk, a small town in Central Burma. In those days, Burma, now Myanmar, was part of British India. Thus there used to be unrestricted travel and change of residence between what are now India and Myanmar. During that period numerous families from India moved to Burma and settled there. Members of these families engaged themselves in different trades and professions. By virtue for their hard work and friendliness they comfortably became integral part of the main stream of life in the land of their adoption. Burma, with its mild climate and gentle peace-

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loving people, had an air of welcome. The relationship between the two strains of society developed to be ideally amicable and congenial. Buddhist nobleness has been the hallmark of Burmese life.

The Soni family was among those who migrated to Burma from India around the 1920's. The Sonis had a jewelry shop. Precious stones from the Burmese mine have been the fascination of gem-lovers and have been prized worldwide. The Sonis were dealing in precious stones and gold ornaments.

Savitri and Barkat Ram were the proud parents of three daughters and three sons. The couple was then blessed with .the birth of a son in the 23rd of July, 1934. Their third child was named Sukhdev.

The early years of this promising boy were spent under a benevolent guidance of his kind and caring parents and older brother and sister. To begin with, Sukhdev was educated in Rangoon, Burma. Thereafter, he graduated in 1962 from the Rangoon University with M.B.B.S., a Degree in medicine and surgery.

In 1963 Dr. Sukhdev was married with Saroj. She had graduated in Arts from the Rangoon University.

Saroj's mother, Mrs. Satya Bhashini, was a teacher in Rangoon where she was held in high esteem. Saroj's father Dr. Om Prakash was a well-known and popular physician having successful and lucrative practice in Rangoon. Saroj's parents were known for their spirit of service to the community. Both of them were actively involved in social service, always ready and willing to offer their time and energy in public cause.

Saroj's mother and aunt gave her the essential training for household duties. Under their guidance Saroj had the opportunity to build skills for home keeping. This enabled her to be a well-versed and successful lady of the house, capable to take up responsibilities big and small, of married life. These included sewing and knitting: and music. Logic was among her favorite subject in her studies. Besides, Saroj had become highly proficient in Hindi and English. She had praiseworthy interest in religious

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scriptures and had become well versed in many sacred Hindu texts. From her childhood this talented girl had been patient and calm in disposition, unassuming and simple by nature.

Saroj was about 18 or 19 years of age when she was married with Dr. Sukhdev Soni. Dr. Om Prakash's family had already known the friendly Soni family well. Sukhdev had himself been a student of Mrs. Satya Bhashini, the mother of Saroj. Saroj's Parents knew that Sukhdev possessed all the qualities which they wished to see in the bridegroom for their daughter. Dr. Sukhdev was right choice as he was and is handsome, tall, healthy, well built, fun loving, happy by temperament and jovial by nature.

A new chapter in the life of the Soni couple began in 1968 when they migrated with their two children from Burma to the U.S.A. They settled in Chicago area. The caring and sharing, the humanitarian and philanthropist in Saroj and Sukh Dev came into full bloom after their arrival in the United States.

In his spirit of adventure and service Dr. Sukh Dev joined U.S. Army and became Lt. Col. Dr. Soni professionally specialized in cancer treatment. What prompted him mainly in the choice of this skill building was the fact that his mother had died of cancer. He qualified as a radiation oncologist and devoted himself to the service of cancer patients.

The scared memory of his mother has been a sanctifying and abiding influence in his professional duties. He has been serving his patients as if they were his kith and kin. He has taken his job to be a pious responsibility.

Saroj and Sukh Dev have been instrumental in making life comfortable and successful for numerous persons. They have generously rendered help to many of their fellow country-men who came as immigrants to the States. Dr. Soni has not hesitated in sponsoring them and even in paying their fare. He also rendered them necessary help after they arrived here and quite often got them suitable job or occupation.

The helpfulness of the Soni couple did not end here. They extended their spirit of social service to let a number of them be settled in marriage and life in the cherished land of their

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adoption. These persons included the relatives and friends of the Sonis. Additionally there were those who were not even known to the Sonis before they came here.

Dr. Sukh Dev has been an enthusiastic supporter of the RSS, VHP and the Arya Samaj.

He has helped build the Hari Om Mandir of Chicago. He is founder president of the Hindu Society of Chicago. He has been taking particular interest in children welfare and their education.

His special interest in the Arya Samaj and his munificent donations for the advancement of Vedic learning, is a long and meritorious though not so publicized story. He has contributed open-handedly to the institution of Arya Samaj in India and the U.S. In the U.S., in Chicago, Dr. Soni is a well-reputed, non-controversial, ranking leader of Hindus and Indians.

He is admired equally by American friends. He has given extremely liberal funds for construction of the Arya Samaj temple and its various other activities. Without the help, guidance and inspiration from the Soni couple, perhaps the Arya Samaj of Chicagoland would not have enjoyed the shape and the status it does now.

And this list does not include several other philanthropist activities big and small in which they have kept involved.

Saroj and Sukh Dev live a simple and saintly life free from pride and craving for gross mundane possessions. Regular in the performance of daily religious duties, they are lovers of literature and art. These interests are well represented in their vast and choice collection of numerous books on religion, spirituality, literature, poetry, history, art and music.

They have availed themselves of every opportunity to help and serve people as best as they could. Both have always tried to put service before self. They believe that in one's performance of good deed strength comes from God and it is never failing.

Both families were convinced that Saroj and Sukhdev would make perfect, ideal partners

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for life.

Saroj brought great joy and fulfilment for her husband Dr. Sukhdev and his family. Saroj became an unfailing source of inspiration and constant encouragement for Dr. Sukhdev. The Sonis are strict vegetarians, non-smokers and teetotalers. Saroj proved to be an ideal wife, a mother of two gifted children, a son Shashank and daughter Shubhada, both now married and well settled in life. The way Saroj has carried on her duties, she has earned the gratitude and admiration of the entire family. The untiring, selfless service she rendered to her father-in-law who lived to be almost a centenarian is exemplary. Saroj and Sukhdev with their meritorious record of care giving will be remembered long by the family.

Dr. Soni was drafted by the Burma Government Medical service. During his career he was posted at various locations in the country. One of the places was Ta Nai, a far off small town in northern Burma. The location was on the borders of China and Thailand. It was in the heart of forest. Wild animals particularly elephants roaming about were a usual sight there. Life there for the Soni couple was a period of tests and trials. Under those circumstances the nursing and care of their infant son was a lesson in endurance and dedication. The area was infested with insurgents. It was practically cut off from the rest of the country. Living there was like being in a battle zone. Food supplies were meager and very difficult to procure. Intense cold and rough winter in the area added to the rigors of the life there. Postal service was not available. Social life also was limited only to a few families of the tribes people.

The state of affairs in which Dr. Soni had to perform his professional duties was the same story. The hospital was poorly equipped.

The town had no electric supply. There was absence of wholesome drinking water. No regular market or shopping area was nearby. Means of transport were limited to helicopter or elephants.

The small town of Ta Nai was located in an area where roads were unsafe to travel. Dr. Soni had to be escorted by army men wherever he

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went on his calls. An added difficulty was that they did not know the language of the people and were not familiar with their ways of living. In spite of all that Dr. Soni kept serving the army personnel and the hill people with diligence and devotion. The hospital was poorly equipped and had no arrangements for transfusion of blood. But emergencies did take place. There were occasions when Dr. Soni donated his own blood to the needy patients for whom there were no other help available. Dr. Sukhdev, a conscientious physician right from the start of his career, spent there one year that relatively seemed to be much longer.

Under such working conditions, the Soni couple with their baby son, Shashank could still manage to feel happy. Their spiritual outlook was a great help to them. They found the loneliness of the life there as spiritually uplifting. They have always felt grateful for one blessing. Here as well as at other places where Dr. Soni was posted from time to time. They found the people invariably peaceful, courteous, kind, and accommodating. Myanmar is the land of the great Buddha. People were a true picture of Buddhist virtues. What a simple life of undisturbed contentment. Those humble, unassuming people leading their characteristic quiet and tranquil life even in far off difficult situations.

Such were the circumstances where their second child, a lovely daughter was born. She was named Shubhada, giver of auspiciousness.

Dr. Soni accepting 'Bharat Gaurav Award' in Mumbai from Sh Gurmeet Singh January 8, 2005

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## Dr. Soni as I know him

*Narendra K. Sinha, Ph.D.*
*Honorary Fellow, Center for South Asia*
*University of Wisconsin Madison*

If I have to choose three words to describe Dr. S. C. Soni, I will choose modesty, sincerity, and friendliness. With his modesty he can attract others, with his sincerity he can win them over and with his friendliness he can reach them out. There may be occasions when one may not agree with him but he may neither be able to contradict him nor argue with him. He is a man with who you can not argue. Yes, he has done great things; yes, he is a great social worker; and yes, he is a great philanthropist, but I have adored him for his approach to all situations and problems. He smiles over problems as if they will pass over on their own. And over and above there is no show off, no arrogance, and no claim to his kindness, compassion, and helpfulness to others. He offers to help others as if he is there to help them naturally, no obligations. May be that the person who would seek help from him may feel embarrassed to ask for, but he would not give him an opportunity to feel that way. In ten years of my contact with him I have never seen him annoyed or upset over anything. It has always been a pleasure to meet him and talk to him. He makes everyone, who approaches him, at ease. He is a living example of the dictum, as he practices it, that "the person before you is the most important person".

I had moved to Sterling, Illinois, as Director of Rehabilitation at one of the nursing homes in 1994. Very soon I came to learn, from a Burmese immigrant, about one Dr. Soni "who is a Cancer Specialist and lives in Dixon" and also that "he has been great help to all Burmese immigrants, known to him, in getting settled here in the USA in one way or the other". I was impressed and was curious to see him. I had occasion to meet with him in Chicago at one of the Buddhist functions in 1995. From then on we became good friends, if I can say so. Once I mentioned

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to him that I intended to translate the Buddhist Tripitaka, as recently critically edited, into Hindi. He casually mentioned that Goenkaji had already done it. So he knows about recent scholarship in Buddhism too, I wondered. And in this manner, more time I spent with him, more and more dimensions of his interests and works started uncovering. And each and every of them was so impressive. One day to my surprise I found his wife Saroj ji chanting Sanskrit shlokas and singing them on a harmonium with great ease, and accurate pronunciation and accent.

Little, then, I knew that she is a daughter of a renowned Vedic and Sanskrit scholar of India. These were revelations to me, otherwise, in the words of Tulsidasa, *"yahaan kahaan sajjan ko vaasaa,"* (where can you find a respectable gentle person here among the *rakshasas*)?

Rest is history. Both me and my wife, Kalyanee, have been family friends with them and whenever we meet we discuss everything together, from academics to politics. We treasure our friendship with Dr. Soni and his wife as a great asset. Even if we do not meet with them for months, there is always a feeling deep down that he is there, as someone has said, "Friends are like books, they are there, and you can find them whenever you need them". We wish him hundred years of healthy and constructive life.

Dr. Sukhdev Soni & Saroj ji at Kulu Manali (2002)

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# Dr. Sukhdevji:
## Giving Happiness in the Super Mall

*Dr. Harish Chandra, B. Tech (IIT Kanpur), Ph.D (Princeton)*
*Dayananda Institute of Vedic Studies*

I know Dr. Sukhdevji very well for quite some years though we haven't met yet! This will definitely sound unusual to many readers. My indirect association with him takes me as far back as the early eighties when I got into a letter correspondence with his father-in-law (now, the late) Dr. Omprakashji "Burmawale" who was in Delhi those years - the common chord being Swami Satyaprakashji, to whom both us were very close. Dr. Omprakashji was felicitated at the historic Maharshi Dayanand Nirvana (Death) Centenary held in Ajmer in November 1983. Unfortunately, there was no official photographer arranged by the felicitation committee. But out of my personal youthful zeal at that time, I took a number of photographs of the Arya Samaj stalwarts who were felicitated on that historic occasion. Dr. Omprakashji was very happy when I sent him his photograph. In return, he sent me a few photographs of Swami Satyaprakashji while in Burma. Our correspondence thus continued until his last days. We used to comment on each other's articles published in the various Arya Samaj periodicals. He was a person of Simple Living and High Thinking and would not hesitate to write his personal experiences. So, through his letters, I became aware that his daughter Sarojji and son-inlaw Dr. Sukhdevji were settled in the USA.

**Coming in Direct Contact:** Then in 1996 I switched from the combustion research career to become a full-time Vedic Missionary. As it had to happen, I soon began to travel to foreign countries for lectures, talks, workshops, etc. Since 2000, I have been regularly travelling to North America. I remember well, when I was planning my first ever *prachar* tour to the USA then the only contact number I had was that of

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Dr. Sukhdevji–I remember his home address was by one Brandywine Lane–a somewhat amusing name for a street! I made an international call to him from Hyderabad in the middle of 1999 while in preparation for my first lecture tour to the USA that was to take place in the year 2000. That was our first direct contact over the voice line. It somehow happened that my lecture tours to the USA and Canada became very regular, thanks to the kind support and cooperation from a number of *aryabandhus* there. However, until 2003, though I had made five such tours yet I had not been able to touch Chicago. Then I became determined in 2004 that I would definitely visit Chicago. I must have been slightly unsure of how Dr. Sukhdevji will respond to my offer, and therefore, I talked to Dr. Rajinder Gandhiji and expressed my desire to visit Chicago. He conveyed it to Dr. Sukhdevji and I did spend a weekend in the Arya Samaj Chicagoland in 2004. Even then I could not meet him because he had prior plans to travel elsewhere. I hope to be able to meet him in person in not too distant a future. However, I do know him fairly well, especially the enormous work he has done for the Vedic *dharma* and culture that I felt the urge to write and dedicate this article on this occasion.

**The World is Super Mall:** For the last couple of years, I have been thinking of an analogy as if the world we live in is a grand shopping mall where every human being is selling one commodity or another to all others. It turns out that a shop has a good stock of the things that it wants to sell to the customers. As you will see in the following paragraphs, the analogy motivates us to lead the life in such a manner that we give joy and happiness to others. The analogy applies so well with Dr. Sukhdevji's name and life that I decided to write it for the first time on this wonderful occasion.

We human beings live in a society. We constantly give something to others and take something from them. The give and take is a constant feature of life for everybody. This is true with a shopkeeper as well. He takes money from a customer and gives certain commodity to him. The shopkeeper, in turn, gives money to

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the manufacturer and takes the commodity trom the latter. All our interactions in the world can be summed up as "give and take" acts. This applies even to the closest relationships such as mother-child, husband-wife, and so on though give and take may include subtle love and affection and not necessarily the gross commodities.

Consider a shop where the shopkeeper decides to sell a commodity. He will analyze what people really want; what is in short supply, etc. Suppose he decides to sell fruits. If he becomes successful in his business venture then he gives (actually, sells!) more and more fruits to more and more people. In so doing, his stock of fruits builds up more and more. The feature I want to highlight is that the more he gives, bigger the stock he must keep with himself. Suppose that now he switches over to another commodity, say brandy, wine and such drinks. Then he begins to stock all kinds of liquor and gives the same to his customers. If this business succeeds too then we will find that he is giving more of liquor and keeping a huge stock of the same.

**What Do You Want to Sell:** Now let us ask: in the human society, what is it that the people want most? What do you think is in the short supply in today's world? Undoubtedly, the answer is joy and happiness. People throughout the world want pleasure in place of pain, joy and happiness in place of misery and suffering, peace of mind in place of restlessness, and so on. So, if I want to succeed in a "business enterprise" that I must open in the world of "a grand shopping mall" then what should I decide to sell/give to others? The clear answer is—it must be joy and happiness.

Once I decide to give joy and happiness to everybody "visiting" my shop, I will begin with a small stock of this commodity, namely "joy and happiness." As it happens with a shop, before the shopkeeper's stock depletes, he obtains a fresh stock of the commodity so that no customer goes empty handed. In the same manner, the more the people will obtain joy and happiness from my shop, the more will be the size of the stock in my shop. In other words, the more I will be able to give joy and happiness to others,

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the more I will enrich my life with joy and happiness. Hence, while I make others' life better, my own life becomes an enjoyable and meaningful experience.

At this point, the layman points out that his life is so much miserable that he just has no "initial stock of joy and happiness" to start giving it to others. Everybody knows that if I don't have money at all then how can help anybody with money. The majority of the population is caught in this Catch 22 syndrome. They would rather wait for their life to improve a bit so that they can start with an "initial stock of joy and happiness" that can be given away to others. But, alas! Months and years go bye and their life never improves and they never open even a small shop of joy and happiness. The entire life goes waste–the human life that was a wonderful precious opportunity to amass joy and happiness with almost minimum efforts. Let US not fall prey to the Catch 22 syndrome.

**Everybody Can Give Joy:** We should realize that the eventual manufacturer of this commodity—what we have called joy and happiness— is God whom we call *saccidanand*. He is the infinite reservoir of *ananda*—the pure bliss. Every shopkeeper's stock of joy and happiness is replenished no sooner he/she is about to deplete it by giving away joy and happiness to others. Before we proceed further, we must satisfy the layman who has posed his genuine problem. His problem was: he simply has no initial stock of joy and happiness to give away to others. But, it is true that the layman hasn't bothered to take the inventory of his stock properly. He has overlooked some of his stocks or has treated them of zero value. That's where most of us go wrong. I fully agree that when I have no money then how can I help someone with money to give joy and happiness. But who said that money could only bring joy and happiness? There are plenty of things we can do to give joy and happiness to them. You say that you have no time to help others-agreed! You say that you don't have much physical strength to help others–agreed! But one thing you are forgetting. You can always give joy and happiness to all who come in contact with you

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through sweet and soothing words. No human being can say that he/she is prevented trom speaking sweet and soothing words to the people who come in his/her contact. No human being can say that he/she is prevented trom smiling at the people coming in contact with him/her. This avenue is open to every one of us and right now at this very moment you can open your shop in this grand shopping mall with a signboard declaring that you give away joy and happiness at throwaway price (actually, for no price at all!).

Actually, you don't need a new shop - you already have a shop. Everybody has a shop everyone has give and take relationship with the people coming in contact with him/her. But, knowingly or unknowingly, we are disposing off rubbish to others and in the process we are accumulating a huge stock of rubbish in our shop (that is, in our mind). The turn around can come in a fraction of a second. You just have to decide for good and put a new signboard on your shop declaring that you give away joy and happiness only. You have a stock of the same in terms of smiles and sweet and soothing words. Stop talking ill about others. While talking to anybody, speak good only about any third person. Try to search for good qualities in every human being. No human being is 100% bad and nobody is 100% good. We often look at the bad part of a person. We can begin to look otherwise. This simple but bold switch over will equip us with a huge stock of joy and happiness. Remember, God has joy and happiness in infinite measure and can supply it at your doorstep in fraction of a second provided you have depleted the stock of smiles and sweet and soothing words. The more you will dispose off, the more will be your own stock of joy and happiness. The bigger you become a giver of joy and happiness, the bigger will be your own stock of joy and happiness.

**Name and Life are Identical:** This is the simple yet profound message we get from Dr. Sukhdevji—from his name and life both. The word *"sukha"* in Sanskrit, Hindi and many other Indian languages means joy and happiness. One who gives goodness is called *deva* or *devata*. Therefore, the meaning of the word *"Sukha-*

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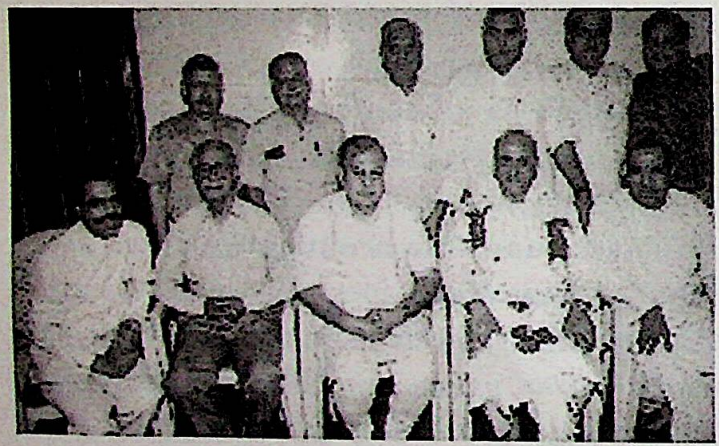
*Deva"* literally is–one who is giver of joy and happiness. This is the kind of life Dr. Sukhdevji has aptly lived throughout. His life should inspire all of us to become an agent/seller/giver of joy and happiness to others. In so doing, we will enrich ourselves with plenty of joy and happiness. You can become another Sukhdev–it's so easy! This probably is the principal message of the *sanatana vedic dharma–sarve bhavantu sukhinah*–May all be happy!



## A Man of Conviction and Dedication

*Dr. Prem Chandra Shridhar*

It is my strong belief that there are hidden forces constantly working behind the scene in every man's life. So, it happened with me too when I met Dr. S.C. Soni in his in-law's home in Panchsheel, New Delhi in 1997. Meeting a person of strong convictions and dedication to the Hindu cause still thrills me. I was invited to USA to work for the Hindu University Orlands (FL) in 1998 through him bearing all my expenses. His father-in-law late Dr. Om Prakash ji a great devotee of Rishi Dayananda and founder of Arya Samaj, Burma brought me here. I was in his Chicago residence where I met a young Swayam sevak working for H.S.S. living in his residence. I visited Arya Samaj, Chicagoland and his home in Dixon. He is the founder of Arya Samaj in Chicago. All this gave me a new vision, inspiration and sense of

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determination which changed my future course of action and mission.

Dr. Soni a great philanthropist and renowned Hindu leader not only supports the Hindu cause but encourages all those who work for the propagation of Vedic (Hindu) culture and humanity.

It is a matter of great joy that he has completed his 71 years of very active and successful life serving his community and humanity as a whole. He has been the president of Arya Partinidhi Sabha for many years guiding and leading the Aryan Movement in U.S.A. On behalf of Arya Samaj, Houston and my self, we wish him long-long life and many happy returns of the birthday with the following verse:

स्वस्त्यस्तु ते कुशलमस्तु चिरायुरस्तु,
गोवाजिहस्ति–धनधान्यसमृद्धिरस्तु।
श्रीरस्तु विजयोस्तु रिपुक्षयोस्तु,
सम्मानवृद्धि सततं प्रभुभक्तिरस्तु।।

## CONGRATULATIONS ON MARRIAGE ANNIVERSARY

Heartiest congratulations to
Dr. SUKHDEV Ji SONI and Smt. SAROJ Ji,
For celebrating your thirtyeighth
meritorious marriage anniversary.

With God's Blessings your parents
got you tied in holy wedlock 38 years ago,
And ever since then, this sacred
Bond has firmly continued to grow.

It's said, marriages are settled in heaven
but celebrated on earth,
So God rightly reserved SUKHDEV and,
SAROJ for each other from birth.

With God's grace you both have enjoyed
together a very happy married life,
With everlasting love and respect
for each other as husband and wife.

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Marriage is like merger of waters
of two rivers and flowing as one.
Although there are two separate bodies,
yet your minds have become one.

The secret of your successful married life
is this very simple principle,
Thinking alike and acting alike,
as the ideal couple, you have set example.

The fragrance of Varamalas exchanged
thirty eight years ago is fresh even today,
As you have honestly fulfilled the vows
of seven steps taken together in Vedic way.

No doubt you might have faced some
ups and downs during this long journey,
But with devotion to duty, you have
steered through in each others's company.

Your dedication to Vedic Dharma
and implicit faith in God's Creation,
Has helped you to become Karm Yogi,
always doing good to every person.

Service to humanity is your motto
with humility as your nature and attribute,
For selfless service to Arya Samaj
and our culture, we offer you humble salute.

**Sukhdev Ji** coming from a Jeweller's
family has proved as society's **Jewel,**
While **Saroj Ji** has enhanced the family's
tradition by following the Vedic rule.

All well wishers gathered here offer
heartiest Greetings to the unique couple,
**Dharamvir,** may **God** Bless you
with happy, long life free from trouble.

**WITH HEARTIEST CONGRATULATIONS AND REGARDS**

*Dharamvir and Krishna Gulati*

*(Mumbai)*

Sh. Darbarilal ji, President DAV, felicitating Dr. Soni with Sh. Ramnath Sahgal (1991)

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# SUKHDEV SONI: A YOGI AND STHITAPRAJNA

*Surendra Ullal*

Dr. Sukhdev Soni, 72, has seen many ups and downs in his life, but the one thing that did not diminish in him has been his tremendous interest in the service of the society in various ways. He has been compassionate without looking for credit. His enthusiasm is contagious. Throughout his professional life, not only did he carry out his responsibilities in an exemplary manner, but never forgot his commitment to the welfare of the society. The wealth he created has been equally shared for the promotion of services dear to his heart.

As an ardent follower of the principles of Arya Samaj, preached by Maharshi Dayananda Saraswati, one of the foremost social reformers of India, Dr. Soni joined the crusade by this most popular and dynamic socio-religious movements of modern times, bringing in its wake justice and equality among the Hindu masses, who were deprived of it for centuries. Dr. Soni is one of the pillars of the society in its endeavor both in India and U.S.

Born as the third child of Savitri Devi and Barkat Ram, an affluent business family in Myanmar (Burma) in 1934, his career began modestly. Burma with its mild climate and gentle people appears to have impacted young Sukhdev with congenial Buddhist nobleness, which is also the hallmark of his parents' ancient Vedic culture.

He graduated from University of Rangoon in medicine in 1962 and is married to Saroj, daughter of an equally distinguished and well-known family in 1963. Upon graduation he was drafted by the Burma Govt. Medical Service and spent an isolated year in the jungles around Burma providing health care to 60 families. He ate by candlelight, traveled by elephant and ran a crude, three-person hospital staffed with a nurse and a pharmacist. Grateful patients would pay him with vegetables, eggs and fruits. He remained a township medical officer in several

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Burmese villages. In spite of these, Dr. Soni and Saroj lived graciously among the tribal people and served the army personnel with devotion. The hospital was poorly equipped and had no transfusion facilities. But emergencies did take place. There were occasions when Dr. Soni donated his own blood to the needy patients to save their lives.

A new chapter in the life of the Soni couple began in 1968 when they migrated to the US with their two children, Shashank and Shubhada, in order to escape the political turmoil in Burma. The caring and sharing, the humanitarian and philanthropist in Sukhdev and Saroj blossomed fully after they settled in Chicago. He completed residency in radiation therapy at the University of Chicago and Michael Reese Hospital and practiced at several hospitals in the Chicago area. In 1984, Dr. Soni and his brother built and equipped a cancer treatment center in Kentucky, the first of several centers Dr. Soni operates. He dedicated his life to battle the disease of cancer after helplessly watching his beloved mother die of liver cancer in1968.

With prosperity, his inclination to help people and institutions deserving support has increased. Numerous Burmese families were helped by his munificence. He is one of the founding members of India Medical Association, which has grown to become a large association with 2000 members. He finally fulfilled his life-long goal of enlisting in the U.S. Army Reserve and held the rank of Lt. Colonel. His active duty was at Walter Reed U.S. Army Hospital in Washington, D.C. an acknowledgment of his eternal gratitude towards the land of his adoption, the father land.

"Sukhdev and Saroj live a simple and saintly life free from pride and craving for gross mundane possessions. Regularly performing their religious duty with faith, hope and love, they also pursue their interest in literature and art, spirituality, history and music," says Yog Dhyana Ahuja of North Carolina. "I think Dr. Soni is one of the most pleasant, most capable and most ethical individuals that I have the pleasure of working with," says Leon Histle, Administrator of one of the hospitals Dr. Soni

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worked at.

Sukhdev Soni's charitable services continue to flow even after his retirement. Whoever reaches him for help in the name of "Dharma" has never returned empty-handed. Through Little India Foundation, Arya Samaj and Hindu Heritage Foundation, he continues to be in the forefront of all religious, social and cultural activities in Chicago land. Dr. Dilip Vedalankar, a Vedic scholar and teacher from India, currently overseeing the work and services of Arya Samaj in the United States, was impressed by his modesty, humility, and gentleness.

Dr. Soni continues with redoubled effort to be in the middle of social, religious and cultural activities of Indian community in the US, particularly devoting most of his time to the work of Arya Samaj, where he endeavors to bring to the attention of the people true meaning of faith, love and peace, as enunciated in the sacred scriptures of the Hindus, the Vedas. The Vedas represent knowledge for the betterment of whole humanity without regard to race, religion, language and color. "Make the whole world noble," he says, is the universal message without distinction among the humanity. Love, joy, peace, tolerance, kindness, generosity, faith, gentleness and self-control, expressed in one form or the other, are recognized universally. Sukh Dev and Saroj Soni, not only recognize the essence of these virtues, but live by them. These are the characteristics that Lord Krishna recognized in a *sthitaprajna*.

Dr. Soni with Dr. Naidu & Board of Directors
Salween Financial Inc. U.S.A.

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# Letter

**To : Dr. S.C. SONI**
**FROM : PINU PITRODA**

**Dear Soni Saheb,**

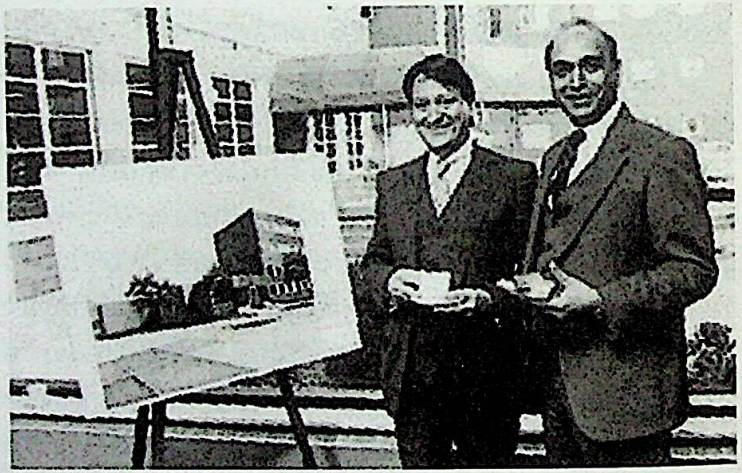
Because of my emotional weakness, it is difficult for me to express my feelings and gratitude to you, in person. So, I am trying to put it on paper to let you know that I sincerely appreciate and thank you from the depth of my heart for all the understanding, cooperation, help and confidence you have given me and my family. We are immensely indebted to you. Please be confident that I shall take care of my debt. I shall not let you down.

Now I know you for over 27 years. I have withnessed you as a pillar – a solid pillar – in the society. No matter what difficulties you have, you always stood tall and have supported hundreds of families, such as mine, without any expectations. In short, if there would be more people like you on this earth, this world would be heaven, right here.

I do not have material things appropriate enough to offer to you. What can one offer to a king! However, whatever I have, you consider it as yours. In addition, I can offer from my heart, "May the great force help you realize all your dreams."

My regards to you and Saroj Bhabhi, who also has superb qualities, like yours.

God Bless you.



Dr. Soni at Cancer Treatment Center
Columbus Ohio (1983)

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।।अहं इन्द्रो न पराजिग्ये।।

# व्यक्तित्व एवं कृतित्व

जीवन्तु मे शत्रुगणाः सदैव
येषां प्रसादात् सुविचक्षणोऽहम् ।
यदा-यदा मे विकृतिं लभन्ते
तदा-तदा मां प्रतिबोधयन्ति ।।

**-चाणक्य**

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*Clippings from news papers*

## Dr. Soni–loved from Burma to Bellefonte

Eavesdropping on a conversation about Russell physician Sukhdev Soni could leave a listener bewildered.

It's not often that a Chicago bank board member, U.S. Army Reserve major, BMW-driving Hindu priest–who also once rode elephants to call on patients in isolated Burmese jungles and practiced in Saudi Arabia - stands by your bedisde.

But then Soni acknowledges he's led a life choked full of contrasts.

As director of the Bellefonte Cancer Center, Soni brings life and hope to people suffering from a disease that's proving to be not so invincible.

Nationally, cancer struck an estimated 1 million people in 1987 and it claimed 460,000 lives, according to estimates from the American Cancer Society. But advances in treatment and detection now mean that more than 40 percent of cancer patients will survive five or more years, he said.

"I think the family is more important," said Soni. "They suffer more than the patient. Cancer is no longer a death sentence and you have to tell the family that."

Soni dedicated his life to battling the disease after helplessly watching his mother die of liver cancer in 1968.

His career began modestly. After graduating from the University of Rangoon in 1962, he spent an isolated year in jungles around Tanai, Burma, providing health care to 60 families. He remained a township medical officer in several Burmese villages.

He ate by candlelight, traveled by elephant and ran a crude, three-person hospital staffed with a nurse and compounder (pharmacist). Grateful patients would pay him in vegetables, chickens, egss or fruit.

Many patients stand out in his mind–a young girl he helped walk normally after she had limped

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for 11 years and a young critically injured soldier whose life he saved. The soldier, now an Army colonel, still sends Soni a Christmas card.

Soni spent six years in Burma before emigrating with his wife Saroj and two children Shashank and Subhda to the United States to flee political turmoil. He became a U.S. citizen in 1973.

"I remember that when I came to the hospital from the airport, I didn't have enough money for taxi fare," he said. "But hard work pays off".

Soni added English to the three other languages he spoke.

He completed residency in radiation therapy at the University of Chicago and Michael Reese Hospital from 1968 to 1972. Soni practiced at several hospitals in the Chicago area.

When Our Lady of Bellefonte Hospital became interested in opening a cancer center, Dr. Randy Hunter, who used to practice in Danvile, Ill, knew Dr. Jay Soni, Sukhdev Soni's brother and partner in their practice.

The hospital leased land to the Sonis, who built and equipped the center in Russell in 1984. That was the first of five cancer centers Sukhdev Soni operates. The others are in Columbus, Ohio; Morris and Kankakee, Ill.; and Michigan City, Ind. Two more are under construction in Sterling, Ill., and in Cleveland.

"People were so thankful when we opened the cancer center," said Soni. "Before, families were having to drive 60 or 70 miles for treatment."

A second center, the Tri-state Regional Cancer Center, has since opened in Ashland.

Soni, 53, remains a respected and well-liked member of the OLBH staff, administrator Leon Hisle said.

"I think Dr. Soni is one of the most pleasant, most capable and most ethical individuals that I have the pleasure of working with," Hisle said. "He is always extremely polite and is very knowledgeable. I've never had one complaint about him."

Soni, now a wealthy man, is a partowner of the National Republic Bank in Chicago and has an affinity for expensive cars–he now owns two BMW's and a Mercedes. With all his prosperity,

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however, Soni has not forgotten his native people.

He has purchased plane tickets for more than 100 Burmese emigrees to the U.S. and helped them find employment. He's also founded the India Medical Society, which has grown to more than 2,000 members.

Soni intensified his study of the Hindu religion and became a priest, performing marriages and hair-cutting ceremonies. He remains a strict vegetarian and opens his house to friends and family who need living quarters. As many as 26 people have lived with him at one time, he said.

Last year, Soni fulfilled a life-long goal of enlisting in the U.S. Army Reserve and now holds the rank of major. His active duty in December was at Walter Reed U.S. Army Hospital in Washington, D.C.

Soni says he sees 25 to 30 patients a day and always learns something new. "I always tell my patients not to smoke." he said. "But if they do stop smoking, I'll be out of a job and out of business."

When he is able to excise cancer or force it into remission, Soni said he gets a "gut feeling of satisfaction."

Lung and breast cancer are most common in this area while oral cancer is prevalent in Burma. In China, liver Cancer is common, while skin cancer frequently strikes in the Mideast, he said.

"I enjoy helping people," he said. "If the doctor is courteous and conscious of his patients' needs and takes good care of them and does everything in good faith, he will win their trust and respect."

*—Reproduced with permission from The Independent, Pacesetter, March 1989.*

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Hospital Staff Singu, Burma (1967)

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FIA

## FIA Executive Board 2000

L to R (Sitting) Keerthi Kumar (Secretary) Iftekhar Shareef (V.President) Sitaram Patel (President)
Sukhdev Soni (V President) Hasmukh Patel (V President) Latif Vora (Executive Director)
L to R (Standing) Ajai Agnihotri (Jt. Treasurer) V. Srikantham (Treasurer) Jesal Patel (Jt. Secretary)

## Honorable Discharge

from the Armed Forces of the United States of America

*This is to certify that*

[illegible]

*was Honorably Discharged from the*

**United States Army**

*on the* [illegible] *day of* December 1982 *This certificate is awarded as a testimonial of Honest and Faithful Service*

LARRY E. CATT
MAJ. GEN.

King Faisal Specialist Hospital
and Research Centre
KINGDOM OF SAUDI ARABIA
P. O. BOX [illegible] RIYADH

مستشفى الملك فيصل التخصصي
ومركز الابحاث الطبية
المملكة العربية السعودية
ص . ب ٣٣٥٤ — الرياض

Medical Affairs would like to announce the arrival of Dr. Sukhdev Soni, a locum tenens Radiotherapist in the Department of Oncology. He arrived on 14 Rabi Al Awal 1403 (29 December 1982) and will stay up to 15 Jumada Al Awal 1403 (28 February 1983). Please join us in extending a warm welcome to Dr. Soni.

18 Rabi Al Awal 1403
2 January 1983

TELEX: 20050 KOYSPEC SJ — CABLE: SPECIALIST

تلكس ٢٠٠٥٠ رويسبك س.ج — برقياً : التخصصي
شماره تلفون [illegible]

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THE PRESIDENT OF THE UNITED STATES OF AMERICA

To All Who Shall See These Presents, Greeting:

Know ye, that reposing special trust and confidence in the patriotism, valor, fidelity and abilities of Sukhdev Chand Soni I do appoint him, Major, Reserve in the

## United States Army

to rank as such from the twenty-sixth day of October, nineteen hundred and eighty-seven. This officer will therefore carefully and diligently discharge the duties of the office to which appointed by obeying and performing all manner of things thereunto belonging.

And I do strictly charge and require those officers and other persons of inferior rank to render such obedience as is due an officer of this grade and position. And this officer is to observe and follow such orders and directions from time to time as may be given by the President of the United States of America or other superior officers acting in accordance with the laws of the United States of America.

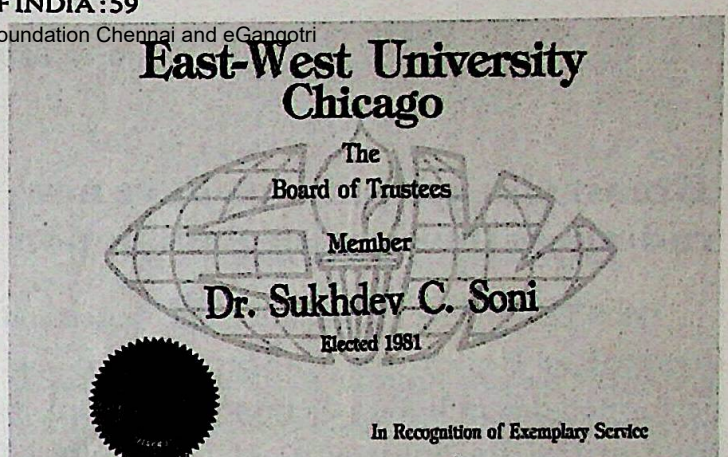
This commission is to continue in force during the pleasure of the President of the United States of America, under the provisions of those public laws relating to officers of the Armed Forces of the United States of America and the component thereof in which this appointment is made.

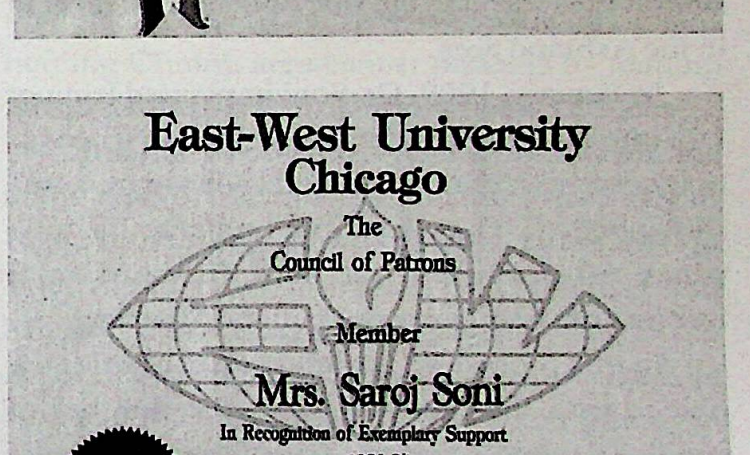
Done at the City of Washington this sixteenth day of March in the year of our Lord one thousand nine hundred and eighty-eight and of the Independence of the United States of America the two hundred and twelfth year.

By the President:

The Adjutant General

Secretary of the Army

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## Breast Cancer patients have new radiology therapy implant option

Dr. S.C. Soni, M.D., radiation oncologist and director at Bellefonte Cancer Center, has performed one radiation therapy breast implant (interstitial implantation) at Our Lady of Bellefonte Hospital, the first operation of its kind in the Ashland area.

In January, 1989, Dr. Soni implanted Iridium 192 into the breast tissue of one female who was diagnosed as having intraductal adenocarcinoma of the breast. The interstitial implantation took place after the patient had an excisional lumpectomy and external radiation therapy.

In this procedure, stainless steel needles are placed into the breast tissue - the number of needles depending on the size of the tumor mass -while the patient is under light general anesthesia in the operating room. The nylon tubes are cut to the required length and secured with buttons at each end. The patient is then returned to her room.

When the patient is in her room and fully recovered from the anesthetic, the actual loading of the seeds of radioactive material into the nylon tubes is performed. The entire procedure produces the minimal amount of pain and discomfort for the patient.

After the tubes are loaded with Iridium 192 and the buttons are again secured, this portion of the procedure is complete. The patient is then ambulatory within her own private room. A lead screen is placed beside her bed for the protection of family and friends, who are able to have short visits with the patient.

After 40-48 hours, the nylon tubes, securing buttons, and all radioactive material are removed. This is done in the patient's room, and it completes the procedure. The patient can now be discharged from the hospital.

The advantage of interstitial radiation over external radiation for boosting the tumor bed is that interstitial radiation delivers a much lower dose of radiation to the skin as opposed to

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external radiation, which delivers a much higher dose to the skin and subcutaneous tissues. The doses within the implant are much higher, also.

The local control and survival rates for such interstitial implantations are the same as those for mastectomy patients, but the patient will have her own intact breast without the trouble of using breast prosthesis for the rest of her life.

This, of course, is very important for female patients, for whom the thought of losing a breast is psychologically traumatic. The cosmetic effect of an intact breast and the physiological well-being of the patient are a big plus for this type of treatment.

Dr. Soni emphasized the importance of early detection of breast cancer, noting that diagnosing the disease early betters the chances that a woman will be able to avoid a radical mastectomy or simple mastectomy, and bettering her chances of retaining her own breast form.

Dr. Soni explained that this radiation implantation technique can also be used for the treatment of many other areas of the body, but that his recent procedure was the first breast implant of therapeutic radiation in the Ashland area.

*—Pacesetter, March 1989*

## Dr. Sukhdev Chand Soni
## Radiation Oncologist

Dr. Soni came to Clinton from his thriving Northern Illinois Cancer Treatment Center in Dixon, Illinois. In addition to his existing responsibilities in the Dixon/Sterling area he is helping Clinton area cancer patients by leading Samaritan's cobalt radiation therapy services.

Dr. Soni received his Bachelor of Medicine and Bachelor of Surgery from the University of Rangoon, Burma. He was a resident in Radiation Therapy at the University of Chiacago and Michael Reese Hospital, Chicago. Currently he is an associate of Katherine Shaw Bethea Hospital in Dixon and CGH Medical Center in Sterling.

*—Pacesetter, March 1989*

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## Toastmasters selects new president

Dr. Sukhdev Chand Soni has been installed as president of Joliet Mainline Toastmaters Club 1446. The club meets at Denny's Restaurant, 2022 W.Jefferson St. The next meeting will be at 7 p.m. aug. 28.

Other officers are nancy McCosy, administrative vice president; Lynn Watson, educational vice president; Kit Gillman, secretary, Nanet Valek, treasurer; Stuart Pearson, sergeant-at-arms.

Toastmasters welcomes new members interested in improving communication skills. For information call Nancy Mecoy 725-9157 or Lynn Watson 4998.

*–Pacesetter, March 1989*

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## Meet Dr. Soni: 'Selfless dedication to others'

To Sukhdev Soni, M.D., the world is a community to which we should all give of ourselves. The Burmese–born oncologist uses the Chicago and Joliet areas as the focal points of his community services.

The spacious Joliet home that he and his wife Saroj, a social worker, and their son Shashank, and daughter Shubdha share is virtually always open to visitors. Shashank is a medical student and Shubdha is a law student.

Each Sunday, the family holds an open house where on average 50 people, many of them strangers, come to visit, and perhaps participate in an optional Hindu prayer ceremony, which Dr. Soni conducts.

Because the local Hindu community did't have a high priest, Dr. Soni trained to fill this position, and is now an ordained Hindu priest,

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performing marriage ceremonites, children's confirmations and funeral services, all on a charitable basis.

**Sponsors Asian immigrants**

On the first Sunday of each month, the Sonis also hold a social, cultural and professional exchange of ideas for all who want to attend. Dr. Soni's wife, sisters and friends prepare the food and serve as hosts. One often sees live-in guests at the Soni's, for Dr. Soni is frequently sponsoring Asian immigrants who have come to settle in the United States. Dr..Soni has sponsored more that 100 such individuals.

"He has the ability to recognize the potential of people and goes out of his way to support those he feels have what it taken," says close friend Parkash S. Talwar, M.D., an attending radiologist at Cook Country Hospital.

Dr. Talwar says that Dr. Soni is especially interested in helping Asians of mixed parentage who have been ostracized by their countrymen. To encourage these adults to build useful lives, Dr. Soni supports a program of vocational training for them. He also sponsors charitable benefits. Several years ago he arranged for musician Ravi Shankar to perform at a benefit of the Auditorium Theater.

Dr. Talwar says Dr. Soni is a practitioner of the Indian Hindu philosophy of selfless dedication to others. As one of the founders of the India Medical Association, Dr. Soni works hard at promoting the contribution of Burmese and Indian physicians in the United States and helps tell his 4,000 Asian colleagues in Illinois the benefits of belonging to Organized Medicine.

Dr. Soni is one of the directors of the Joliet Hospice program and is the director of the cancer research department at St. Joseph Hospital, Joliet. He is also the director of four cancer research centers in Ohio, Kentucky, Florida and Saudi Arabia.

A member of the Chicago Medical Society. Dr. Soni is also on the staff of Louis Weiss Memorial Hospital, Chicago, and is a diplomate of the American Board of Radiology.

**Guiding Hindu Philosophy**

Describing how one works towards the goal of selfless dedication to others. Dr. Soni

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summarized some of the Hindu philosophy which guided him:

"An individual goes through several phases during his or her lifetime," he said. "From birth to 25 is the learning phase; from 25 to 50 is the family phase, and from 50 to 75 you devote yourself to the world and impart what you have learned. After that," he smiles, "you become a saint, returning your knowledge, your wealth and you skills."

To those who know the 50-years-old Dr. Soni, he is spiritually advanced for his age.

*–Courtsey, Chicago Medicine*

Dr. Soniji with staff at Northern Illinois Cancer Center Dixon (2004)

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## Northern Illinois Cancer Treatment Center medical director to retire

Dr. Sukhdev Soni has ridden elephants to treat patients as a young doctor in the jungles of Burma, met a number of international celebrities, including presidents Reagan and George H.W. Bush and Muhammad Ali, and treated thousands of cancer patients in 36 years as a radiation oncologist. Now Soni is set to begin a new chapter in his life – retirement– as he will leave his post as medical director of Northern Illinois Cancer Treatment Center (NICTC) Wednesday.

Soni began his medical career in his native country of Burma in 1962 as a surgeon, but says it was always his intention to eventually work with cancer patients.

"My mother died of cancer of the liver (in 1968) shortly before I became a doctor," he said. "After that, I knew that I wanted to go to work

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for cancer patients and try to do something for them."

Soni left Burma for the United States in 1968.

"The political situation in Burma was very bad," he said. "There was no education system. So for the benefit of my young children I moved to this country."

Soni and his family—wife, Saroj, son, Shashank, and daughter, Shubhda—settled in the Chicago area. He then received training in radiation oncology and practiced in hospitals and cancer treatment centers in Chicago and the suburbs for more than 20 years.

NICTC opened in 1989, and Soni was named its first medical director. He served in an advisory role during the planning and development process for NICTC before his hiring, but never expected to actually practice at the facility.

"I helped with architecture and planning, and things like that," he said. "When the center was ready to open, I was in between positions. So things worked out very well."

Soni said, "increased awareness of early detection of cancer and advanced treatment options have greatly increased survival rates in his 36 years in cancer medicine.

"When I started we could cure one out of six cancer patients, now we can cure one out of two," he said. "When I started, I would see patients with cancer all over their bodies and that is very hard to treat. Now I see many patients in the early stages of cancer, and that increases their chances of survival."

Soni has treated more than 3,000 patients at NICTC, and is proud of the service that the center has been able to provide to the Sauk Valley area.

"I feel we are providing our patients with the kind of treatments being offered at big university centers," he said. "Before we opened, people would have to travel to Chicago, or Rockford, or Moline for a treatment that would last a minute or two. Now those patients can stay close to home. So this center has been a blessing to many people."

While looking forward to his retirement. Dr. Soni admits he is going to miss his patients and

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his staff. Our patients are so appreciative of what we were able to do to help them," he said. "Our staff is wonderful and so caring. We're really like family here."

NICTC is co-owned by CGH Medical Center in Sterling and KSB Hospital in Dixon.

KSB Chief Financial Officer Skip Farrell, who also serves on the NICTC Board of Directors, said, "KSB, CGH, and the Lee and Whiteside country communities have been fortunate to have had Dr. Soni on staff for the last 15 years. He's been chairman of the hospitals' cancer committees for many of those years and has contributed greatly to the study of cancer care in our communities. His physician peers have relied on his expertise to render the optimal therapeutic cancer treatment for their patients. As medical director at NICTC. Dr. Soni advised the board on clinical matters that have led to quality patient care in a most friendly atmosphere. We hear many compliments from our patients about Dr. Soni's friendly personality and clinical skills. Dr. Soni will be missed by the medical community and NICTC staff and Board."

Norm Deets, chief operating officer at CGH, and also an NICTC Board member, echoed Farrell's sentiments. "Dr. Soni always put the patients first. The diagnosis of cancer is very traumatic for the individual and their families. Dr. Soni always put his patients at ease and instilled hope for cure. We have been fortunate to have Dr. Soni in our communities serving our people."

Soni and his wife currently live in Dixon. They plan to relocate to the joliet area soon, where Soni said he will occupy his time doing volunteer and community service work, travelling and spending time with his family, which now includes four grand-children.

*—Courtsey, Sauk Valley Sunday, June 27, 2004*

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## Cancer specialist became more than just another face

*Dorothy Crydea, Columnist*

Beads of perspiration broke out across my forehead.

"I can't do it," I thought in desperation. "I just can't do it."

"Let's try this," a voice said quietly. Two strong hands massaged my arm and shoulder. My arm was moved gently back and forth, up and down.

And, Yes, I could do it! I could raise my arm and reach back to hold onto a bar so I could receive radiation in the proper spot.

This happened three years ago and was my first real introduction to Dr. Sukhdev Chand Soni, Director of radiation therapy at St. Joseph Medical Center.

Until then, he was just another face in the parade of medical personnel I had encountered after breast surgery to remove a malignant tumor.

Six weeks of radiation was prescribed after the mastectomy.

"You'll love Dr. Soni," other patients told me.

Now I understood why they spoke of him in such glowing terms. He had a quiet assurance, a gentleness that soothes frightened patients.

Accepting the fact that one has cancer is a traumatic experience. Part of it is fear of the unknown. The word 'radiation' alone was enough to send me into a tailspin. I felt like a lamb being led to slaughter.

But Dr. Soni soon dispelled my fears by explaining the function of the cobalt machine and how it was used to treat cancer. He became a friend.

Soni has some 6,000 patients from all over the world since coming to St. Joseph in 1975 as its first radiation therapist.

"Out of that number about half are still living," he said. Many remain in contact with him.

"There have been dramatic changes in cancer treatment since I started training as a radiation

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therapist in 1968," he said.

Patients used to get high doses of radiation. They got burns and became sick from the treatment. Even bones were sometimes fractured after radiation.

"Now our equipment is much more sophisticated," he said.

He said a treatment for breast cancer used to last 15 to 20 minutes. Now it is 2 or 3.

"With the linear accelerator planned for the new cancer care center, which will be completed next year, the same treatment will take no more than 2 seconds with minimal skin damage.

"We'll be able to cure more cancer patients because we can give higher doses of radiation. The more radiation we can give the tumor, the higher the cure," Soni said.

He has had more than 60 patients with breast cancer who have rejected surgery and opted to try radiaton first. "So far, it's working for them," he said.

Soni, who was born and raised in Burma, studied medicine in Rangoon and was a general surgeon in an area there for five years before coming to the United States.

He rode an elephant to make house calls and his patients paid him with fruit, vegetables, chickens, eggs, or whatever they had on hand.

"Then my mother developed cancer of the liver and I saw her dying in front of me and I was powerless to help her," he said.

He decided to specialize in cancer and did his residency in radiation therapy at the University of Chicago from 1968-1972. He was assistant director of radiation therapy at Michael Reese Hospital before coming here.

Soni was one of a delegation of 46 cancer specialists from the U.S. who were guests in March of the Chinese government.

"They are a backward country and their treatment for cancer falls far behind ours," he said. "I hope we were some help to them."

His willingness to help others is evident. He has sponsored 100 people from Burma as well as members of his own family.

His father lives with him and his wife, Saroj, and their two children here. His two brothers, three sisters and their families all live in the

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Chicago area.

His youngest brother also is a cancer specialist and his son is studying to become a doctor.

"Radiation isn't for everyone with cancer." Dr. Soni is quick to point out. "Mnay times it takes chemotherapy or a combination of radiation and chemotherapy.

"Slowly but surely we are narrowing the odds," he said.

*–Courtsey: Herald News, Joliet, August 4, 1985*

Dr. Soni ji & Saroj ji with Dara Singh (in India)

## Dr. Soni to introduce U.S. Cancer treatment to China

Saint Joseph Medical Center Director of Radiation Therapy Sukhdev Chand Soni, M.D., has been selected to join a delegation of oncologists and hematologists from the United States who will visit the People's Republic of China this spring.

"They have no cancer treatment facilities there, I might be able to contribute something with my 17 years of experience," Dr. Soni said.

Dr. Soni and the other 45 members of his delegation will be guests of the Chinese government from Mar. 19 through Apr. 2. His wife Saroj will join him.

The American team will represent the various aspects of oncology and hematology in professional exchanges with their Chinese counterparts.

Dr. Soni's topic for the trip is "The Role of

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Radiation Therapy in G.I. Cancers." They will spend three weeks visiting major medical centers, research institutes and hospitals.

Delegation members will spend 20 hours a week in meetings and informal gatherings with Chinese colleagues.

The trip is organized by the Citizen Ambassador Program of People to People International.

Dr. Soni said that travelling is his hobby but he has never been to China. "It is an honor to be selected and it will be a good experience," he said.

Dr. Soni studied medicine in Rangoon, Burma for 12 years. He did his residency at University of Chicago and Michael Reese Hospital in radiation therapy. He has served as Directior of Radiation Therapy at Saint Joseph Medical Center since 1975.

*–Courtsey: Herald News, Joliet, August 19, 1985*

## NICTC: Comprehensive Radiation Oncology Services

The northern Illinois Cancer Treatment Center (NICTC) provides comprehensive radiation oncology services for out-patients. NICTC provides treatment with a mega-voltage therapy and superficial therapy with the electron beam. The center also provides inpatient services with full capabilities for implant therapy at CGH Medical Center, Sterling, and KSB Hospital, Dixon.

"We stress the importance of providing the referring physicians with timely, accurate and comprehensive reports concerning the patient's evaluation and treatment plan," according to NICTC Director Sukhdev Soni, MD.

"Our linear accelerator, which was installed in August of 1989, is among the newest and most effective radiology oncology tools," Dr. Soni said. "It is the most state-of-the-art equipment available to any cancer center."

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## Dr. Soni Director of cancer center

Sukhdev Soni, MD, is the director of the Northern Illinois Cancer Treatment Center, located between Sterling and Dixon on Ill. Rt. 2. He is board cerified in Therapeutic Radiology/ Oncology.

Dr. Soni is on the medical staffs of CGH Medical Center, Sterling, and KSB Hospital, Dixon.

He is also a clinical instructor in radiology at Stritch School of Medicine at Loyola University, Chicago.

## Joint efforts of CGH, KSB resulted in cancer center

The Northern Illinois Cancer Treatment Center (NICTC) is an example of what can happen when CGH Medical Center, Sterling, and Katherine Shaw Bethea (KSB) Hospital, Dixon, combine their energies and resources.

The NICTC project marked the first time that CGH and KSB have participated together in a project of this magnitude. The results benefit all of the residents of the Rock River Valley.

Representatives of these two hospitals both recognized the need for a cancer treatment center in 1988. Singularly, a cancer center would not have been feasible, but jointly the center has become a reality.

Hopefully the Northern Illiois Cancer Treatment Center will be the beginning of future endeavors by both hospitals.

Here, in the Rock River Valley, joint efforts by CGH and KSB will only mean a better, and longer, quality of living for all of us.

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## Cancer risks increase as we age

The incidence of certain types of cancer increases after the age of 50. Early warning signs and regular checkups that include common cancer screening tests are important for this age group.

The most common warning signs of cancer are:

- Change in bowel or bladder habits.
- A sore that does not heal.
- Unusual bleeding or discharge.
- Thickening or lump in the breasts or elsewhere.
- Indigestion or difficulty in swallowing.
- Obvious change in a wart or mole.
- Nagging cough or hoarseness.

These signs and symptoms can be caused by cancer or by a number of other problems. They are NOT a sure sign of cancer. However, it is important to see a doctor if any problem lasts longer than two weeks.

Even if a person has no symptoms of illness, certain tests are recommended periodically after the age of 50. According to an individual's sex, age and health, his or her physician will determine how often specific tests should be done. Some tests may be required more often if an individual previously had cancer or has or had a family member with cancer, or has another medical condition.

A Cancer Information Service, is vailable to answer all cancer-related questions by calling 1-800-4-CANCER.

CC-0. Panini Kanya Maha Vidyalaya Collection. Dr. Soni in a school in Delhi

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## डॉ॰ सुखदेव सोनी का नागरिक अभिनन्दन

डॉ॰ सुखदेव सोनी, प्रधान आर्य समाज, शिकागो एवं पूर्व प्रधान आर्य प्रतिनिधि सभा, अमरीका के दिल्ली आगमन पर दिल्ली आर्य प्रतिनिधि सभा की ओर से स्वागत बैंकट हाल, जनकपुरी में एक भव्य अभिनन्दन समारोह आयोजित किया गया। समारोह के संयोजक श्री सोमदत्त महाजन का उत्साह मंच पर बैठे नेताओं को केसरिया पगड़ियाँ पहना कर और और माल्यार्पण कराते हुए देखते ही बनता था। इस आयोजन की अध्यक्षता कैप्टन श्री देवरत्नआर्य, प्रधान, सार्वदेशिक आर्यप्रतिनिधि सभा ने की, जिनमें दिल्ली की 70 आर्य समाजों के प्रधान, मंत्री एवं वरिष्ठ नारिक सम्मिलित हुए और दिल्ली के कोने-कोने से आए अतिथियों की उपस्थिति से हाल खचाखच भरा हुआ था।

डॉ॰ सुखदेव सोनी, जो कि अमरीका के एक प्रसिद्ध कैंसर विशेषज्ञ हैं, आर्य समाज एवं हिन्दुओं के लिए वहाँ की एक महान विभूति हैं। उनका कोमल हृदय किसी की पीड़ा को सहन नहीं कर सकता। यही कारण है कि वे परोपकार की भावना से ओत-प्रोत हैं। प्रतिवर्ष हज़ारों डालर धार्मिक, सामाजिक एवं रुग्णों की संस्थाओं को दान देते रहते हैं, जिसका ब्यौरा इकट्ठा करना कठिन है।

सर्वप्रथम डॉ॰ सोनी के सम्मान में श्रीमती राज मैहन, पूर्व प्रधाना, स्त्री समाज, 'बी' ब्लाक, जनकपुरी ने एक मधुर स्वागत गीत द्वारा इस समारोह का प्रारम्भ किया। श्री सोमदत्त महाजन, जोकि कुछ मास पूर्व अमरीका हो आए थे और वहाँ अपनी आँखों से डॉ॰ सोनी को उत्साह और लगन से आर्य समाज के कार्यों को करते देख कर आश्चर्य चकित रह गए थे। श्री महाजन ने बताया कि डॉ॰ सुखदेव सोनी के गुणों में एक महान विशेषता यह है कि इतने समाज सेवा कार्य करने के बावजूद उनको अहंकार छू तक नहीं गया। उनकी ऐसी प्रकृति है कि वे अपनी प्रशंसा में कुछ सुनने से घबराते और कतराते हैं। इससे पूर्व श्री धर्मपाल आर्य, प्रधान आर्य केन्द्रीय सभा दिल्ली ने अपने भाषण के बाद डॉ॰ सुखदेव सोनी के सम्मान में एक प्रशंसा पत्र पढ़ा, जिसमें उनके कार्यों की भूरि-भूरि प्रशंसा की और साथ में यह भी बताया कि श्रीमती सरोज सोनी का डॉ॰ सोनी को आर्य समाज से जोड़ने में बड़ा योगदान रहा है। इसके पश्चात् वयोवृद्ध विद्वान्, आर्यरत्न आचार्य विशुद्धनन्द मिश्र, अध्यक्ष, सार्वदेशिक धर्मार्य सभा ने डॉ॰ सोनी की प्रशंसा में उत्साहपूर्वक एक कविता सुनाई और उन्हें आशीर्वाद दिया।

दिल्ली प्रतिनिधि सभा के प्रधान ब्र॰ राजसिंह आर्य ने कहा कि वर्तमान युग में उदारवादी एवं आधुनिक विचारों का आगमन केवल आर्यसमाज के कारण ही हुआ है।

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अब तो डॉ॰ सोनी जैसे नेता विदेशों में भी स्वामी दयानन्द के सन्देश का प्रचार-प्रसार करने में जुटे हैं। ब्र॰ राजसिंह जी द्वारा डॉ॰ सोनी को दिल्ली आर्य प्रतिनिधि सभा की ओर से एक स्मृति चिह्न भेंट किया गया। श्री रामनाथ सहगल, मंत्री, स्वामी दयानन्द स्मारक ट्रस्ट, टंकारा ने बताया कि उन्होंने डॉ॰ सोनी से कई बार अमरीका में जाकर टंकारा ट्रस्ट के लिए दान प्राप्त किया है। उनका कहना था कि जब भी वे कोई नयी योजना लेकर गए हैं, उनको वहाँ से निराश नहीं होना पड़ा। उन्होंने परमात्मा से प्रार्थना की कि डॉ॰ सोनी को चिरंजीव रखें, ताकि वे आर्य समाज की लम्बे समय तक इसी तरह सेवा करते रहें।

कैप्टन देवरत्न जी ने अपने अध्यक्षीय भाषण में डॉ॰ सोनी की भरपूर प्रशंसा की। वे डॉ॰ सोनी के निमन्त्रण पर अमरीका दो तीन मास लगा कर आए थे और वहाँ की बहुत सी आर्य समाजों में पहुँचे थे। उनका सारा वहाँ का आने जाने का व्यय आर्य प्रतिनिधि सभा अमरीका की ओर से किया गया था। उन्होंने बताया कि मार्च 2001 में जो आर्य महासम्मेलन मुम्बई में हुआ था, उसकी अध्यक्षता करने के लिए उन्हें एक साधारण सा पत्र लिख कर प्रार्थना की थी। इतना व्यस्त होते हुए भी अपने सब काम अमरीका में छोड़ कर मुम्बई में इतने दिन लगाकर अपना योगदान दिया। आर्य समाज में शोध संस्थान खोलने की योजना को कार्यान्वित करने के लिए उन्होंने अच्छी धन राशि दान में दी। उनका कहना था कि इन जैसी महान विभूतियों के सहारे आर्य संस्थाएँ चल रही हैं। परमात्मा उन्हें इससे भी अधिक क्षमता प्रदान करे।

स्वागत बैंक्वेट हाल के मालिक, दानवीर श्री राजतिलक जी नैयर ने जो कि आर्य समाज के कार्यों में चुपके से योगदान किया करते हैं, इस समारोह को सफल बनाने में हर प्रकार का सहयोग दिया। उन्होंने विश्वास दिलाया कि यदि गोवा में आर्यसमाज स्थापित की जाती है तो वे अपनी स्वर्गीय पत्नी की स्मृति में वहाँ यज्ञशाला के निर्माण के प्रारम्भ में तीन लाख दान करेंगे और बाद में उसे पूरा कराने में धीरे-धीरे प्रयत्न करते रहेंगे।

श्री अजय सहगल, सम्पादक टंकारा समाचार पत्रिका ने अपने भाषण में सुझाव दिया कि डॉ॰ सोनी को एनआरआई कोटे में पद्मश्री दिलाने हेतु उनके नाम की सिफारिश की जानी चाहिए। इस पर कैप्टन देवरत्न ने बताया कि यह सिफारिश पहले भेजी जा चुकी है।

मंच का संचालन दिल्ली आर्य प्रतिनिधि सभा के महामंत्री श्री विनय आर्य ने किया। आयोजन का समापन एक भव्य प्रीतिभोज से हुआ।

*–टंकारा समाचार, जुलाई, 2003*

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# New facility at OLBH to fight cancer

*JIM LeROY*

RUSSELL – Officials at Our Lady of Bellefonte Hospital on Thursday announced plans to build a cancer treatment and radiation center on the hospital's campus.

The treatment center will be owned and operated by Drs. S.C. and J.C. Soni on land leased to them by OLBH, hospital President Leon Hisle said during a press conference.

The facility, projected for completion by November or December of this year, will be located adjacent to the hospital and will offer state-of-the-art radiation treatment as well as chemotherapy, according to Hisle.

"This will have impact on filling the gap in medical care in northeastern Kentucky," Hisle said.

He said the Sonis will use private funding to pay the total cost of the project, which he estimated at $1.5 million.

Hisle said the hospital began negotiating with the Sonis after tentative plans for a center owned by OLBH did not materialize.

"This project started in the middle of 1982. We submitted a certificate of need for our center to the state board, but it was turned down – in part because of opposition from King's Daughters' Hospital," he said.

"We kept working on it, and we contacted HealthCorp, a company that builds cancer treatment centers. But we were't able to reach an agreement, partly because HealthCorp is a corporation which would have to obtain a certificate of need.

We saw no more chance for its approval than the first one."

Hisle said the Sonis won't need a certificate of need because the state law exempts private clinics and offices of physicians. However, he said the Sonis will seek an official exemption from the Determinations Committee of the Certificate of Need Board on July 17.

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"They review them only to determine that it's a private clinic," Hisle said. "If they are, they are exempt. We don't expect any problems."

In a prepared statement earlier, Dr. S.C. Soni said the radiation therapy facilities combined with chemotherapy treatment will give patients in this area complete cancer treatment service.

The nearest radiation centers now are at St. Mary's Hospital in Huntigton, W.Va.; in Columbus, Ohio, and in Lexington.

"It is not convenient for the cancer patient to travel so far – they need rest," Soni said Thursday.

"We feel that for good treatment it is important to have a center located near the hospital."

Soni said even if a patient travels to Huntington, it is necessary to engage a new doctor for treatment, causing a lapse in the continuity of care.

The center will feature up-to-date facilities, including a Linear Accelerator unit decribed as a highenergy device capable of treating most types of cancer.

Soni said the machine causes fewer adverse side effects to the patients as well.

Care will be strictly on an outpatient basis, according to Soni.

"The center will be a benefit to the hospital, too," Hisle said. "They will use our ancillary services most of the time, such as the CAT-scan and our drug and laboratory facilities."

Soni emphasized that the center also will provide an atmosphere in which the patient and his family can receive necessary psychological counseling in order to deal with the illness.

"There are a lot of emotional problems," Soni said. "They need psychological counseling so they can discuss their problems.

"We will not hide anything from the patient, unlike the old days when doctors told the patient one thing and the family another. We tell the patients the truth so they are prepared. We cannot hide anything from them."

Soni estimates the clinic will treat 25 to 30 patients each day.

*–The Daily Independent Ashland, U.S.A. June 8, 1984*

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## Cancer treatment facility opens to little fanfare

With all the husle and bustle going on in the realm of cancer treatment services in Las Cruces, one cancer treatment facility practically entered the competitive market almost unheard.

Las Cruces Oncology Center – a cancer treatment center owned by Dr. Sukhdev Soni, a radiation oncologist of Chicago – is now open. The center began seeing its first patients in early February.

The facility, which is operated by radiation oncologists Dr. Carlos Hadzic of Carisbad and Dr. Edward Dvorak of Alamogordo, is the only radiation treatment facility currently in operation in Lass Cruces.

Within the last few months, Memorial Medical Center's Ikard Cancer Treatment Center announced its decision not to renew the cancer center's contract with US Oncology, which was providing cancer treatment services for and was previously under contract with Ikard.

The decision coincides with the hospital temporarily closing the Ikard Cancer Treatment Center until early April in order to pursue a multi-million dollar cancer treatment expansion project.

And in late February, US Oncology announced it had purchased land to open its own $7 million comprehensive cancer treatment center as early as this year.

Until the Ikard Cancer Treatment Center reopens and US Oncology builds its proposed facility – Las Cruces Radiation Oncology, which is located in Suite 4 at 780 S. Walnut St., is the only facility in the city offering radiation therapy and cancer treatment services.

Dvorak said the facility, which only has about eight to 10 patients a day, is equipped with a versatile 6MV Linear Accelerator capable of treating deepseated tumors as well as a wide-array of various other cancers arising in need of external radiation therapy.

He also said the Las Cruces Radiation Center

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has from the initial upstart possessed and operated its treatment planning from their "CMS B-2--- Focus treatment planning system," which is a true "3-D system sitting at the top two" of all the commercial treatment planning systems in the world.

"There has been previous concern from physicians pertaining to the limitations of the Linear Accelerator we possess, along with the incorrect statement... that we do not have in-house treatment planning," Dvorak said. "In regards to the limitations of our treatment machine, there have been both studies and publications in the current literature addressing the fact that the energy of 6MV coupled with the proper 3-Dimensional treatment planning and conformal therapy only results in very minimal dose escalation in the range of 5 to 10 percent."

Hadzic, however, said the center has enough specialized equipment to adequately and effectively treat an estimated 80 to 85 percent of cancer patients in the area.

"We are able to do what Ikard was able to do," he said. "We have the same equipment they had. Only about one in five patients in this area needs special or high energy and/or brachi therapy – that's the only thing they'd need to go to El Paso for.

And we would upgrade our equipment like Ikard is, but there's no use with big competitors like US Oncology coming in," he said. "Once Ikard reopens and if US Oncology opens, then both of them will be diluting the business available to them now because they will have to share patients."

Hadzic said his prediction is that once US Oncology does open, his Las Cruces center will disapperar.

"So, we're here to serve the temporary needs of patients," he said.

"But patients like us because we're small, private and we have time to talk," he added.

Hadzic said neither he nor Dvorak are worried about the future of their Las Cruces center because they both have other practices in their hometowns.

To date, the owners of Las Cruces Radiation Oncology have spent a half-million dollars on

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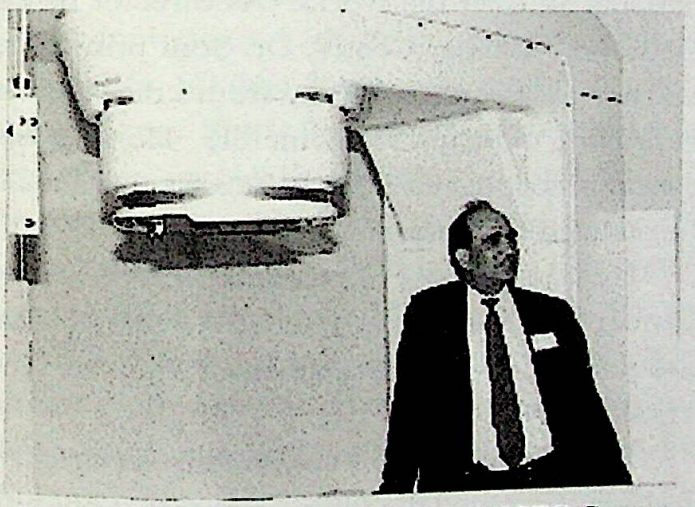
the center and plan to spend $1.2 million in the near future in order to expand and install a dual photon multiple electron machine.

The staff includes two certified radiation oncologists and plans on bringing a certified nurse specializing in radiation oncology to the facility.

*By Debra Dominguez*
*Sun-News*



Dr. Soni with Linear Accelerator in NICTC Cancer Center Dixon (1989)

## Dr. Soni Funds New TV/VCR

CGH physicians and employees alike can now watch videotapes without interruption in the Health Sciences Library.

Dr. Sukhdev Soni, radiation oncologist with the Northern Illinois Cancer Treatment Center, funded the purchase of a TV/VCR with headphones through a gift to the CGH Health Foundation. He has supported other Foundation projects in the past.

Librarian Nancy Gebhardt is especially pleased with the new equipment because of the steadily growing tape selection. "Already several physicians and employees have used the TV/VCR. I'm especially thankful because we have two new Board Review tape series donated by Astra Merck, a vendor," she said.

The physicians can earn up to 51 continuing medical educational credits or CMEs by watching the 45 tapes in the Internal Medicine

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and Family Medicine Board Review series. The tapes are beneficial to employees as well, according to Nancy.

"I was saying out loud one day, would't it be nice to have a TV/VCR with headphones so people could watch in peace and quiet and Dr. Soni was sitting there. I'm also purchasing a stand and clock to go in the small room where it's kept."

*COMMUNIQUE*

*A Publication of CGH Medical Center*

Dr. Soni at Cancer Center with Nadkarni, Moris, IL

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## Community Activist Award

Dr. Sukhdev Soni, a physician and radiation therapist of Northern Illinois Cancer Treatment Center, is an outstanding community activist.

As an active member of the Arya Samaj, he donates funds every month to the organisation. As a philanthropist, he always comes to the help of the needy.

Dr. Soni has developed a special treatment for breast cancer and has treated some 6,000 patients all over the world. As director of the Bellefonte Cancer Center, Dr. Soni brings life and hope to people suffering from a disease that is proving to be not so invincible. He says that cancer is no longer a death sentence and it should be realized by everyone.

He is currently connected with over 16 cancer institutions in the USA. He is also associated with a dozen community service organisations.

In recognition of his community services, he has been awarded the India Tribune Coomunity Activist Award.

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# Dr. Sukhdev Soni largest donor to HHF

*by Jatinder Singh Bedi*

**CHICAGO** - Hindu Heritage Foundation (HHF), a non-profit organization, collected about $50,000 at its annual fundraiser organized at the Manav Seva Mandir this April 21. Dr. Sukhdev Soni was the largest donor.

A melodious concert by renowned Indian singer Ms. Shobha Joshi, was the highlight of the evening. She is an accomplished artist with expertise in North Indian classical music, bhajans, gazals, film songs, patriotic songs, and other types, many of which she sang. Three well-known local artists, Anil Datar, Hitesh Master, and Vikas Falanikar joined her for this event. Over 400 people attended the evening. Prominent among them were Bhagu Patel, Dr. Sukhdev Soni, Dr. Bharat Barai Vidyasagar, Dr. Dilip Vedalankar and Sitaram Patel. Bhagu Patel was honored at the event.

One of the Directors of the HHF, Ms. Manjiree Barve addressed the audience and presented a brief on the activities of the HHF. Welcoming the guests, she dwelled upon the need for spiritual growth for the children of PIOs. "We have a feeling that our children are missing out on something [spiritual growth]," she said.

She claimed that HHF is there to offer spiritual growth for the children. She said that the "purpose of the foundation is to help the needy, to create awareness of Hindu culture and its rich herritage, and to educate people about Hindu history."

Giving out the objectives of HHF she said that the organization in Chicago plans to act as a common platform, to bring people from different ethnicities together; act as a bridge between Chicago's Hindu organizations. HHF recently started an E-Group for the teenagers. Here the Hindu children get a chance to know others and learn about Hindu culture, discuss their issues, and find solutions to their problems themselves. This group is moderated by U.S.-born and raised

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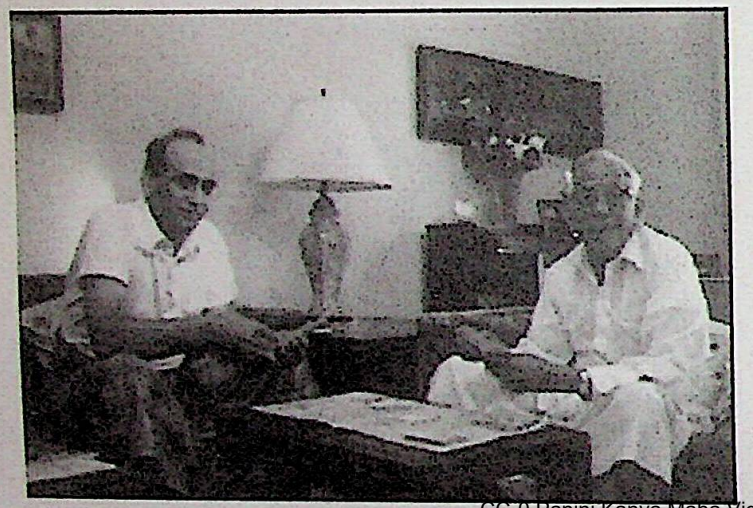
young adults.

Talking of HHF's future goals she said that it has many plans. These include: HHF's website; survival kit for new immigrants; general counseling; a daycare facility for the children of working families; a Senior Citizens Center; and a lecture series on culture, and career guidance for youths.

She offered special thanks to several prominent community members for their support to HHF.



Dr. Soni playing cards with his father Dixon (1998)

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## Doctor obtains privileges at MCH

Dr. Sukhdev Soni M.D., new director of the Northern Illinois Cancer Treatment Center located between Sterling and Dixon on Rte. 2, will also begin seeing patients, by appointment, at Morrison Community Hospital. Board-certified in Therapeutic Radiology/Oncology, Dr. Soni is a clinical instructor in radiology at Stritch School of Medicine at Loyola University, Chicago.

Dr. Soni, who once rode elephants to call on patients in isolated Burmese jungles and practiced in Saudi Arabia, brings life and hope to people suffering from a disease that strikes millions of people each year–cancer. He dedicated his life to battling the disease after helplessly watching his mother die of liver cancer in 1968.

His career began modestly. After graduating from the University of Rangoon in 1962, Dr.

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Soni spent an isolated year in jungles around Tanai, Burma, providing health care to 60 families. He remained a township medical officer in several Burmese villages, ate by candlelight, travelled by elephant and ran a crude, three-person hospital staffed with a nurse and a compounder (Pharmacist). Grateful patients would pay him in vegetables, chickens, eggs or fruit.

After spending six years in Burma, Dr. Soni came with his wife, Saroj, and two children to the United States to flee political turmoil. He then added English to the three other languages he speaks and he became a U.S. citizen in 1973. He completed residency in radiation therapy at the University of Chicago and Michael Reese Hospital from 1968 to 1972, and he practiced at several hospitals in the Chicago area. In 1984, Dr. Soni and his brother, Jay, built and equipped a cancer treatment center in Kentucky, the first of several centers Dr. Soni operates.

A part owner of the National Republic Bank of Chicago, Dr. Soni also has a love for expensive cars–he now owns two BMW's and a Mercedes. With all his prosperity, however, he has not forgotten his native people. He has purchased plane tickets for more than 100 Burmese emigree's to the United States and helped them find employment. He founded the India Medical Society, which has grown to more than 2,000 members. He intensified his study of the Hindu religion and became a priest, performing marriages and hair cuting ceremonies. He is a strict vegetarian and opens his home to friends and family who need living quarters–as many as 26 people have lived with him at one time, he said. Last year, Dr. Soni fulfilled a life-long goal of enlisting in the U.S. Army Reserve and now holds the rank of lieutenant colonel. His active duty last December was at Walter Reed U.S. Army Hospital in Washington, D.C.

Dr. Soni's 25-year-old son is a hospital administrator in Kentucky, his daughter-in-law is a nursing home administrator, and his 23 year old daughter will graduate in December with her Masters degree in international education.

Dr. Soni sees more than 30 patients per day. "Lung and breast cancer are most common in this

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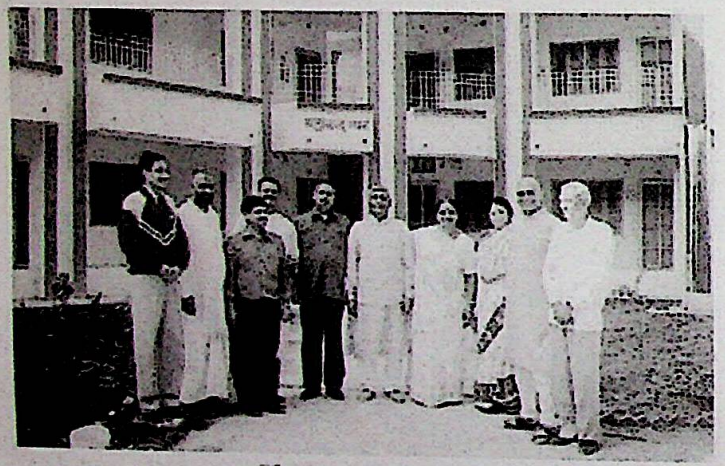
area, while oral cancer is prevalent in Burma. In China, liver cancer is common, while skin cancer frequently strikes in the Mideast," he said. "I enjoy helping people. If the doctor is courteous and conscious of his patients' needs and takes good care of them and does everything in good faith, he will win their trust and respect."

Morrison Community Hospital is pleased to welcome Dr. Soni to its medical staff. For appointments, he may be reached at his clinic, 625-1111-, or by calling the hospital at 772-4003. He is also available for speaking engagements.



Dr. Soni at Arya Samaj-Jivan Prabhat
Gandhi Dham, Kuchh (2005)

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# आर्यसमाज शिकागो का भव्य उत्सव

## यजुर्वेद पारायण महायज्ञ-सम्पन्न

*विनय प्रकाश शर्मा (मन्त्री)*

आर्यसमाज की स्थापना के 125 वर्ष पूर्ण होने के उपलक्ष्य में अमरीका की सुप्रसिद्ध आर्यसमाज शिकागो-लैण्ड ने हर्षोल्लास के साथ भव्य उत्सव मनाया। इस अवसर पर अन्तर्राष्ट्रीय प्रतिष्ठा प्राप्त वैदिक विद्वान् डॉ॰ दिलीप जी वेदालंकार एम॰ए॰, पी-एच॰डी॰, डी॰ लिट् के ब्रह्मत्व में द्विदिवसीय यजुर्वेद पारायण (पंचकुण्डीय) महायज्ञ का आयोजन किया गया। शताधिक यजमानों ने पवित्र ऋचाओं से आहुतियां देकर विश्वशान्ति के लिए प्रार्थना की। डॉ॰ वेदालंकार ने वेदमन्त्रों की रोचक एवं सारगर्भित व्याख्या प्रस्तुत करके यजमानों को एवं उपस्थित श्रोताओं को मन्त्र मुग्ध किया। महायज्ञ में भारत से आए हुए आर्योपदेशक श्री पं॰ धर्मपाल जी शास्त्री एवं शिकागोस्थित बहन शशि टण्डन ने वेदपाठ में साथ दिया।

महायज्ञ को आरम्भ करने से पूर्व ध्वजारोहण सम्पन्न हुआ। प्रथम अमरीकी ध्वज, बाद में भारतीय तिरंगा झण्डा और ओम् पताका का आरोहण हुआ। इसमें श्रीमती

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प्रभा पुरी, श्री विनय शर्मा, श्रीमती सरोज सोनी, श्री आनन्द मल्होत्रा, श्री अजय आर्य मधु आर्य, मधु गुप्ता, ने भाग लिया।

वस्तुतः उत्सव की सर्वांगी सफलता आर्यसमाज के अत्यन्त उत्साही, सेवाभावी और कर्मठ प्रधान डॉ॰ सुखदेव चन्द सोनी की प्रेरणा, प्रोत्साहन और मूक सहयोग का परिणाम है। वैसे इसमें श्रीमती प्रभा पुरी, श्री विजय शर्मा, श्रीमती सरोज सोनी, श्री आनन्द मलहोत्रा, श्री अजय आर्य, मधु आर्य, मधु गुप्ता, श्री प्रेम सुशील, श्रीमती दुर्गेश हंस, श्री बलदेव जी सोनी और श्री अरोड़ा परिवार का विशेष योगदान रहा।

विदित हो कि आर्य समाज शिकागो के पास विशाल भवन और विशाल पुस्तकालय है। समाज में साप्ताहिक सत्संग के अतिरिक्त नियमित रूप से बालकों के लिए "History and Heritage of India" की classes बड़ों के लिए Introduction to Veda and Upnishad की Class डॉ॰ दिलीप जी द्वारा, 'योग' की क्लास श्री मोहन क्षेत्रपाल द्वारा और 'हिन्दी' क्लासें श्रीमती भारती वर्मा द्वारा चलाई जा रही है। इस प्रकार आर्यसमाज शिकागोलैण्ड का बड़ा ही सद्भाग्य है कि वह डॉ॰ सोनी जी के सर्वांगी सहयोग और वैदिक मिशनरी डॉ॰ दिलीप जी वेदालंकार का मार्गदर्शन (लक्ष्मी और सरस्वती दोनों का समन्वय) पाकर उन्नति पथ पर अग्रसर है।

## Dr. S.C. Soni explains aims of Arya Samaj

*by J.V. Lakshmana Rao*

**Chicago:** "Love and tolerance for all sects and following the principles of equality and justice, and do good to the entire world are the aims and object of Arya Samaj," said Dr. S.C. Soni, president of Arya Samaj of Chicagoland on October 6.

Addressing a fund-raiser event held at Holiday Inn in Elmhurst, he said: "Arya Samaj, a socio-religious-cultural organization, played a very significant role in all activities of social reforms, and its members had contributed unforgettable services in the freedom movement of India."

He said that the activities of Arya Samaj were carried by persons who worked for personal elevation as well as for the elevation of the humanity, as directed by Swami Dayanand

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Saraswati, its founder.

Dr. Soni said that Arya Samaj was founded on April 17, 1875 in Bombay. Swami Dayanand Saraswati was very kindhearted person, who once even pardoned the culprit who tried to poison him.

Dr. Soni said Swami Dayanand, by his penance and with deep knowledge of the Vedas and scriptures, was lighthouse in the then prevailing darkness of ignorance, blind belief, superstition and non-Vedic religious and spritual beliefs. "As a scholar of uncomparable status, he had produced volumes of literature," he added.

Stating the transformation the Arya Samaj brought among people, Dr. Soni said: "The Arya Samaj awakened in the oppressed and downtrodden people a feeling of pride and honor. It kindled a love for their religion, their culture, their language and their country. Such a widespread movement as this was never heard of in the thousands of years of the history of India."

The 10 principles of Arya Samaj, he said, did not confine to any sect, religion, country or race, but were aimed for the elevation and wellbeing of humanity.

He said: "The doors of Arya Samaj are also open to welcome any and every person irrespective of any identity. Arya Samaj means a society of the noble persons, and as per dictates of the Vedas – Krinvanto Vishwam Aryam – aims to make all the human beings noble."

He said that Arya Samaj Chicagoland was formally established in 1987, and its tremendous growth was the result of the strenuous and selfless services of its members and suporters. He praised the services of the Vedic scholar, Dr. Dilip Vedalankar, for his guidance to members.

He appealed to everyone to support Arya Samaj and participate in its activities.

Dr. Dilip Vedalankar, who offered prayers by reciting Vedic hymns, said: "The Vedas say that by discarding Dharma, the world can never find peace. Some religions are preaching wrong things. About 5,000 years ago, only Aryans ruled the world, where there was the common religion – Vedic religion, and the common language – Sanskrit. Therefore, there were no

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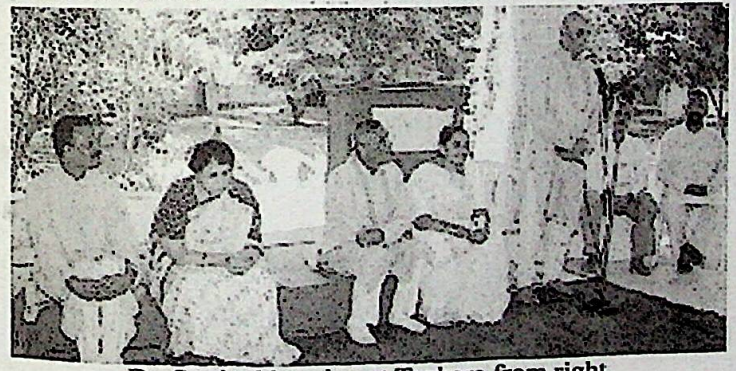
quarrels. There was complete peace. But now because of multiplicity of religions, peace has been disturbed. Arya Samaj aims at equality and universal peace."

Earlier, Vinay Prakash Sharma, secretary of Arya Samaj of Chicagoland, welcomed the gathering.

A very enjoyable cultural program was presented by Anil Sharma, his orchestra and children of the members of Arya Samaj.

A first class air ticket to India donated by Air India was put to auction by Sunita lal for the fund-raising effort of the Samaj. The ticket fetched $3,800 from Dr. Soni. Liberal contributions also flowed from the audience.



Dr. Soni addressing at Tankara from right Sh. Vachonidhi Arya, Smt. Saroj ji. Sh. Kalyan Bhai Patel

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## Arya Samaj of Chicago land New Year Greetings from Dr. Soni

Dear Brothers and Sisters,

Namastey! Happy New year!

As we step into another year of religious activities of Arya Samaj, I would like to wish all of you a happy New Year! I would also like to take this opportunity to thank all of you – Arya Samaj devotees, members and well-wishers for giving us heartfelt support and critics for helping us improve upon ourselves on an ongoing basis. The previous year had been good and successful for us.

First of all we had an excellent celebration of "Vishwa Shanti Maha Yajna" under the Brahmatwa of Dr. Dilip Vedalankar. The function was graced as chief guest by Capt. Deo Ratna Arya, President, International Arya League, New Delhi and Vanaprasthi Shri Prem Prakashji was a guest speaker on the occasion.

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In year 2002, we had two marvellous issues of our magazine Vedic Jyoti for which editorial expertise of Dr. Dilip Vidyamartand deserves to be commended. I also applaud Ms. Komal and her father Sushil Prem for compiling and circulating Arya Samaj's monthly Newsletter.

We had a special program of various lectures by outside scholars. The well-known scholars from India, Indonesia and U.S.A. were:

1) Pt. Gopalsharan Vidyarthi (Delhi, India)
2) Dr. Gautam Patel (Ahmedabad, India)
3) Dr. Dharma Pal (Bali, Indonesia)
4) Dr. Surendranath Ayurvedalankar (Baroda, India)
5) Dr. Kumuda Reddy (Maryland, U.S.A.)

They spoke on Vedas, Ayurveda, Geeta and Indian Culture in general.

We are looking forward to year 2003 with a renewed vigor and commitment. As you all know that Arya Samaj is the society for persons committed to fostering Vedic Ideology at all the levels. "Make the world Noble" is the main message of Vedas and aim of Maharshi Swami Dayanand Saraswati.

I am pleased to announce that our Library with more than three thousand books on Vedas, Ayurveda, Religion, Philosophy, History, Psychology, Literature and Biographies will be opened for devotees' access on Sunday, January 26, 2003. Moreover, there will be some books on sale section too. Please take advantage of this facility.

Please continue to participate in the Arya Samaj activities and support it as we try to grow its roots for our future generations.

Once again, I wish you the best of health, wealth and happiness in the year 2003 and years to come.

Dr. Sukhdevchand Soni
President,
Arya Samaj of Chicagoland.

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## New Year Greetings from Punditji

My dear divine souls,

My heartiest greetings to you on New Year. As a devoted child of Mother Earth and devotee of Vedic Culture, please remember:

You are the Heir-Apparent of that culture and tradition which is inspired by Vision Human, Vision Universal and Vision of One Atman in all. You are the Guardian-Angel of that culture which has ever remained solace to mankind.

Remember! Vedas, Upanishads, Spiritualism, Humanism, Ramayana and Geeta were cradle of the sublime civilzation at a time when lights of culture had not yet dawned in the West. They shall ever remain a solace to the Mankind as books eternal.

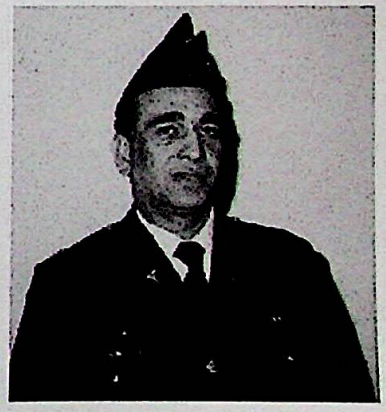
O Sons and Daughters of Sages of the East! You have slumbered long! It is time to awake.

May the Almighty shower His Choicest blessings on you, so that treading the Divine Path of Vedas and Humanism you may attain health, wealth, glory, longevity and thus dedicate yourself to serve Humanity.

May the Heaven be Peaceful.
May the Earth be Peaceful.
May the vast Midspace be Peaceful.

-Atharva Veda 19-9-1.

Yours sincerely,
Vidyamartand Dilip Vedalankar
(Regligious Guide, Arya Samaj of Chicagoland)



Dr. Sukhdev Soni as U.S. Army Personnel (1989)

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# डॉ. सोनी उवाच

# Articles by Dr. Soni

उत्तोलय धर्मध्वजम्, प्रपूरय धर्मशखम्,
प्रताडय धर्म दुन्दुभिम्, धर्मकुरु, धर्मकुरु, धर्मकुरु।

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# अन्तर्राष्ट्रीय आर्य महासम्मेलन मुम्बई

के अवसर पर

## ले० कर्नल डॉ० सुखदेवचन्द्र सोनी का स्वागताध्यक्षीय भाषण

(दिनांक 23 मार्च, 2001)

पूज्य संन्यासी गण, परमादरणीय अध्यक्ष महोदय, समादरणीय प्रधानजी, आदरणीय संयोजकजी, भद्र आर्य बन्धुओ, बहनो तथा प्रिय मित्रो,

अन्तर्राष्ट्रीय आर्य महासम्मेलन के इस सुअवसर पर पुण्यभूमि भारत में मुंबई नगरी में आप सब आर्यजनों के बीच में अपने आपको पाकर आज मैं अपार हर्ष का अनुभव कर रहा हूँ। मुझे स्वागताध्यक्ष बनाकर आपने जो स्नेह, आदर और गौरव दिया है, उसके लिए मैं महासम्मेलन के आयोजकों का बहुत आभारी हूँ। मैं तो आर्यसमाज का एक छोटा सा सेवक हूँ। बर्मा (मियांमार) में अपने युवाकाल में वहाँ के सुप्रसिद्ध आर्य नेता डॉ० ओमप्रकाश जी एवं श्रीमती सुभाषिणी देवी जी के सत्संग एवं सत् प्रेरणा से मैं आर्यसमाज की प्रवृत्तियों में दीक्षित हुआ था। उन्हीं संस्कारों के बल पर आज गत तीन दशकों से अमेरिका में वैदिक धर्म एवं हिन्दुत्व की अनेकविध प्रवृत्तियों में तन-मन-धन से यथा शक्ति संलग्न हूँ।

मित्रो! उन्नीसवीं शताब्दी का युग हमारे इतिहास में विशेष महत्त्वपूर्ण है। इस काल में यूरोपीय जातियों के भारत में आगमन के कारण उत्पन्न हुई परिस्थितियों का पूर्ण लेखा-जोखा हमारे इतिहासकारों ने लिखा है और बहुत विचार के पश्चात् इसे नवजागरण का युग (Renaissance) कहा है। वस्तुतः मध्य कालीन परिस्थितियों ने हमारे धर्म, समाज तथा राष्ट्रीय जीवन धारा को इतना विकृत, दूषित तथ हीन बना दिया था कि उससे उबरना सर्वथा अशक्य नहीं, तो कठिन अवश्य प्रतीत होने लगा।

आर्य समाज की स्थापना से पहले भारतवर्ष विशेषकर हिन्दूजाति अनेक प्रकार की कुरीतियों में पड़ी जर्जरीभूत हो रही थी। 700 वर्ष के मुसलमानी राज्य एवं 175 वर्ष की अंग्रेजी गुलामी के कारण अपना धर्म, देश तथा जातीय गौरव अत्यन्त हीन अवस्था को प्राप्त हो चुके थे। तेजी के साथ हिन्दू मुसलमान हो रहे थे। समूचे भारत में प्रतिदिन 150 हिन्दू राम और कृष्ण के पवित्र धर्म को त्यागकर मुसलमान हो जाते थे। ईसाई पादरी बड़ी शीघ्रता के साथ लाखों की संख्या में प्रतिवर्ष हिन्दुओं को ईसा की भेड़ों में शामिल कर लिया करते थे। यहाँ तक कि एक ईसाई पादरी ने काशी के महामहोपाध्यदाय पं० नीलकंठ शास्त्री को शास्त्रार्थ में हराकर ईसाई बना लिया।

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उनके ईसाई बनने के अनन्तर देश के अनगिनत ब्राह्मणों को ईसाई बनाया गया। सरकारी सहायता से करोड़ों रुपया खर्च कर के दासता की कड़ियों को पक्का करने के लिए भारतवासियों के हृदयों को भारतीयता से शून्य करके काले-अग्रेजों का निर्माण करने के लिए लार्ड मैकाले की स्कीम ("This education would train up a class of persons, who will be Indian in blood and colour, but English in taste, in opinion and in intellect") के अनुसार सैकड़ों स्कूल-कॉलिज और गिरजाघर खोलकर हिन्दू जाति के बालकों की अध:पतन रूपी वधशालाएं तैयार की गईं।

बाल विवाह, वृद्धविवाह एवं अनमेल विवाहों की महापतन-शालाएं विधवाओं की संख्या बढ़ने का कारण बन रही थी और क्रमश: 25 हजार की संख्या में प्रतिवर्ष मुसलमानों के घर बसाने का कारण बनती थीं। किसी के हाथ का छुआ अन्न खा लेने मात्र से हजारों हिन्दुओं को अपने भाई बन्धुओं द्वारा ही जाति-बहिष्कार करके मुसलमान और ईसाई बनने के लिए विवश किया जाता था।

मूर्तिपूजा, मृतक श्राद्ध, अवतार वाद एवं गुरुडम के मिथ्या विश्वास, ईश्वर पूजा के स्थान पर जडपूजा, शैव, शाक्त, वैष्णव आदि मतान्तरों की वृद्धि जातीय संगठन को छिन्नभिन्न करने का कारण बन रहे थे। भैरों के नाम पर शराब, देवी के नाम पर मूक पशुओं का वध, शिव के नाम पर भांग, महात्मा कृष्ण जैसे अद्वितीय चरित्र-नायक का नाम लेकर कल्पित गाथाओं के आधार पर रासलीला तथा चरित्रहीनता के दृश्य अपने पूर्वजों की गौरव गरिमा को मिट्टी में मिलाने का कारण बन देश में (धर्म के नाम पर) भयानक भ्रष्टाचार फैला रहे थे।

मुसलमान और अंग्रेजी सरकार के एजेण्ट ईसाई पादरियों की ओर से 'सीता का छिनाला' और 'रंगीला कृष्ण' जैसे 230 छोटे-बड़े गन्दे ट्रैक्ट प्रकाशित हो चुके थे, किन्तु गाढ़-निद्रा में खोई हुई हिन्दू जाति में कोई इन घृणित आक्षेपों का उत्तर देने वाला न था। मानव धर्म के महान् स्रोत भगवान् वेद को तो ऋषि सन्तान भूल ही चुकी थी।

ऐसी गम्भीर एवं भयानक स्थिति में जब अन्दर और बाहर के शत्रु हर प्रकार से आर्य जाति को पूर्णरूप से नष्ट करने की योजनाएं बना चुके थे, हिन्दू समाज नाना जातियों, उपजातियों तथा वर्गों में विभक्त होकर हतवीर्य, नष्ट प्राय तथा नामशेष हो रहा था, गुजरात देशोत्पन्न उस दिव्य द्रष्टा दयानन्द सरस्वती ने सामान्यत: समस्त प्राणियों के हित और विशेषत: स्वदेश वासियों की अधोगति को दूर करने की दृष्टि से एक प्रबल आन्दोलन की आधार-शिला इसी नगरी में (बम्बई में) 10 अप्रैल, 1875 को रखी और उसे आर्य समाज का नाम दिया। ऋषि ने घोषणा की: "जैसा आर्य समाज आर्यावर्त देश की उन्नति का कारण है वैसा दूसरा नहीं हो सकता।"

वास्तव में भारत के पुनर्निर्माण के आधुनिक इतिहास

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में अगर किसी महान्तम सुधारक को निष्पक्ष भाव से खोजा जाए, तो स्वामी दयानन्द सरस्वती का नाम सर्वोपरि होगा। उन्होंने देश की शताब्दियों से सुषुप्त चेतना को जागृत किया। उनका एक मानव जाति, एक धर्म, एक ईश्वर और एक ही पूजा पद्धति में अटूट विश्वास था। विभिन्न हठधर्मी मत-मतान्तरों की जंजीरों से समाज को मुक्त करने का सर्वप्रथम बीड़ा उन्होंने उठाया। जन्म आधारित जातिव्यवस्था और स्त्री-असमानता के समर्थकों को उन्होंने आड़े हाथों लिया। दयानन्द ने घोषणा की कि वेद सार्वभौमिक, प्राचीनतम और पूर्ण हैं तथा सत्यज्ञान एवं समस्त विद्या-विज्ञान के मूलस्रोत हैं। उन्होंने निर्भीकता से ब्रिटिश (विदेशी) शासन का विरोध करते हुए सर्वप्रथम देश में राष्ट्रीय भावनाओं को जागृत किया कि अच्छे से अच्छा विदेशी राज्य भी स्वराज्य का पर्याय नहीं हो सकता।

स्वामी दयानन्द द्वारा स्थापित आर्य समाज ने गत 125 वर्षों में उनके आदर्शों को आगे बढ़ाया है। स्त्री शिक्षा, विधवा विवाह, गुरुकुल शिक्षा, गोरक्षा, संस्कृत पाठशालाएं, वैदिक स्कूल, दलितोद्धार या अछूतोद्धार के नवीनतम प्रयोग की आर्य समाज एक अग्रगामी क्रान्तिकारी संस्था बन गई। इस प्रकार आर्य समाज ने न केवल धार्मिक, शैक्षणिक एवं सामाजिक क्रान्ति के क्षेत्र में अपितु राजनैतिक जागरण में भी देश का पथ प्रदर्शन किया। दयानन्द की दृष्टि भारत की आर्थिक संमस्याओं पर भी पड़ी। इसीलिए उन्होंने ब्रिटिश शासकों द्वारा गोहत्या करने के विरुद्ध भी आन्दोलन खड़ा किया। उन्होंने "गोकृष्यादि रक्षिणी सभा' तथा गोशालाएं स्थापित करवाईं, 'गो करुणानिधि' नामक पुस्तक लिखी।

पर बड़े खेद के साथ आज कहना पड़ता है कि स्वामी दयानन्द, महात्मा गांधी और देश की बहु संख्यक जनता की भावनाओं की अवहेलना कर आज तक भारत में 'गोहत्या' बन्द नहीं की गई है। गोधन के विनाश के कारण देश की, कृषि, अर्थव्यवस्था ओर जनस्वास्थ्य पर बहुत बुरा प्रभाव पड़ रहा है।

यह काम आज आर्य समाज को करना है।

स्वाधीन भारत की जो कल्पना स्वतन्त्रता संघर्ष के दिनों में जनता के हृदय में थी, वह स्वप्न स्वाधीन भारत की आधी शती के बाद भी साकार नहीं हो पाया है। भारत विभाजन और उससे उत्पन्न समस्याएं, व्यक्तिगत एवं राष्ट्रीय चरित्र का ह्रास आदि समस्याएँ आज मुँह फाड़े खड़ी हैं। इसका निराकरण आर्य समाज ही कर सकता है।

आज आर्य समाज को अपने जीवन के 125 वर्ष पूर्ण करते समय और नई सहस्राब्दी में प्रवेश के अवसर पर देश, धर्म, जाति, संस्कृति और मानव जाति के सामने जो Challenges हैं, उनका मुकाबला करने के लिए दल-बल सहित सज्ज होना होगा। आज हमारा सामाजिक ढांचा पहिले से अधिक कमजोर होता जा रहा हैं। जात-पाँत,

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दहेज और रूढ़ियों के चक्रव्यूह के कारण पैंतीस-चालीस साल की कन्याएं कुँवारी बैठी हैं या विधर्मियों का शिकार बन रही हैं। कुछ तो आत्महत्या करके निर्दय समाज की वेदी पर बलि भी हो जाती हैं। दहेज के लोभ में बहुत सी आये दिन जलाई जा रही हैं। अन्धविश्वासों और चमत्कारों का लाभ उठाकर देश में भगवानों, अवतारों और गुरुओं की बाढ़ आ रही है। कहीं कहीं भक्तों की अपेक्षा भगवानों की संख्या बढ़ रही है।

आज आर्य समाज जैसे सजीव और क्रान्तिकारी संगठन के सामने ये सब चुनौतियां मुँह फाड़े खड़ी हैं। आज भारत और भारत से बाहर नई पीढ़ी को एक दिशा की खोज है। उसे धर्म के उस स्वरूप की तलाश है जो युगधर्म बन सके।

आर्य समाज इस दिशा में युवकों का सच्चा मार्गदर्शन कर सकता है। युगप्रवर्तक क्रान्तिकारी संन्यासी द्वारा स्थापित आर्य समाज में आज भी यह सामर्थ्य है। 125 वर्ष की आयु किसी भी प्रगतिशील संगठन के लिए कम नहीं होती।

आज देश को और जाति को शराब की भयानक बुराई से बचाना है। अंग्रेजी भाषा और पाश्चात्य संस्कृति की गुलामी के शिकंजे में हमारी भावी संतान जकड़ रही है। राष्ट्रभाषा हिन्दी की स्थिति रानी के बजाय दासी की हो रही है।

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आज के शुभ अवसर पर हम सभी आर्य संकल्प करें, वेद और महर्षि दयानन्द को दृष्टिसमक्ष रखकर प्रतिज्ञाबद्ध हों कि हम देश, धर्म, संस्कृति और जाति का स्वाभिमान जागृत करेंगे। स्वयं सच्चे आर्य और वेदानुयायी बनकर संसार को वेद की मानव कल्याणकारी राह बतायेंगे।

आज भौतिक दृष्टि से विकसिततम अमरीका जैसे देश मे भी लोग सच्चे धर्म की और सही जीवन दर्शन की तलाश में हैं। वेद, योग और संस्कृत भाषा को जानने की, स्वीकार करने की उनके हृदय में एक उत्सुकता, आकर्षण और आकांक्षा है। काश कि उन्हें सही मार्ग दिखाया जाए। इसके लिए हमें सज्ज होना होगा। ऐसा न हो कि

बड़े गौर से सुन रहा था ज़माना,
हमीं सो गए दास्तां कहते कहते।

विदेशों के लिए हमें ऐसे विद्वान प्रचारकों की आवश्यकता है जो विद्वत्ता के साथ वर्तमान विज्ञान के प्रवाह से परिचित हों, अंग्रेजी भाषा में निपुण हों, त्यागी, निर्लोभी और तेजस्वी हों। केवल कर्मकांड करने-कराने वाले सामान्य-पुरोहित यह काम नहीं कर सकते।

मुझे विश्वास है कि यह कार्य आर्यसमाज जैसा शक्तिशाली और सजीव संगठन ही कर सकता है। संसार के कल्याण का सही उपाय आर्यसमाज के पास, केवल आर्यसमाज के पास है यदि वह स्वयं जागृत हो जाए। अन्त में,

वेद की ज्योति जलती रहे!
ओम् का झंडा ऊँचा रहे।।

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# Arya Samaj has to Lead the World

## Welcome address by Dr. Sukhdev Chand Soni delivered at Arya Mahasammelan, 23 March 2001 Mumbai

### Abundance of Social Evils

Before the institution of Arya Samaj–India, particularly the Hindus were following various evil social customs. Due to Muslim rule of 700 years and British rule of 175 years our religion, culture and national pride were loosing their importance. The Hindus were being converted into Muslims and Christians. As per estimate, 150 Hindus were adopting Muslims religion everyday. The Christian Missionaries were also converting lakhs of Hindus into Christians. Even Mahamahopadhyaya Dr. Neelkanth Shastri of Kashi, was converted after suffering defeat in a religious debate by a Christian priest. After this conversion countless Brahmins were converted. The British Government spent crores of Rupees in implementing the plan of Lord Macaulay for preparing Indians as black coloured Englishmen. Macaulay's new Educational plan was designed to prepare such educated people who will be Indian by race, but their mind, interests and thoughts would be like Englishmen. This resulted in prolongation of slavery of Indians to the British Crown for generations to come. For this purpose hundreds of schools, colleges and even universities were established.

Evil customs like child marriages, old age marriages and unmatched marriages were the cause of increase in the number of widows in India. Due which about 25000 Hindu widows were marrying Muslims every year. Thousands of Hindus were being outcaste by their fellow Hindus to become Muslims and Christians because they had taken water or food touched by a Muslim, or a low caste person.

The Muslims and the British agents, Christian Missionaries had published about 230 small booklets in which they had abused Devi Sita (wife of Lord Rama) and lord Krishna but no Hindu dared to reply to these abuses because they were under deep sleep and their vision was

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coloured with the English teachings. We the sons of Great Rishis had forgotten our Vedas.

In such dreadful and serious circumstances, when internal and external forces were planning to annihilate the entire Aryan race, the Hindu community was dying and being divided in various castes, subcastes and groups, a man of broad vision, was born in Gujarat, Dayanand Saraswati, with a view to the benefaction of the entire human race and specially to stop the decline of his countrymen, founded a powerful movement in this city (Mumbai) on April 10, 1875 and named it–Arya Samaj. The Rishi declared that only Arya Samaj would be instrumental to the development of the country.

**Dayanand Saraswati**

In the modern history of the rebuilding of the India, if the name of any eminent reformer is to be really traced or explored, than Swami Dayanand's name will be on the top. He awakened the soul of his countrymen, which was lying unconscious for the last many centuries. He was a firm believer in one human race, one religion, one God and one way of worship. He was the first person, who took the task to liberate the society from numerous religious doctrines. Dayanand declared that Vedas are universal, oldest and complete in all respects and are the main source of all knowledge, science and truth. He fearlessly opposed the British rule and said, "However best a foreign rule may be but it could not be an alternative to Swarajya (self-government)".

**Reforms by Aryasamaj**

The Arya Samaj, founded by Swami Dayanand, has tried to promote his ideals during the last 125 years. By promoting the cause of female education, widow-marriage, Gurukul type of education, cow protection, Sanskrit Pathshalas, Vedic Schools, salvation of scheduled castes and untouchables, Arya Samaj has become the foremost Revolutionary Organization. Arya Samaj has led the nation not only in the field of Religion, Education and Social Revolution but also in the field of political awakening. Dayanand also visualized the economic problems of the country. It is for this reason that he started a movement against cow

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slaughter by British Rulers. He founded the **'Gokrishyadi Rakshini Sabha'** (institution for protection of cow and agriculture) and established **Cow-sheds** and also wrote a book **Gokarunanidhi.**

**The need of Goraksha (Cow-Protection)**

It is regretted to state that by completely disregarding the feelings of Dayanand, Mahatma Gandhi and majority of Indians, cow slaughter has not still stopped in India. This cow slaughter is badly affecting the nation's agriculture, economy and Public Health. The efforts for cow-protection have therefore to be made by Arya Samaj.

The assumption Indian people had about 'Free India' in the days of freedom movement had not come true even after a lapse of half a century of getting independence. The Partition and its resulted problems, the declines in the personal and National Character were there in their horrible state. Only the Arya Samaj can provide solution to these problems.

**The Challenges**

On the completion of 125 years of it's establishment and at the time of entering into the new millennium, the Arya Samaj has to face the challenges before the nation, community and culture, with all force at its command. These days our social structure is becoming weaker day by day as compared to the past due to the intrigues of Caste system, dowry and customs; girls even of Thirty-five years of age remain unmarried. Some are even forced to change their religion while others are forced to commit suicide. Some married girls are being burnt for the sake of Dowry. Taking advantage of miracles and blind faiths of the Indian public a large number of Bhagwan's incarnations and Gurus are flooding the country. At some places the number of Bhagwans (Gurus) is more than their followers. Arya Samaj, a revolutionary and active organization has to face these challenges today. The new generation in India and abroad is in search of right direction towards religion that can become **Yugdharma** (Religion suitable for the age).

Arya Samaj can guide the youth, in a true way. The Arya Samaj founded by the revolutionary saint has this strength even today.

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A period of 125 years is not a short period for a progressive organization like Arya Samaj. The nation and the community is to be saved from the evils of alcohol-drinking. Our future generation is in the grip of English language and western culture. The national language Hindi is not being given proper status. We are also ignoring the **Sanskrit** language, which has the potential to become a world language, and is still being taught in many countries.

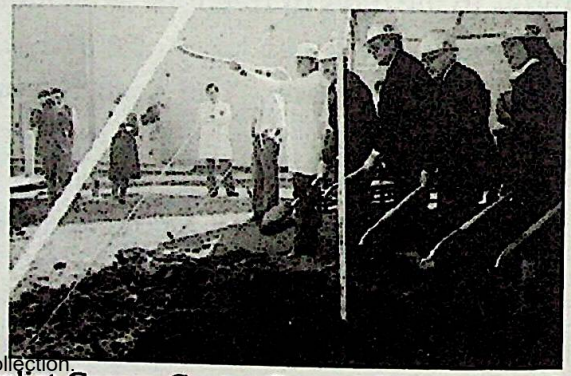
**Be Fully Prepared**

On this auspicious day, we all should take a pledge, keeping Maharshi Dayanand and Vedas in mind, that we will arouse the self-respect of our Religion, Culture and Community. We will lead the world for human welfare as per the path shown by Vedas and should become a true Aryan ourselves too.

Today people of America, the materialistically most developed country, are in search of true religion and proper philosophy of life. They are very eager and desirous to know about the Vedas, Yoga and Sanskrit Language. They should therefore be given true guidance and we have to be prepared for that.

For foreign countries, we need such learned preachers, who besides being learned, should also be acquainted with the present advancement in sciences, well versed in English language, devotee, uncovetous and noble. Those who only know how to do rituals are incompetent to do this job.

I am sure that powerful and active organization like Arya Samaj only can do this work. Only Arya Samaj is capable to the welfare of the mankind, if it awakes itself and follows the teachings of Rishis Dayanand. The flame of Vedic-Light should continue to shine and the OM-flag should flutter higher & higher.



Joliet Cancer Centre Ground Breaking (1884)

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## CONSERVATIVE SURGERY IN COMBINATION WITH RADIATION AND CHEMOTHERAPY

# NEW DIRECTION IN THE MANAGEMENT OF CANCER

*Dr. S.C.Soni*

**Introduction**

With increasing understanding of natural history of many cancers coupled with more understanding of the relevant role of all three major modalities of treatment, there seems to be great inroads made in improving quality and cosmetic result of many cancers without sacrificing survival.

The above is becoming possible because of the following reasons according to each speciality:

**Radiation therapy**

a) Better ways to deliver radiation.
b) Effectiveness of radiation on subclinical and microscopic disease.
c) Effectiveness of radiation in combination with chemotherapy.

**Chemotherapy**

a) Understanding that chemotherapy could be locally as well distantly effective to control disease.
b) Better routes of delivery.
c) How to combine better with radiation.

**Surgery**

a) To remove disease grossly and with clear margin without ablation of part with preservation of maximum function.

There has always been change in treatment of cancer in favor of better cosmetic and functional results. To explain it better we have to review some of the natural history of cancer. Most cancer can be classified according to extent of disease in three major categories:

I. **TUMOR LIMITED TO PRIMARY SITE (localized).**
II. **INVOLVED LYMPH NODES ALSO INTERSTITIAL SPREAD OF TUMOR (local regional).**

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**III. DISEASE DISTANT SPREAD (general).**

**SOME OF THE EXAMPLES**

1) Conservative management, lumpectomy and R.T. avoiding mastectomy.
2) Many early lesions of head and neck area, surgery is used for salvage of radiation failure like larynx, tongue, floor of mouth.

—primary tumor bed but the new thing is post operative radiation

—elective neck node radiation in high risk patients avoiding neck node dissection.

3) **Anal carcinoma**
   Radiation and chemotherapy avoiding abdominal perineal resection maintaining sphincter.
4) **Low rectal lesion**
   Pre-op radiation and surgery. End to end anastomosis again avoiding colostomy maintaining normal function and anatomy.
5) **Soft tissue sarcoma**
   Surgery and post-op radiation and chemotherapy with preservation of function and cosmetic result.
6) **Testicular tumor**
   Non-sphinomatous chemotherapy only avoiding lymph node dissection (para-aortic)

These are a few of the good examples in adult tumors where combination of treatment have given better functional and cosmetic results with good survival.

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# Esophageal carcinoma

*Dr. S.C.Soni*

Prognosis for the patient with esophageal carcinoma treated with surgery or radiation therapy alone, even when the tumor is clinically limited to the local regional area is extremely poor. Generally a five year survival rate is 5% with either surgery or radiation therapy alone. Slight improvement of survival was reported by some institutions with combination of radiation therapy and surgery or Chemotherapy, radiation therapy and surgery.

Radiation therapy as the primary treatment in esophageal carcinoma, especially in the upper and middle esophagus has the advantage of reducing morbidity and mortality compared with surgery. As a definite treatment the rationale for the use of radiation therapy rests in its ability to treat not only the primary lesion, but also the gross or microscopic tumor in the periesophageal tissue with relatively low morbidity. The best results were obtained in all the patients with squamous cell or undifferentiated carcinomas and the lesions of about 5 to 10 cm. in length with no evidence of metastases and no evidence of tracheoesophageal fistulae.

**Combination of Radiation Therapy and Surgery**

Locoregional treatment with radiation therapy or surgery alone fails in 80% of patients who have manifest or occult spread of tumor. Among the patients free from remote spread of tumor, again failure encounters with operative mortality, recurrence of the disease in the irradiated volume or recurrence at the margins of irradiated or resected tissues. To improve these problems, combination of radiation therapy and surgery has been tried in many institutions.

Preoperative irradiation with a dose range of 4500 to 6000 rads in four to six weeks were used followed two to four weeks later by esophagectomy. They found that the resectability of tumor was improved. In about 20% of

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the resected specimens the tumor had completely disappeared and some of them were downstaged to microscopic disease only. There was also decrease in recurrence at the marginal areas and improvement of five years survival. Postoperative radiation therapy is inferior to preoperative radiation therapy because of reduction of blood supply causing decreased oxygenation of residual tissue and radiosensitivity.

Studies of preoperative chemotherapy and radiation therapy by Wayne State University with 5-FU and Mitomycin C or presently with 5-FU and Cisplatinum improved the survival. Currently Southwest Oncology Group (SWOG) and Radiation Therapy Oncology Group (RTOG) initiated a trial of 5-FU Cisplatinum and radiation therapy prior to operation in potentially curable squamous cell carcinoma of the esophagus hoping that about 20% of the patients could be rendered tumor-free by the time of surgery.

We hope to see the improvement of survival in this dismal disease in the near future.

**Carcinoma of the Rectum and Rectosigmoid**

The surgical management of adeno-carcinoma of the rectum and rectosigmoid produces approximately 30% of overall survival and 50% after curative surgery which in the majority of the cases would be abdominal perineal resection with permanent colostomy. To avoid physical and physchological trauma of a major operative procedures and to improve the quality of life, trials of non-operative procedures are underway, especially in early limited lesions of rectal carcinoma.

Papillon initiated the sphincter saving conservative treatment with intracavitary contact x-ray therapy and interstitial implant with Iridium 192 in early limited lesions of rectum. He selected the patients with well differentiated or moderately well differentiated adeno-carcinomas whose lesions were still confined to the bowel wall and without palpable metastatic nodes, were still confined to the bowel wall and without palpable metastatic nodes, especially in the distal 7 to 8 cm. rectal lesions of about 5 cm. in diameter. He gave 10,000 to 15,000 Roentgen

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with intracavitary x-ray therapy and addition of 2,000 to 3,000 rads with interstitial Iridium 192 implants in less than 36 hours. He reported a five year survival rate of 73.9% and 10 year survival of 58% with local recurrence rate of 5.3% and nodal recurrence of 5.8% with preservation of the anal sphincter.

Cummings from Princess Margaret Hospital reviewed the radical external beam radiation therapy for localized adenocarcinomas of rectum. He studied the mobile and fixed lesions. All the patients received 4000 rads or more to the primary tumor and adjacent pararectal and pelvic nodes from the level of first sacral segment to the anus and found that in mobile lesions there was 46% of complete clinical regression of the tumor and 12% of complete clinical regression in fixed tumors. The primary tumor was controlled by radiation therapy alone, 32% of patients who had mobile lesions and 9% of patients who had fixed tumors. He concluded that when sphincter-saving surgery is feasible to perform surgery and adjuvant radiation therapy, if necessary, otherwise primary radiation therapy with surgery preserving for the patient in whom residual cancer persists is a reasonable management policy for the patients who might require abdominal perineal resection with colostomy. He also stated that radical radiation therapy offers possible cure for patients who are otherwise unfit for sphincter-saving surgery.

Adjuvant post-operative radiation therapy in carcinoma of the rectum and rectosigmoid is widely practiced nowadays as surgery alone is inadequate treatment in tumor extending through the bowel wall with or without lymph node involvement.

M.D. Anderson and L.D.S. Hospital demonstrated decrease in local recurrence from 37% to 40% with operation alone to 6% to 8% in patients receiving post-operative radiation therapy for B2 and C lesions. Study from Harvard Medical School also support the concept and showed that addition of post-operative radiation therapy reduces the pelvic recurrence from 34% to 3% in B2 and B3 lesions and from 50% to 12% in C1 to C3 lesions.

GI tumor study group also activated Phase

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III study of adjuvant therapy of surgical operable rectal carcinoma, Stage B2 and C lesion with surgery alone and post-operative radiation therapy with 4000 to 4800 rads in post-operative Chemotherapy and radiation therapy. They reported disease-free survival of all adjuvant arms was superior to surgery alone arm.

Mohiuddin from Thomas Jefferson University Hospital studied the results of adjuvant radiation therapy in carcinoma of the rectum. The patients were grouped in surgery alone, low dose pre-operative 500 rad, post-operative 4500 rads or more and pre-operative 500 rads and post-operative 4500 rads group and concluded that recurrence from surgery alone was 83%, low dose pre-operative and post-operative group were 59% and pre-operative and post-operative sandwich group was 20%. Distant recurrence was low in pre-operative group, not in post-operative group and local recurrence was higher in the pre-operative group. Both local and distal recurrences were lower in pre-operative and post-operative sandwich group.

In conclusion indication of radiation therapy in the treatment of colorectal carcinoma are:

1. Primary treatment for small limited lesion.
2. Adjuvant in high risk patient with stages B2 and C.
3. Residual tumor.
4. Palliative treatment of inoperable lesions.
5. Palliative treatment of locally recurrent tumor.

Pre-operative and post-operative sandwich method seems logical as pre-operative treatment will kill the viable cells at the time of operation and control the distant metastases. Tumor can be properly staged after surgery and Stage A and B lesions can be avoided. Post-operative radiation therapy Stage B2 and C lesions can be treated with post-operative radiation therapy to obtain good results.

**Anal Carcinoma**

Epidermoid carcinoma of the anal region is as radiosensitive as any other epidermoid carcinoma and radiation therapy as a primary

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method of treatment has been used with occasional severe complications. With current knowledge of proper fractionation and use of supervoltage and interstitial implantation the improvement in survival and local control were observed with low toxicity.

Radiation therapy as primary treatment in anal carcinoma has been used in various institutions and the results will be shown on the slides.

Negro initiated the radiation and Chemotherapy pre-operatively and found that 14 of 19 patients had no residual tumor. The patients were treated with 5FU and Mitomycin C simultaneously with 3000 rads pelvic radiation in three weeks. He concluded that radiation therapy and Chemotherapy is as effective as abdomioperineal resection with preservation of anal function. Other institutions have also tried the same study with different dose schedules and they reported the similar conclusion.

## Growth Rate of Lung Tumors

*Dr. S.C.Soni*

### Introduction

Serial radiographs of discrete lung lesions, either primary or metastatic tumors, have been used to study the natural undisturbed rate of growth of a variety of human cancers. These studies have generally shown a very wide range of tumor volume doubling times. Attempts have been made to correlate observed doubling times with prognosis and radiosensitivity. More recently the same system has been used for fundamental radiobiological studies with newer modalities of treatment in man, such as fast neutron beams. The latter studies have been of great practical importance in evaluating the relative biological effectiveness of the new modality for human tumors irradiated in situ. This information is likely to prove of greater clinical significance than date from laboratory

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studies in animal systems or tissue cultures.

The extremely wide range of growth rates reported for very similar tumors studied in different cases, raises the possibility that the growth rate may change during the course of the disease, instead of assuming as was done in most instances, a continued exponential increase of volume with elapsed time. Correcting for this factor might permit considerably more accuracy in assessing significant parameters.

An opportunity for this kind of study was afforded by certain patients in whom a long series of radiographs extending over many months before treatment were available. In most instances treatment was withheld for this long period because the tumor was incurable and asymptomatic, so that immediate palliative therapy was not indicated. When treatment was required a single exposure, usually 1000 rads, was given using 6 MeV radiation. This generally produced rapid symptomatic relief and regression of the tumor mass. Serial radiographs were taken at monthly intervals so as to assess the rate of change of the volume of the tumor. Further treatment was not considered as long as the patient remained in symptomatic remission, so that the time course of regression and regrowth of the tumor could be studied.

Tumor volume was estimated on each radiograph, referring to AP and lateral views by measuring two or three diameters and assuming the mass to be a spheroid. Tumor volumes were then plotted on semilogarithmic graph paper covering 4 decimal cycles on the log scale from 0.1 to 1000 cubic centimeters. The date of the earliest available radiograph is taken as time 0 on a linear scale of time in days.

**Case I**

Seventy-eight year old b/m admitted in October 1971 with h/o cough, weight loss and blood stained sputum. X-ray of chest revealed a left hilar mass. As the w/u, including sputum cytology, bronchial brushing and scalene node biopsy, revealed no evidence of malignancy and the patient was asymptomatic, no treatment was given but the patient was followed with frequent chest x-ray. In October, 1972 sputum cytology was reported as squamous cell carcinoma. The

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patient was then treated with 1000 rads in single exposure to a field size 10 x 12 cm. through AP-PA portals.

**Case II**

Seventy-four year old w/m admitted in July 1968, with a lesion at the base of the tongue, biopsy revealed squamous cell carcinoma and was treated with radiation treatment with 6000 rads in 6 weeks. The patient was NED till 9-24-71, when metastases developed in the right neck for which right radical neck dissection was done in 10-71. On 4-13-72, x-ray of chest showed a lesion, left lung which was treated on 9-22-72 with 1000 rads with single treatment through AP-PA portals to a field size 5.5 x 5.5 cm. The patient expired on 4-17-73 with brain metastases. The size of the lesion before and after treatment were measured on the avable radiography. The patient was last seen on 10-10-72 and was asymptomatic. The chest x-rays before and after radiation treatment were studied, the size of the lung lesion measured and plotted.

Figure I illustrates the results obtained in case I followed for over two years. In this patient tumor growth was clearly not exponential. The tumor volume, which was initially 17 cubic centimeters had doubled in the first 30 days but subsequent doublings were progressively slower, the final doubling time immediately before treatment being about 150 days.

The observations are compatible with a potential doubling time of 20 days (for a microscopic tumor) with an increasing coefficient of cell loss reaching up to 87% at the time of treatment, when the tumor was somewhat over 200 $cm.^3$ in volume. Following irradiation the tumor appeared to regress exponentially with a constant rate of cell loss amounting to 3% per day (half period equals 22 days) which continued for approximately 100 days before obvious regrowth of the tumor occurred. Kinetic analysis of this plot (1) suggest that the cell population had been reduced to 1/1000 by the single exposure of 1000 rads. This is compatible with a mean cellular lethal dose ($D_0$) of 120 rads and an extrapolation number of about 4.

The importance of determining the potential doubling time from a growth formula, rather than

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accepting the relatively inconstant observed doubling time, is evident from this study.

**Case III**

Twelve year old b/m admitted on 1-20-72 with c/o mass in the right popliteal region and biopsy revealed synovial sarcoma which was treated with 5000 rads in 5 weeks from 2-21-72 to 3-24-72 to a field size 30 x 16 cm. with control of the primary disease. The chest x-ray on 3-12-73, revealed single nodules in right and left chest. The lung lesions were treated first on the left side with 1000 rads in single treatment to a field size 5 x 5 cm. on 6-29-73 and repeated the treatment on 7-20-73. A similar dose was given to right lung lesion on 7-20-73 and 10-2-73. The patient is asymptomatic and very active.

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# Treatment of Carcinoma of the Lung By MeV Linear Electron Accelerator

*Dr. S.C.Soni*

**Introduction :** A previous paper from this institution[1] includes a report on the treatment of 22 cases of carcinoma of the bronchus utilizing the 35 MeV linear Electron accelerator. It was concluded that this mode of therapy appeared superior to conventional radiation methods or surgery for advanced cancers and that a longer survival might be expected with a combination of earlier diagnosis and high energy Electron therapy. The criterion upon which this conclusion was based was decrease in the size of the mass on serial radiographs. The purpose of the present paper is to record our subsequent experience with the treatment of primary malignant neoplasms of the lung utilizing the 35

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MeV linear Electron accelerator.

Results have been conspicuously poor in the treatment of malignant neoplasms of the thorax both by surgery[2,3] and various types of radiotherapy[4,5,6,7,8,13] (Table I). Despite the use of chest x-ray surveys, routine annual examinations and increasing knowledge of the dangers of cigarette smoking, cancer of the lung remains the leading cause of male deaths from malignancy. Advances in diagnosis and in treatment methods are the required steps in improving cure rates in this disease.

The idea of using free Electrons for the treatment of cancer has been present from some time.[9] The advantages in their use are due to their physical characteristics which can be summarized as follows.[10]

1. The depth of penetration is proportional to the energy; therefore, it can be easily and rapidly adjusted to encompass the treatment volume.
2. The dose is quite uniform within the treated volume.
3. The region in which the dose is fairly uniform is followed by rapid fall off, therefore, the exit dose is very low.

One disadvantage is that the relative biological effectiveness of electrons in man is probably less than one. Another disadvantage is that the effective range of penetration is limited by the maximum energy of the machine. For the latter reason, this mode of therapy was delayed for many years until it was possible to build generators powerful enough to produce free electrons of sufficient energy. This was realized with the development of the betatron by Kerst and the consequent removal of an electron beam from this apparatus by Skaggs and associates.

In late 1953, a 35 MeV linear electron accelerator was installed at Michael Reese Hospital. The first electron beam obtained from it was in early 1954.[11] A description of the components and design of this machine has been published elsewhere.[12]

In an attempt to improve treatment results of malignancy of the lung, the relatively new method of utilizing high energy electrons was begun on selected patients in 1958.

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**Material & Methods :** The study includes all cases treated with the linear accelerator at Michael Reese Hospital from January 1958 through December 31, 1963.* During the stated time a total of 199 cases of malignant lung neoplasms were seen at this institution. Of this number, 69 were treated with the linear accelerator and 84 were treated by other modes of radiation. The remaining 46 patients were either treated at another institution or not treated at all. This series ended with the status of patients as of October 31, 1965.

Patients were selected for treatment on the linear accelerator on the basis of having a primary inoperable carcinoma of the lung with no evidence of extrathoracic metastasis.** The patient's age, sex or medical condition was not a factor in their selection. A total of 16 patients from the group treated on the accelerator are excluded in order to more closely standardize the series and make the final data more meaningful in terms of the effect of treatment (Table II). Six cases are excluded because of lack of histologic or cytologic proof either prior to therapy or at autopsy. In one case an intrapulmonary metastatic lesion was treated rather than the primary. Another patient had prior excisional surgery and, therefore, did not fulfil the qualifying criterion of being inoperable. Two patients had received conventional radiation therapy at another institution and were dropped from the series because it was impossible to decide which treatment produced the results observed. Two patients had concurred malignancy; one had chronic lymphatic leukemia, and the other had carcinoma of the cervix with metastasis. In both cases it was impossible to evaluate response of the lung tumor without the possibility of interference from the other malignancy. The remaining four cases were discarded because of the presence of metastases. Two patients had received treatment to the primary lung lesion in spite of known metastases: one had proven metastasis to the second lumbar vertebra, the other to a supraclavicular node. In the remaining two cases

* Inculding the original 22 cases.
** Positive scalene node was not considered extrathoracic.

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the patients were thought to have brain metastases on the basis of symptoms. Metastasis was not proven, however, and radiation treatment was initiated to the primary lung lesion. Treatment was discontinued shortly thereafter in both because of convulsive seizures.

The size of the treatment field was determined by placing a celluloid cut-out over the x-ray, and allowing for magnification, determining what size would cover the lesion and still give a 2 cm. margin around the edge as viewed on a posteroanterior film. Fields were marked on the patient by placing the appropriate celluloid cut-out on the skin and drawing the outline with a skin marker. The largest single port used was 10 x 14 cm. In some cases three smaller adjacent fields were used resulting in a combined length of more than 14 cm. In most cases, treatment was given through parallel opposing ports (Figure I). Lucite wedges (Figure IIA) or tube angulation (Figure IIB) were used when the curvature of the chest wall at the site being treated made air gaps large.

The energy used, in almost all cases, was 33 MeV. The percent depth dose was adjusted for each patient so that the minimum and maximum dose within the lesion did not differ by more than 20%. No corrections for heterogeneity were made for any of these cases. The planned course of treatment in all cases was 6000 R minimum tumor dose in six weeks. Consequently a smaller but significant volume reached a higher dose, which maximally was 7200 R. The actual dose-time relationships depended in practice on the individual patient tolerance but most patients reached the planned dose. In fact only one patient received less than 4000 R minimum tumor dose.

**Results & Discussion :** In interpreting the results (Table III), it was felt that the medial survival time would have the most significance since it would then not be unduly influenced by the rare case of long survival.* Survival is tabulated according to age groups and histologic type. On inspection it can be seen that because of the small numbers in most groups, probably

* Survival is defined in this study as the time from the first treatment to death

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the only significant figure is the median survival of all groups taken together–six months. Five patients in this series were lost to follow-up.

Two patients could be considered "long term" survivors. One survived for three years and at autopsy showed extensive pulmonary fibrosis and terminal pneumonia with no evidence of residual carcinoma. The cause of death appeared to be infection secondary to radiation fibrosis. The other patient survived five years but was lost to follow-up after that time. In both of these cases the original diagnosis of carcinoma was based on the presence of malignant cells in the sputum. In these cases the longer survival may possibly be associated with an earlier diagnosis. It is also possible, however, that these patients were erroneously diagnosed as having primary lung cancer.

The survival time of those patients diagnosed by open thoracotomy was not appreciably different from the average median survival time of the group (6 months). The comparison of results according to histologic types is interesting but probably misleading because of the considerable differences in terminology and in interpretation of lung tumors between two or more pathologists and even by the same pathologist upon review of material from a given patient.

Symptomatic relief was defined as any improvement at the completion of treatment of those symptoms that had been present prior to therapy. Twenty-seven of forty-two patients did experience some relief though often of short duration. Fifteen of forty-two patients had no relief or got worse. In eleven cases post-treatment symptoms could not be evaluated after reviewing the chart.

In conclusion, the results obtained using the linear accelerator for the treatment of primary inoperable carcinoma of the lung are similar to those reported in most other studies utilizing different equipment. The survival time is the same and most patients have some relief of symptoms.

In this series, prognosis did not appear to differ significantly with the cell type except that those cases diagnosed by sputum cytology

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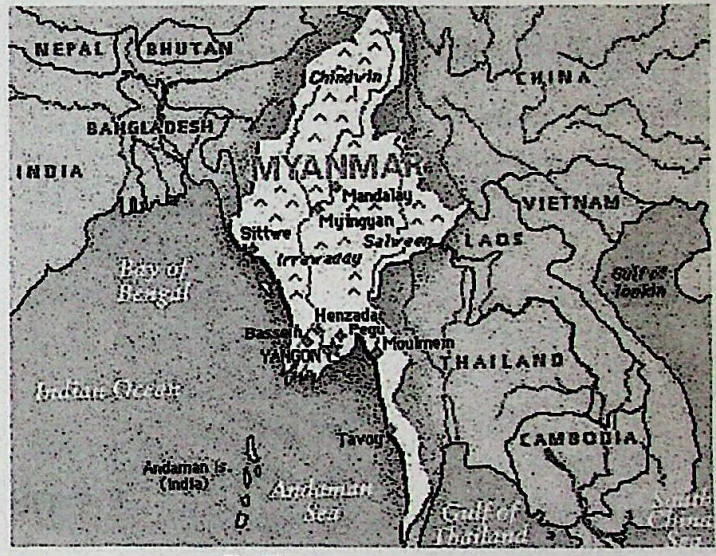
survived longer.

In the final analysis, since there is little evidence for variation in survival as a function of the mode of radiation used, one may speculate that this is because of the natural history of the disease and/or of the late diagnosis. Improvement of results, in most cases, would, therefore, depend on earlier diagnosis. In reviewing this and other series one may be led to the conclusion that advanced lung carcinoma has a very low probability of cure by irradiation. Techniques which take less time and use lower doses may give equal or better palliation with the same overall survival.

**Summary**

A retrospective study based on the treatment of 53 patients having primary inoperable carcinoma of the lung is presented. The patients were treated with a 35 MeV linear electron accelerator. Survival results are unfortunately poor and shown to be similar to most other studies utilizing other supervoltage equipments.

## Welcome to Myanmar (Burmese Night)




# Myanmar

**Brief History of Myanmar and "Tangyant"**

**by Dr. Sukhdev Chand Soni**

**Burmese Tangyant Chant by Sanjay, Moe, Nandar, Akar, Phojon**

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# MYANMAR (BURMA)

## A. THE LAND

Burma lies east of India and Bangladesh, southwest of China and west of Thailand and Laos between latitudes 10°N and 28 31°N, longitudes 92°E and 101°E. It has a land area of 676, 577 sq. km. and is the largest country in mainland South-East, Asia. It is twice the size of Vietnam and approximately the size of France and Great Britain combined. It stretches 2,090 km. from north to south and 925 km. from east to west at its widest points.

More than half of the land is mountain country, mostly covered with forests. Three parallel chains of mountain ranges run from north to south the Western Yoma or Rakhine Yoma, the Pegu Yoma and the Shan Plateau. They begin from the eastern extremity of the Himalaya mountain range; the peak of Hkakabo-Razi at 5,881 metres is the highest in South-East Asia.

These mountain chains divide the country into three parallel river systems, the Irrawady, the Sittang and the Salween.

The most important river, the Irrawady,

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about 2,170 km. long, and its tributary, the Chindwin 960 km. long, constitute the greatest riverine system in the country. As it enters the sea, the Irrawady forms a vast delta of 240 km. by 210 km. The delta is expanding at a rate of a mile a century.

## B. LAND USE

About half of Burma is covered with forests.. Reserved forest (forest areas reserved for timber operation by the State and for the conservation purposes) constitute 14.9%, and other forest lands constitute 33% of the total area. About 3% is cultivated land, and 12.3% is cultivable waste land.

## C. CLIMATE

In the great plains area, which forms the economic and cultural heart of the country, the climate is monsoonal. The hot season runs from mid-February to mid-May. The rainy season from mid-may to mid-October and the dry, cool season from mid-October to mid-February. Humidity is high from mid-April to December. Average temperatures in the coastal and delta zones, which include Rangoon, are 32°C (90°F) in the hot season and 21°C (70°F) in the dry, cool season. In the central dry zone at the conjunction of the Irrawady and Chindwin rivers, temperatures run considerably higher and may reach as high as 43°C (110°F) in the hot season and lower in the cool season. Average annual rainfall varies from 500-625 cms (200-250) inches) in the coastal districts of Rakhine and Tenasserim, to 250 cms. (100 inches) in the delta area, down to 75 cms (30 inches) and less in the dry season.

| MOUNTAINS | | RIVERS & LAKES | |
|---|---|---|---|
| (1) | Snowcapped Khakabo-razi, Burma's highest peak in the extreme North towers 19,296 feet above sea level. | (1) | The 1,250 mile long Irrawady |
| (2) | The Western Yoma highest point Saramati 12,553 ft. | (2) | The sittang 262 miles |
| (3) | Central Range of | (3) | The Salween |

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| | | | |
|---|---|---|---|
| | hills from northern Kachin Hills forming massive Mt. Popa and continuing south as Pegu Yoma. | | 759 miles (within Burmese borders) |
| (4) | The Shan Plateau in the east with an average elevation of 3,000 ft. | (4) | The Chindwin River-the main tributary of the Irrawady is navigable for 500 miles. |
| | | **LAKES** | |
| (5) | The Tenasserim Yoma in the South with an average elevation of 3,000 ft. to 5,000 ft. | (1) | Inle Lake 61 sq. m. in Shan State |
| | | (2) | Indawgyi Lake 44 sq.m. between Irrawady and Chindwin Rivers. |

## D. PEOPLE

Burma's population reached 35.3 million in 1983; growing at an annual rate of 2.02 per cent, it is projected to reach 50 million by the year 2000.

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Burma is a union of many nationalities. As many as fifty groups, speaking over one hundred languages and dialects, have been identified.

The largest nationality is formed by the Burmese, who comprise about 68 percent of the population. They live mainly in the lowlands.

Seven other nationalities have States of their own:

| | |
|---|---|
| KACHINS | numbering about 1 million live in Kachin State and in the northern Shan State. |
| KAYAHS | are one of the smallest national groups with fewer than 150,000 people. |
| KARENS | with about 2.5 million people, have become assimilated with the Burmese and the Mons, and a minority now live within the delta region and the lowland Sittang Valley. |
| CHINS | with about 1 million people, live in the Chin Hills, and also in the dry zone west of the Irrawady. |
| MONS | also numbering about 1 million |

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people, live mainly in the southeast of Burma.

RAKHINES numbering 1.5 million, speak and write Burmese, but with a different tone and accent than the Burmese themselves. They have their own state, which lies in the coastal region of Rakhine Yoma.

SHANS totalling over three million, are the second largest group. They live mainly in the Shan Plateau area.

## E. MAIN ETHNIC GROUPS

**(1) The Tibeto Burma Group**

| | | |
|---|---|---|
| A. Burmese & Proto Burmese | : | The Burmese Proper, Zi, Lashi, Maru, Hpon, Danu, Taungyo, Intha, Yaw, Chaungtha Arakanese, Tavoyan, Merguian, Anauktha, Myauktha, Zabein, Asi, Nung, Daru, Taman, Mro, Myaingtha, Yanbye, Kadu |
| B. Chin-Kachin | : | Chin, Kachin, Naga, Gaurui, Duleng |
| C. Lolo | | Lolo, Lisu or Yawyin, Lahu, Muhso, Kwi, Kaw, Ako |

**(2) Mon-Khmer or the Austro-Asiatic Group**

| | | |
|---|---|---|
| Mons of Burma | : | Mon, Palung, Wa, La, Riang, Pale, Miao, Yao, Padaung, Yinbaw, Zayein |
| **(3) Thai-Chinese** | : | Shan, Hkun, Lu, Lao, Shan-Bama, Kokang, Taungthu, Thai, Karen |

## F. LANGUAGE

About 80 percent of the population speak Burmese, which belongs to the Tibeto-Burma family of languages. While a great deal of attention is being paid to the preservation of the culture, traditions and language of each national group, Burmese is the official language and the recognized medium of communication, and is taught in all schools. English is the recognized second language and is taught from kindergarten.

## CULTURE

Born of a land of plenty which is blessed

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with a favourable climate and inhabited by a happy, creative people, Burma's culture as a whole is indigenous. It has preserved the traditions of close family ties, respect for elders, reverence for Buddhism and simple native dress. In fact, this country's charm springs from the ability to be themselves, to enjoy to the fullest their traditional culture. Festivals form the center of Burmese social life and each of the Burmese calendar has its own particular festive occasion.

**BURMESE NAMES**

Burmese names are often very confusing to foreign visitors because we do not necessarily hand down family surnames from generation to generation and Burmese wives seldom use the names of their husbands. The titles prefixed to a name are also a bit difficult at first. A boy will be called "Maung" (young brother) till he is about twenty of age and a girl "Ma". A little further up the age and status scale comes "Ko" (elder brother) and finally "U", the form for a man who has made his mark in life. Yet, no matter how successful, he would always be too modest to sign himself as "U", and if his personal name is a single word he will prefix it with "Maung". For a married or an older woman the tile is "Daw", but in conversation this is often dropped and affection or respect is indicated by doubling one of the syllables of her name. Then there is "Bo" for an army officer or one who distinguished himself in our struggle for independence. One or more of a Burmese child's name is almost certain to show the day on which he was born a survival from our belief that human destiny is linked with the stars. Certain letters of the alphabet are ascribed to each day, so that a "Thursday child" would have one name beginning with our P, B or M. Burmese is a monosyllabic language, and each part of our names is an actual word that means something, or even several things, depending on how it is pronounced. Naturally enough, parents try to select for their children names denoting desirable qualities, beautiful things in nature or some form of worldly success.

**RELIGION**

About 85 percent of the population mainly Burmese, Shans and Karens are Buddhists, while

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the rest are Christians, Muslim, Hindus or Animists. The Christian population is composed mainly of Karens, Kachins and Chins; Islam and Hinduism are practiced mainly by people of Indian origin.

There are innumerable pagodas scattered all over the country in Burma following a time-honoured custom building pagodas as shrines to the memory of the Buddha. Most of the well-known pagodas are found at ancient capital sites or in places that are of historical interests. The most important pagodas and religious edifices in Burma are the Shwedagon Pagoda, reputedly over 2500 years old, the Sule Pagoda, the Botataung, Chauk-htat-gyi, and the Kaba Aye Pagoda in Rangoon. Other famous ones in Southern Burma are the Swethalyaung, Kalayani Sima and Shwemawdaw Pagoda of Pegu; the well known Kyaiktiyo Pagoda near Thaton, built on top of a boulder balanced on the edge of a precipice; the Shwesandaw Pagoda of Prome; and the Kyaikkhami Ye-le near Moulmein and Mawtin near Bassein both pagodas built on the rocks jutting out of the sea along the southern coastline.

In the Arakan State, there are the historical religious edifices at Mrohaung; in the Kachin State there is a pagoda named after the famous Indaw Lake, in the Shan state there are the well-known Pindaya caves inside which there are myriad of stone images of the Buddha built in and around the beautiful stalactites.

## AGRICULTURE

Agriculture is the most important sector of the national economy. About 76.5 percent of Burma's total population live in rural areas, and out of the total active labour force of 14.19 million, 9.03 million 63.6 percent are engaged in agriculture. It contributes about 65 percent of the value of total production of goods and 40 percent of GDP. In terms of export earnings, agriculture contributes 57 percent; rice alone contributes 42 percent. Burma's capital export goods are rice, pulses and beans, maize, oilcake, jute, rubber and other products such as flue-cured "Virginia" tobacco, spices, fruits and herbs.

## The State Flag of the Union of Burma

The State Flag of the Union of Burma was

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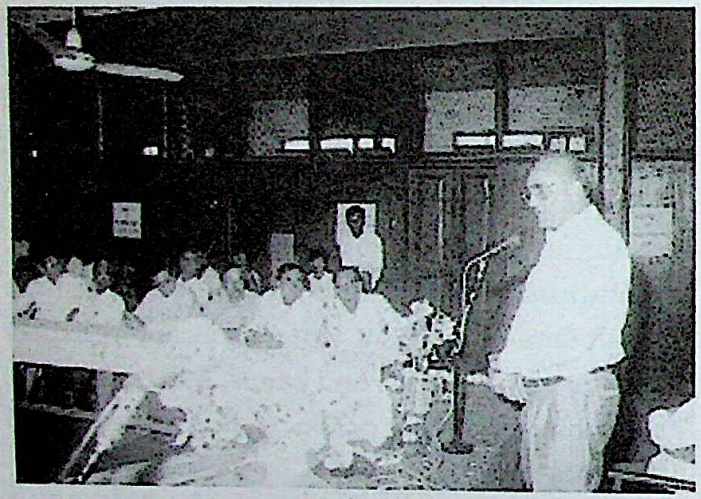
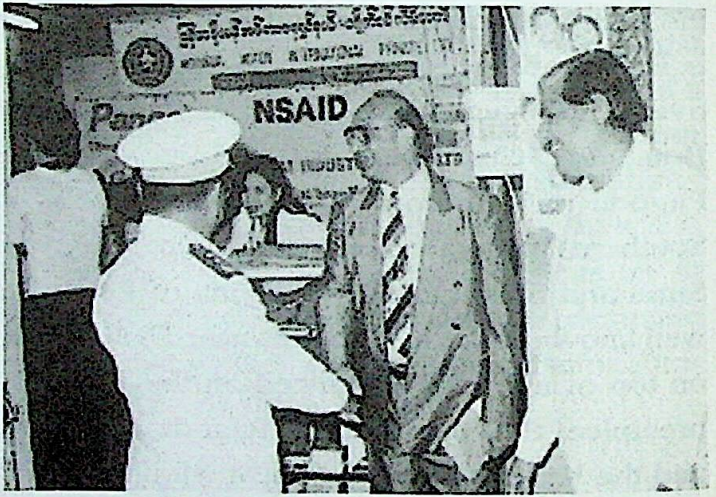
adopted on the 3rd of January, 1974 in accordance with Article 190 of the Constitution of the Socialist Republic of the Union of Burma.

The State Flag is rectangular in shape and its background is red with a dark blue canton at the top left corner. Within the canton, there are a white pinion of 14 teeth of equal size and ears of paddy with 34 grains. The pinion and the paddy are encircled by 14 white stars of equal size. Each star has five articles and the vertice of each star constantly points straight upwards.

Michigen City Cancer Center Ground Breaking (1982)



Dr. Soni addressing in Burma (1996) with leaders of Arya Samaj Community




Dr. Soni with Banwarilal Goenka at Medical Conference Burma, Myamar (1990)

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# डॉ० सोनी जी
# के
# प्रिय गीत एवं वचन

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## वही हमारा भारत देश

*स्व० राधेश्याम 'आर्य' विद्यावाचस्पति*

वसुन्धरा पर जो सुन्दरतम वही हमारा भारत देश।
जिसकी महिमा आदिकाल से, रही धरा पर गेय है,
भारत की सांस्कृतिक एकता, अविचल सतत अजेय है,
जिसका जय संगीत सुनाता, केरल से लेकर कश्मीर,
सिंहनाद कर रही एकता, बहता मनुष्यता का नीर,
देता कण-कण पुण्य भूमि का, ऐक्य भावना का संदेश।
हम न बिहारी, न बंगाली, ना हम हैं मद्रासी,
न पंजाबी, न गुजराती, हम हैं, भारतवासी,
गंगा-यमुना-कावेरी सब इसकी कीर्ति महान हैं,
दिल्ली-अर्नाकुलम-कोहिमा मातृभूमि की शान हैं।
हिमगिरि से ले हिन्द जलधि तक, मृदुल भाव हैं रमे विशेष।
धवल मुकुट है कहीं हमारा गगनांगन को चूमता,
भू पर ले संदेश एकता, ध्वज तिरंग है घूमता,
कहीं सिन्धु है अगम घहरता, कहीं विपिन, कुसुमित घाटी,
सुजल-सुफल है कहीं, सुशोभित हरी भरी श्यामल माटी,
सौ करोड़ लोगों का प्यारा गौरवमण्डित पावन देश।
उत्तर-दक्षिण-पूरब-पश्चिम, संस्कृति विराजती
भेद अनेकों बाह्य यद्यपि, है ऐक्य भावना राजती,
राम-कृष्ण-गौतम-गांधी ने इसका मान बढ़ाया है,
दयानन्द जैसे ऋषियों ने ज्योतित इसे बनाया है,
यहाँ उदित होता है प्रातः प्रखर रश्मि ले ज्ञान दिनेश।
वसुन्धरा पर जो सुन्दरतम वही हमारा भारत देश।

## आज नया अभियान

*विष्णु गुप्त 'विजिगीषु'*

उठो देश के तरुण साथियो, आज नया अभियान करो।
मांग रहा है देश आज फिर, उठो वीर! बलिदान करो।।
भेदभाव की चली आँधियां, करती हैं उपवन वीरान।
फैल रही विष बेल कँटीली, सुमन-सुमन है लहू-लुहान।।
सत्ता लोलुप भूल सभी कुछ, दूध पिलाते सांपों को।
सिर माथे से लगा रहे हैं, सब जयचन्दी पापों को।।
जनमेजय का नाग यज्ञ हो, ऐसा नया विधान करो।
उठो देश के तरुण साथियो, आज नया अभियान करो।।

आहुतियों पर आहुतियां दे, पावक प्रबल प्रचंड करो।
असिधारों से ज्यादा पैने, अपने तुम भुजदण्ड करो।।
द्वारिका वक्ष विदार विदेशी, निष्ठा के सौ खण्ड करो।
तन हो जाए खण्ड-खण्ड, पर भारतवर्ष अखण्ड करो।।
शिरा-शिरा गाण्डीव धनुष है, रक्त बाण सन्धान करो।
उठो देश के तरुण साथियो, आज नया अभियान करो।।

आज हिमालय डोल रहा है, सागर में भय छाया है।
धरा-गगन क्यों कांप रहे हैं, क्यों दिगन्त मुरझाया है।।
पलता रहा विदेश देश में, किसकी छलना माया है।
तीर्थराज में तीर तान कर कौन अहेरी आया है।।
इन दुष्टों के शीश झुका दो, फिर से देश महान करो।
उठो देश के तरुण साथियो, आज नया अभियान करो।।

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# GEET

## ॥ कृण्वन्तो विश्वमार्यम् ॥

## Krinvanto vishvamaaryam.

एक साथ उच्चार करें, हम ऐसा व्यवहार करें।
एक मन्त्र का घोष करें, कृण्वन्तो विश्वमार्यम्॥
*Ek Satha uchchara karen,*
*huma aisa vyavahara karen,*
*Ek mantra ka ghosha karen,*
*krinvanto vishvamaaryam.*
आज नहीं प्राचीन समय से, मन्त्र हमारा साथी,
दूर दूर तक फैलाई थी, आर्य धर्म की ख्याति।
कालचक्र जब घूम पड़ा तब लक्ष्य हुआ था ओझल,
जाग उठी है दृष्टि हमारी, रही नहीं अब ओझल।
दिव्य दृश्य सन्देश स्मरें, हम ऐसा व्यवहार करें॥
*Aj nahin prachina samaya se,*
*mantra hamara sathi,*
*Dura dura taka phailayi thi,*
*arya dharma ki khyati.*
*Kalachakra jaba ghuma pada taba,*
*lakshya hua tha ojhala,*
*jaga uthi hai drishti hamari*
*rahi nahin aba ojhala.*
*Divya drishya sandesha smaren,*
*huma aisa vyavahara karren.*
वेद और उपनिषद् सिखाते, क्या कर्तव्य हमारा,
रामकथा गीता सिखलाती, जो गन्तव्य हमारा।
मिले विश्व में दूर-दूर तक, संस्कृति के बिखरे अवशेष,
करते प्रेरित करो पुनः तुम, बिखरित जागृति के सन्देश।
पूजन से अवकाश भरें, हम ऐसा व्यवहार करें॥
*Veda aura upanishad sikhate,*
*kya kartavya hamara,*
*Rama katha gita sikhalati,*
*jo gantavya hamara.*
*Mile vishva men dura dura taka,*
*sanskriti ke bikhare avashesha,*
*Karate prerita karo punah tuma,*
*bikharita jagriti ke sandesha.*
*Pujana se avakasha bharen,*
*huma aisa vyavahara karen.*
अखिल विश्व में एक बार फिर, उन्नत ध्वज भगवा डोले,
अखिल विश्व में एक बार फिर, आर्य धर्म की जय बोले।
वेदों के अनुशीलन से हम, आविष्कार नित नये करें,
दुनिया का मानव भारत का, आराधन और नमन करे।
जग अपना उद्धार करे, हम ऐसा व्यवहार करें॥

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*Akhila vishva mem ek bara phira,*
*unnata dhvaja bhagava dole,*
*Akhila vishva men ek bara phira*
*arya dharma ki jaya bole.*
*Vedon ke anushilana se huma,*
*avishkara nita naye karen.*
*Duniya ka manava bharata ka,*
*aradhana aura naman kare.*
*Jaga apna uddhara kare,*
*huma aisa vyavahara karen.*
*Ek mantra ka ghosha karen,*
*krnvanto vishvamaaryam.*

## Meaning

In one voice we pronounce and put into practice;
We shall proclaim: 'Let us ennoble the whole world'.
Since time immemorial this saying has been with us;
The renowned noble Dharma was spread far and wide.
As time progressed, our objective became obscured.
When our vision was awakened, the obscurity vanished.
Remembering this pure message,
let us put into practice.
The Vedas and Upanishads teach us what our Duty in life is;
Ramayan and Bhagavad Geeta guide us to our true destination;
The diffused remanents of our ancient culture are found far and wide;
Let this message again inspire us and awaken us;
With prayers our hopes will realize
let us put it into practice.
The sacred Saffron flag waves once again, standing tall;
Let us proclaim the victory of our noble Dharma to the world;
Let us come up with new creations
and inventions
through constant study and contemplation
of our ancient texts (Vedas);
The people of this world will once again respect and honour Bharat;
Let us put into practice these teachings so we can uplift humanity.

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## Namastey !

No need to hug or shake hands,
Just say NAMASTEY with folded hands.
Thus avoid hug shocks or risks of cold,
Nor change religion, only revert to old.
NAMASTEY conveys ones regards and love,
To all persons whether below or above.
Adopt this oldest word oriental way,
And be happy to greet all by NAMASTEY.
NAMASTEY, the sweetest word when chanted,
Conveys respects and greetings when wanted.
It's used for plural or singular forms,
It's used for all occasions and norms,
Be it a male addressing a female, or Vice-versa
Facing each other or through mail,
Be it morning, noon, evening or night,
Just this sweet NAMASTEY fits always right.
NAMASTEY is salutation for communications,
Be they of business or personal relations,
Don't get pazzled to salute as Madam or Sir,
Use it for friends, parents, brother or sister.
It's not just a word, it's a symbol of civilization,
It will usher Unity and Peace for each nation,
It doesn't interfere with any race or religion,
NAMASTEY Being Oriental is worth adaptation.
Just fold hands and bring them near the heart,
And say NAMASTEY the word sweet and short,
Posture indicates regards from core of the heart,
All children young and old can follow this art.

Dr. Sukhdev Soni & Saroj ji at Kullu Manali (2002)

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# ऋषि दयानन्द सरस्वती अभिनन्दन एवं पुण्य स्मरण

*डॉ० लक्ष्मीमल्ल सिंघवी*
*(पूर्व भारतीय उच्चायुक्त यू०के०)*

शुद्ध प्रबुद्ध ज्योति से जगमग,
जो ऋषि अलख जगाने आया।
भटके भूले भारत को जो,
मंजिल तक ले जाने आया।।
जिसने वैदिक दिव्य दृष्टि से,
भारत में की प्राण-प्रतिष्ठा।
वेदों के मन्त्रों में जिसकी,
अविचल, अटल, अलौकिक निष्ठा।
उस निष्ठा को नींव बनाकर,
ऋषि ने हम को नई दृष्टि दी।
वेदों के वैभव से निर्मित,
स्वाभिमान की नई सृष्टि की।।
वेदसुधा से जिसने सींचा,
आर्य जगत् का नन्दन-कानन।
जिसके उद्‌बोधन से जागा,
भारत का अपना घर-आंगन।
उस तेजस्वी ऋषि को पाकर,
धन्य हो गई भारतमाता।
हर भारतवासी का मस्तक,
गौरव से ऊँचा हो जाता।।
वे सरस्वती के वरद पुत्र,
ऋषि दयानन्द करुणावतार।
जिसने वेदों की कुञ्जी से,
खोले नवयुग के नए द्वार।।

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दाँयें से–कै० देवरत्न जी, ग्रा० राजसिंह जी, रामनाथ जी सहगल, डॉ० सोनी जी, सोमदत्त महाजन

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## मनुष्य की मन:शक्ति बहुत ही बलशाली है।

इस मन:शक्ति से बड़े-बड़े कार्य हो सकते हैं। यदि देश के करोड़ों व्यक्ति एक क्षण, एक साथ, मन:शक्ति को केन्द्रित करें तो देश की अनेक समस्याएँ हल हो सकती हैं। इस क्षेत्र में जो कार्य हुआ है, वह ऐतिहासिक तथ्य है। सर विन्स्टन चर्चिल ने द्वितीय महायुद्ध में, डन्कर्क में ब्रिटेन की असफलता के बाद एक नई योजना का कार्यान्वयन किया। रात में, रोजाना 'होम सर्विस' के समाचार के ठीक पहले रेडियो पर 'प्रार्थना मिनट' होता था। 'Silent One Minute Prayer'। इस एक मिनट में पूरा राष्ट्र 'औचित्य की विजय हो,' इसकी प्रार्थना करता था। इस तरह ब्रिटिश जीवन में प्रार्थना मिनट के विचार को मान्यता मिली।

हमारे देश में भी सारे देश की मन:शक्ति का संयोजन हो सकता है और होना ही चाहिए। हम भी रात को ठीक दस बजे, 'प्रार्थना मिनट' की तरह 'एक मिनट' निकालें। सारे देश के सभी व्यक्ति चाहे वे किसी भी धर्म के हों, एक मिनट देश की एकता-सद्भावना-सुखशान्ति-समृद्धि-आरोग्य के लिए प्रार्थना करें। इसकी सूचना प्रतिदिन, रेडियो और टेलिविजन से दी जाए, ताकि लोगों को सुविधा हो और जानकारी मिले। एक मिनट सारा देश शान्ति और सद्भाव की भावना के साथ बिताए, तो करोड़ों की मन:शक्ति के एक ही क्षण में संयोजित होने से देश को कितना लाभ होगा, यह आप स्वयं समझ सकते हैं।

## आप जैसा सुखी कौन होगा?

यदि आप सभी कार्य प्रभु को अर्पण करके करें, अपने सारे काम काज उसकी इच्छा समझकर नीति और धर्म का पालन करते हुए करें, क्या होगा यह प्रभु जाने, जो होगा, वह भले के लिए ही होगा और जैसा भी होगा वह मुझे मंजूर होगा, इस भावना से अपना कर्तव्य करते रहें तो फिर आप जैसा सुखी कौन होगा?

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# धर्म एवं वैदिक साहित्य

# Dharma and Vedic Literature

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# विश्वमंगल-कामना

## [वैदिक पद्धति में]

*डॉ॰ मंगलदेव शास्त्री*
*भूतपूर्व कुलपति, वाराणसेय संस्कृत विश्वविद्यालय*

**भद्रं भद्रं सर्वतो नः समेयाद्, भद्रा वाचः सुमनो वदेम।**
**भद्रं मनो भद्रकामाय भूयात्, कामे कामे नो भद्रं विरोचताम्॥1॥**

हमें सब ओर से केवल भद्र अथवा कल्याण ही प्राप्त होवे। हम सद्भावनाओं से युक्त होकर कल्याणमय वाणी ही बोलें। विशुद्ध विचारों से युक्त हमारे मन की कामनाएँ भी कल्याणमय हों। हमारी प्रत्येक कामना में कल्याण का प्रकाश हो।।

**ग्रामे ग्रामे नो भद्रं विराजताम्, भासतां भद्रं समितौ सभायाम्।**
**भद्रं राज्येषु विश्वतः समृध्याद्, भद्रं पृथिव्यां प्रथतां समन्तात्॥2॥**

हमारे ग्राम ग्राम में भद्र-भावना सुशोभित हो। हमारी समितियों और सभाओं में उसका प्रकाश हो। राज्यों में सब ओर से भद्र-भावना की वृद्धि हो और इस प्रकार समस्त पृथ्वी पर उसका विस्तार हो।

**परस्परं भद्रं समाचरन्तो न मायिनो मानुषीणां प्रजानाम्।**
**आतन्वन्तः शिवतातिं वरिष्ठाम्, इहैव लोकेऽमृतमाभजेम॥3॥**

हम निश्छल भाव से परस्पर कल्याण का आचरण करते हुए और मानव-मात्र के लिए श्रेष्ठ मंगल का विस्तार करते हुए इसी लोक में अमृतत्व का सेवन करें।

**विप्राः कवयो भद्रवाचो भवन्तो भद्रं राजानो राज्यधुरं वहन्तः।**
**भद्रं गुरौ शिक्षमाणा वसन्तो भद्रं वयं सर्वत आवदेम॥4॥**

हमारे कवि सात्विक विचारों से युक्त होकर कल्याणमय वाणी का प्रसार करनेवाले हों। शासक लोग कल्याण के आदर्श से प्रेरित होकर राज्य का शासन करें। गुरु और शिष्य का पारस्परिक सम्बन्ध भी कल्याणमय हो। इस प्रकार हम सब अपने चारों ओर कल्याण का ही वातावरण उपस्थित कर दें।

**भद्रं नः करोत्वनिशमन्तरिक्षं, भद्रं नो वायुः पवमानः प्रवातु।**
**भद्रं भद्रं द्यावापृथिव्यौ भवेताम्, भद्रं मरुतो वृष्टिवाहा भवन्तु॥5॥**

अन्तरिक्ष हमारे लिए कल्याणकारी हो। पवित्रतादायक वायु हमारे लिए कल्याणकारी होकर चले। द्युलोक और पृथिवी-लोक हमारे लिए सदा मंगलकारी हों। मरुद्गण भी वृष्टि द्वारा विश्व का कल्याण करें!!!

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India's President speaks

# My Vision for India

*A.P.J. Abdul Kalam*

I have three visions for India. In the 3000 years of our history, people from all over the world have come and invaded us, captured our lands, conquered our minds. From Alexander onwards, the Greeks, the Turks, the Muslims, the Portuguese, the British, the French, the Dutch, all of them came and looted us, took over what was ours. Yet we have not done this to any other nation. We have not conquered anyone. We have not grabbed their land, their culture, their history and tried to enforce our way of life on them. Why? Because we respect the freedom of others. That is why my first vision is that of Freedom. I believe that India got its first vision of this in 1857, when we started the War of Independence. It is this freedom that we must protect and nurture and build on. If we are not free, no one will respect us.

My second vision for India is Development. For fifty years we have been a developing nation. It is time we see ourselves as a developed nation. We are among top 5 nations of the world in terms of GDP. We have 10 per cent growth rate in most areas. Our poverty levels are falling. Our achievements are being globally recognized today. Yet we lack the self-confidence to see ourselves as a developed nation, self-reliant and self-assured. Isn't this right?

I have a third vision. That India must stand up to the world. Because I believe that unless India stands upto the world no one will respect us. Only strength respects strength. We must be strong not only as a military power but also as an economic power, both must go hand-in-hand.

My good fortune was to have worked with three great minds. Dr. Vikram Sarabhai of the Department of Space, Professor Satish Dhawan, who succeeded him, and Dr. Brahm Prakash, father of nuclear material. I was lucky to have worked with all three of them closely and

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consider this the great opportunity of my life.

I see four milestones in my career :

One: Twenty years I spent in ISRO. I was given the opportunity to be the project director for India's first satellite launch vehicle, SLV 3. The one that launched Rohini. These years played a very important role in my life as a scientist.

Two: After my ISRO years, I joined DRDO and got a chance to be part of India's guided missile programme. It was my second bliss when Agni met its mission requirements in 1994.

Three: The Department of Atomic Energy and DRDO had this tremendous partnership in the recent nuclear tests, on May 11 and 13. This was the third bliss. The joy of participating with my team in these nuclear tests and proving to the world that India can make it, that we are no longer a developing nation but one of them. It made me feel very proud as an Indian. The fact that we have now developed for Agni a re-entry structure, for which we have developed this new material. A very light material called carbon-carbon.

Four: One day an orthopaedic surgeon from Nizam Institute of Medical Sciences visited my laboratory. He lifted the material and found it so light that he took me to his hospital and showed me his patients. There were these little girls and boys with heavy metallic calipers weighing over three kg. each, dragging their feet around. He said to me: "Please remove the pain of my patients." In three weeks, we made these floor reaction orthosis 300 gram calipers and took them to the orthopaedics centre. The children didn't believe their eyes. From dragging around a three kg. load on their legs, they could now move around. Their parents had tears in their eyes. That was my fourth bliss.

Why are we in India so embarrassed to recognize our own strengths, our achievements? We are such a great nation. We have so many amazing success stories but we refuse to acknowledge them. Why? We are the second largest producers of wheat in the world. We are the second largest producers of rice. We are the first in milk production. We are number one in remote-sensing satellites. Look at Dr.

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Sudarshan; he has transferred the tribal village into a self-sustaining, self-driving unit. There are millions of such achievements but our media is only obsessed with the bad news and failures and disasters. I was in Tel Aviv once and I was reading the Israeli newspaper. It was the day after a lot of attacks and bombardments and deaths had taken place. The Hamas had struck. But the front page of the newspaper had the picture of a Jewish gentleman who in five years had transformed his desert land into an orchard and a granary. It was this inspiring picture that everyone woke up to. The gory details of killings, bombardments, deaths, were inside in the newspaper, buried among other news. In India we only read about death, sickness, terrorism, crime. Why are we so negative?

Another question: Why are we as a nation so obsessed with foreign things? We want foreign TVs, we want foreign shirts. We want foreign technology. Why this obsession with everything imported? Do we not realise that self-respect comes with self-reliance?

# WHY VEDA ALONE ?

*Swami Vidyanand Saraswati*

VEDA means wit, wisdom and knowledge, and truly Veda is a Samhita of wit, wisdom and knowledge. It is a multi-book of wisdom and knowledge, comprising the Book of Nature, the Book of Knowledge, the Book of Religion and the Book of Morals. Veda is the only book on earth which deals with 'Para' (esoteric or spiritual) as well as 'Apara' (exoteric or worldly) sciences.

But there are many other holy books which claim Divine origin for themselves. How should we know which of them is really divinely revealed? True, but it is not difficult to determine it after we apply the requisite tests.

1. The Supreme knowledge emanates from the same Lord as is the creator of the universe and to whom we give our corporeal existence in this life and the lives to come. Therefore, there

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should be no contradiction between what we read in the texts and what we observe in the universe. Of the 'Padartha' (पदार्थ) the 'Padas' (पद) are in the Veda and the 'Artha' (अर्थ) is in the universe. For example–the word (cow) is in the Veda and its artha, i.e., the particular animal known by that name, is in the world.

Commenting on it, James Hastings, in his 'Encyclopaedia of Religion and Ethics' says– "Dayanand tried to make the Book of God resemble the Book of Nature."

2. God is holy, formless, all-pervading, all-knowing, all-powerful, just, benevolent and never subject to birth and death. The book, that describes its author exactly as he is, shall be accepted as divinely revealed.

3. The book, inspired by God, should not be found to contest the laws of nature, the evidence of the senses and other logical concerns.

4. God is infallible, while to err is human. Therefore the teaching in God's books should be equally infallible and never subject to amendment.

5. A great philosopher of England, W.D. Brown, writes in the 'Superiority of the Vedic Religion':

"Vedic Religion is thoroughly scientific where science and religions meet hand in hand. Here theology is based on science and philosophy."

6. Louis Jacolliot, after making a comparative study of the various theories of creation of the world in different religions observed :

"Astonishing fact! The Hindu Revelation, Veda, is of all revelations, the only one whose ideas are in perfect harmony with modern science." (The Bible in India, Vol. II, chap.I)

This is because of harmony between religion and science that there have been not prosecutions or persecutions of scientists we read in Doctor Draper's 'History of the Conflict between Religion and Science.'

7. To err is human. The question of any error in the case of the Supreme Lord does not arise. Hence, the Divine Revelation must essentially be without any error. In the Bible (Genesis) we

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read–"God made man in his image." And then we read:

"And it repented the Lord that he made man on the earth and it grieved him at his heart. And the Lord said, 'I will destroy man, whom I have created, from the face of the earth, for it repented me that I have made him'."

The man, whom God made in his own image, must have been very much like him in form and in attributes. The Bible does not tell us what was so wrong with him that the Father vowed to destroy his own creation from the face of mother earth.

8. The revelation must be perfect in all respects, so as to meet all the demands of man. The great scholiast of Maharashtra, B.B. Panagi, writing about the Vedas in his 'Vedic India–Mother of Parliaments' says:

"The Vedas are the fountainhead of knowledge, the prime source of inspiration, nay, the ground depository of Divine wisdom and external truths."

In yet another important book of his 'The Vedic Fathers of Geology' he writes:

"I take this opportunity to remind the reader without any fear of contradiction, that the Vedas contain many things not yet known to anybody, as they form a mine of inexhaustible literary wealth that has still remained unexplored."

Dr. V.G. Raileigh, the renowned Zoologist of Bombay University writes in one of his much publicised work 'The Vedic Gods':

"Our present anatomical knowledge of the nervous system tallies so accurately with the literal description of the body given in the Rigveda that a question arises in the mind whether the Vedas are religious books, or whether they are books on anatomy and physiology of the nervous system, without the thorough knowledge of which psychological deductions and philosophical speculations cannot be correctly made."

Panyam Narayan Gaur, speaking of the elements of Physics and Chemistry in the Vedas, thus elaborated the title of the book: 'Introduction to the Message of the 20th century-containing a new method for the interpretation of the Vedas and experimental data proving that the Vedas are

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treatises on the exact science.'

9. According to Aurobindo (Arvind), "Veda contains truths of science which the modern world does not at all possess and in that case, Dayanand has rather understated than overstated the depth and range of Vedic wisdom."

10. If there is a God who has created heaven and earth and endowed man with all the knowledge he needs, it will be unjust on His part to deprive millions of his sons (born before Divine Revelation) of his knowledge. Reason and comparative study of religions requires God to reveal his knowledge from the first appearance of man on earth.

11. All knowledge should be delivered once for all, and not in instalments, spreading over millions of years. Since God cannot err, the question of amendments, additions and subtractions in his knowledge does not arise.

12. There should be no historical or geographical references in a book claiming to have been composed or delivered in the beginning of creation– no mention of territorial divisions or proper names of rivers, mountains, things or persons, or specific events.

The conflict between the Arya and Dasyu was in no way a war between two races or the like. It was, is and shall continue to be a conflict between the law-abiders and the law-breakers. The same is true about the Asuras, Panis etc. To see an account of racial conflict in the lives of the Vedic texts, or to trace the history of our relationships to the days of the revelation would be our utter ignorance and scholiastic injustice.

**The Panis**–The Dasyus who withhold the water or steal the cows are called Panies. Dasyus or Panis are not historical people. In the Veda they do not represent a race. They are one of us, and are present in all of us, and against them we have to wage a war, since they steal away our cows, horses and other riches which have to be ravished from them by violence. The Arya is a personification of virtue and divine thoughts. He has to be constantly at guard against Dasyus, a synonym of evil thoughts, wickedness, nescience and darkness. It is often that the Dasyus, the devils take possession of us, they steal our virtues, they cover our wisdom with ill thoughts

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and thus they steal away our cows, horses and other riches. In that case we invoke our gods and with the help of all the gods Indra (the self) has to discover and recover our lost wealth. The Dasyus, who steal or withhold our divine wealth, are called Panis, a word originally meaning dealers or traffickers. They are misers to the extreme. Normally the term Pani is not derogatory. But when the same person becomes a hoarder, a black marketeer, then the term stinks of an evil connotation. Similar to the word Pani, in English language, the word Jew has a double connotation:

(i) One who professes Judaism (good sense) and (ii) a trader who drives hard bargains (derogatory).

Names of certain historical persons and geographical places found here and there in the Vedas may create a false impression about the existence of the elements of historicity in the Vedas. But when we dig deeper and examine them in the context in which they occur and the texts which precede or follow them, the so-called element of historicity vanishes. In order to substantiate our point of view a few examples are given here:

1. Mention is made in Yajurveda (23.18) about Ambika, Amba and Ambalika. It is contended that these names refer to the three girls whom Bhishma had abducted to marry them to his brother. It may, however, be noted that in the Yajurveda they are stated to be Kampilya vasinees (residents of Kampilya), whereas in the Mahabharata they are known as the daughters of the king of Kashi. As a matter of fact, as mentioned elsewhere in the Yajurveda (3.7 and 12.76) these refer to the names of particular medicines.

2. In Atharvaveda (13.3.26) we read—कृष्णाया: पुत्रोऽर्जुन:, Arjuna, the son of Draupadi. But in the Mahabharata Arjuna is said to be the husband, and not son of Draupadi. The correct meaning is known when, as required, the Mantra is interpreted etymologically and in accordance with the Shatpatha Brahmana. Krishna (कृष्णा) here means night and the day or sun, born, as if of night, is called Arjuna.

कृष्णाका वै रात्रि: आदित्यस्तस्या वत्सो अर्जुन:।

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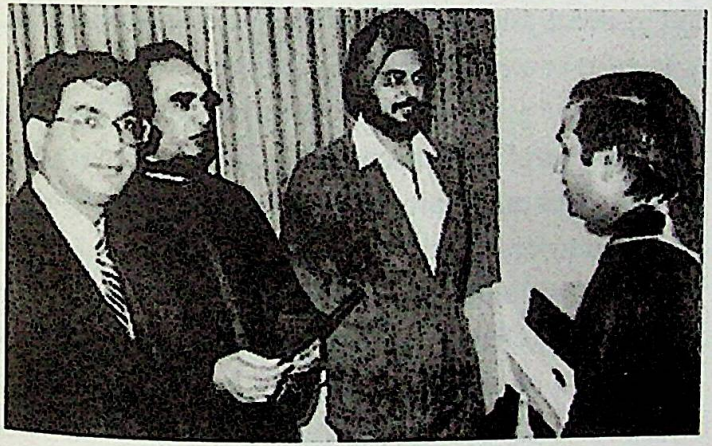
The same is true of the words suggestive of geographical names. We come across the following mantra in the Yajurveda–

पञ्च नद्यः सरस्वतीमपियन्ति सस्रोतसः।

The words (पञ्च नद्यः) are said to refer to the rivers of Punjab i.e. the land of five rivers. But everybody knows that the said five rivers do not flow into the Saraswati which itself remains unidentified. They merge with the Indus and through it flow into the Arabian Sea.



Dr. Soni with Robertsingh, Dr Jai and Dr. Vitthal Kesbakar (1984)

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## Vedic Concept of God

*Dr. Satya Prakash saraswati*

While inquisitiveness is found in all conscious creatures, inquiry is the privilege of man alone. The moment a conscious being is born and begins to breathe, it utilizes its organs of senses and tries to get itself familiar with its surroundings. Normally the organs given to a creature are to see, to hear, to smell, to taste and to touch. These organs are of such a texture in each species as to provide restricted limits to the sense experiences. Human eye has a range of functioning within the limits of red and violet, whilst the entire spectrum of light extends to far infra-red on one side and to the very short microwaves on the other. Similarly, there are restrictions on our audibility. Man cannot see some good part of the spectrum which other creatures can; he cannot hear those ultra-acoustic waves which bats and some insects do. Some

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creatures are very sensitive to the organs of touch and they mainly function through their tentacles. Besides organs or senses, man possesses a wonderful mechanism of memory, without which the functions of senses would be meaningless. There is some type of memory in every conscious being. Behind the memory, we have a wonderful complex by which the creature integrates all his sensational experiences and drives certain conclusions from what one hears, touches, tastes, smells or listens and all these experiences have to be integrated to give a realistic picture. Thus all conscious beings possess a wonderful complex of analysis and synthesis of experiences.

Similar to the limits within which our sense-organs function, we have limits imposed on our motor organs. Senses would have no meaning unless they excite our motor organs. There are muscles in every part of our body and living is perhaps another name of functioning through the motor organs. Breathing also takes place through a peculiar type of motor muscles; our heart functions through the throbs of its blood pumping muscles. And thus, we live through our motor organs and we function through them. These motor muscles work also with limits, and their spectrum of activity also differs from creatures.

The organs of sense are peculiarly and wonderfully connected with these organs of motion and motivation.

With the advances of the modern sciences, man has developed such machines which record experiences and having responded to these experiences, the motor mechanism also starts functioning. Photo-electric cell not only sees, but appears functioning also. You approach the gate of a room, the photo-electric cell takes an account of your presence, and the gates are thrown open for your entrance, and once you are in, the gates are again automatically closed. You have the wonderful mechanism of a tape-recorder, which would record your speech, repeat it verbatim when you so desire. We are living in an age of computers, highly intelligent and wonderfully functioning. The computer with all its marvels cannot excel the brain-complexities

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of a man who feeds the computers with problems, and which could not have been discovered, had there been no man to have innovated and equipped them with their intricacies. With all their organs of 'senses' and 'motion', a computer is still not a living machine. There is a peculiar relation between an automatic machine which records external impacts of light, sound waves, electric modulations and so on (and in response to them is put in some sort of motion also), and the living conscious being. He enjoys his experiences and further he enjoys the motivation. In our language, we say that living conscious beings feel a type of satisfaction, joy or happiness in some cases, and may have the converse feelings of sorrow failure, pain, and the like. A tape recorder is neither happy when it records a fine speech, nor is averse to a poor one. In fact, the tape is not conscious at all when it records a song or plays it back. All living creatures are very much different from machines in this respect. When a computer solves an intricate differential equation, it is neither happy nor sad at the achievement. If there is a technical error, the machine is not responsible for the calculation. Perhaps the responsibility is of a conscious being who operates the machine. The machine, while it works, has no joy, no satisfaction and hence no responsibility and in this sense, we shall again revise all our notions—machine has hence no experiences, no motivation either. The eye of a photo-electric cell is not an eye at all in the sense that we have an eye. In the sense a man hears or talks, the tape-recorder does neither hear nor talk. Seeing, hearing, smelling, tasting and touching, in case of a conscious being are not the mechanical records of external impacts. The same is in regard to our functions of motor-senses.

An engine moves and we also move, but there is an essential difference between the two motions. The engine functions without *feelings*, whilst a living being functions with feelings. I shall not enter into the intricacies of the nature of *feelings*. All of us are quite conscious of it, that whilst we appear to be like machines, we are not exactly machines, but something essentially different from them. We may well say that living

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consciousness works through machines and yet it is different from it. Newtonian laws of motion are not applicable to this consciousness. In this sense, I am not the body though I work through the body and the body is mine in the restricted sense. The characteristics of inquisitiveness and inquiry are the intrinsic features of living consciousness and not of a machine.

**Man neither knows his body, nor he creates it**

Man's body grows in his mother's womb round a tiny speck, known as fertilized ovum. The fertilized ovum itself is a complex system built up by two motile units, the sperm provided by father and something coming out of the ovaries of mother. As the fertilized ovum grows, it imbibes or exhibits certain characteristics, some of which belong to father's side and others to mother's. There are some characteristics which are intrinsic, quite peculiar to each child, and we shall see later on that they can be only explained to satisfaction by accepting that the child-unit has its own past history, its inheritance. The adjustment of chromosomes decides the male and female features of the child.

It is an amazing process by which the child grows in a mother's womb. The body grows for something, which we shall call as the "tiny-little self", and which is unconscious of the entire processes that are to follow. The "tiny-little self", is not the intelligent creature of the body; it is devoid of the consciousness that would come to it later on. As the consciousness grows, that is, as the child passes through various continuous stages, babyhood, childhood, boyhood, youth, adult and fully grown up state and finally towards old age and decay, it appears that the agency which shapes it (him or her) is very much different from "the little self", and which even does not consult the self as regards its wishes. To cut the story short, why shall we not say that there is some unknown agency which has been shaping ourselves through such designs as 'He' alone knows, and He alone is capable of designing and ordaining them. This 'He' has been a mystery for us. This 'He' for me could not be different from the 'He' for you, or for your ancestors, and this 'He' again is the same which has been shaping designs of so many creatures

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like us, very much different from man, and yet living and conscious.

The argument is simple and profound: we live in a world which consists of I, numberless You's and He. I am in the body; I function through this body; there is only one I in each body, and so many like me, and yet different from me which we call you's, bearing a type of kinship and above all another existence, the supreme He, which provides with the limitations of our bodies. We exist bounded for a little time; we have experiences, and inquisitiveness of different degrees. We have motivation and we have also certain types of feelings.

In man, the body-structure has reached its climax (of course, this may be a man-made presumption). The little body of an insect, or of a worm, of a honey bee or a wasp has also intricacies of its own. Shall we not say that there is a supreme Artist, and it is His master-art that has put each of us in a separate body, which has grown through a very fascinating history? Shall we not know something more about this Master Artist?

**Man's privilege to pose problems, to inquire and to arrive at solutions**

So far as we know (since we are familiar with terrestrial living beings only), it appears that, of the numberless living beings it is the unique privilege of man alone to get familiar with the phenomena of surroundings, to study the facts, to pose problems and to arrive at certain conclusions. Some of the animals also are witty and clever. In search of food, they utilize their wits and become successful in entrapping tiny little insects; they play the game of hide and seek.

But man has been a born philosopher. He tries to know something; he *discusses* his problems with the neighbours; he *accepts* other's views; he sometimes *rejects* them; the knowledge possessed by one individual becomes the knowledge of the other group; one group passes this knowledge to the other group; and above all, *man passes his knowledge to posterity*. Thus man alone has a history; he makes history. Since our earliest times, man has been contributing, bit by bit, to culture and civilization and the process would continue till man survives

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on this terrestrial globe. There have been, of course, ups and downs in his history.

There are group features and individual characteristics in all animal species, but one individual differs from others to an insignificant extent only–a difference in biological and physical realms. But the difference between one individual and the other has reached its climax in the case of man. And as such, among men you would find, on the one hand, giant philosophers and scientists, and on the other hand anthropological primitives or idiots even. It is again the privilege of man's society, that therein, we have saints of highest attainments and rogues and scoundrels of the worst type. There are creative artists of the highest category and on the other extreme, persons devoid of love for arts. Among men, we have cowards and brave and courageous people side by side.

There is one other speciality in man. Left alone for posterities, he may not raise his level of life to the slightest extent, but when he comes in contact with men of civilization, or when he gets an opportunity of being instructed, he individually and collectively might improve with great strides. The aborigines of Kenya and Tanzania had hardly developed any culture and civilization for the last one million years, but after 1960-70, since they got their independence and since they came in contact with nations, civilized in the modern sence, they have also come up, and now can easily compete with the civilized world. Man thus learns much by *instruction*; animal depends only on its instinct. Man thus makes *history*, and not the animals in the real sense.

With all these characteristics, man is his history has developed a sense of raising fundamental questions in all fields of his pursuit. He tries to satisfy himself with the answers, which he also poses. The earliest thinkers of the Vedic Age were notable for the questions and answers they posed; our neighbours, Greeks and the like also shared with us in their academic pursuits. This inquisitiveness from our earliest times has led us to the present day sciences and philosophy, In our sincere attempts to solve these our own set up problems, we have been able to

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unveil the mysteries of Nature to a certain extent and the more we have tried to achieve, the more we have found fresh avenues for future investigation. Endless is our field of inquiry, not in vain but always in the best interest of mankind. By such inquiries, man as an individual does not live for himself alone; he contributes to his posterity also.

**Man, an inquirer becomes a subject of inquiry.**

Man, a gem among evolved species, has been well-known as an inquirer. He works through his consciousness. He possesses a most wonderful apparatus of inquiry. This apparatus in not of his making. It has grown through man's history. What I know today is not my contribution; my past ancestors have passed this knowledge to me and to my fellow beings. What I, as an individual know, is not of much significance, but what we collectively know is of greater importance. And still all of us do not know to the same extent. All of us cannot know everything. Among men, we have a sense of *specialization*, the proud possession of man is the possession of these specialists who have been our leaders in the respective fields of inquiry. Though the instinct of inquiry of some sort is in all of us, there have been a few reputed names, in every field, of men who made epoch-making discoveries.

Man first became an inquirer, and used his apparatus for posing questions and solving them and he systematized the art of inquiry, and developed a type of logic (the science of inquiry) from the earliest times upto date. He worked out the limits of *inquiry* also. Each type of logic, he found had a limited range of inquiry. When deductive logic failed to take him long way, he developed an appreciation to inductive logic, then to statistical logic; from gross observations, he moved to the highest precisions, from diverse theories, he has been proceeding to the unified theories. As he achieved success during his march, the more conscious he became of his fresh failures. Let us call this as the destiny of inquiry, which only asymptotically takes us to final destination of inquiry. There shall be no end to our inquiry, the pleasure lies in our journey,

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which will never come to an end. But we shall march on and on.

Man's total range of inquiry may be classified under three heads (i) man's inquiry in regard to his near and distant surroundings, (ii) man's inquiry in regard to the nature of his own self, (iii) man's inquiry in regard to SOMEONE other than he and his surroundings i.e. about one that unifies man with the conscious beings other than man, and the unconscious, and the changeable world. In the first case, man is the *subject* of inquiry and the surroundings are the object of inquiry; in the second case, man is subject and object both; he is an inquirer, and simultaneously, the object of inquiry; and in the third case, he is the subject, going to inquire about one who is much more mysterious than he, and whatever apparatus man possesses in regards to inquiry is irrelevant, incompetent and insufficient to give any information with regards to the one who is Absolute and Infinite not prone to any inquiry. And yet we have to know him. He must be changeless behind the changes. He must be an INFINITE UNIT behind the infinitesimal units, He must be undefinable behind the phenomenal existences; He must be ABSTRACT beyond the reach of human logic, and human expressions.

In our normal presumptions, the inquirer himself cannot be an object of inquiry, i.e. the *subject* cannot be normally an *object*. Again, the infinitesimal inquirer cannot be the inquirer of one who is infinite. Shall we not retort and say : how can one who too is an infinite and the superb, be mindful or cognizant of one who is insignificant and infinitesimal? Again, the question of inquiry does not arise for the one who is perfect and infinite in all positive parameters.

**Creation Real and Phenomenal**

The entire creation throbs with the sublime and superb creativity of some mighty, highly intelligent and benevolent entity covering the entire conceivable space and time. Creativity means activity involving continuous change, of which each stage is perfect and marvellous, one following the other imperceptibly and purposefully. What creativity means may be elucidated by an illustration,–the case of a seed

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becoming a tree through stages and finally bearing flowers, fruits and seeds. The seed sown in soil immediately undergoes changes, each moment is a moment of change, each event that follows the preceding one is well-knit with the successive event, and through such infinite number of steps, stages and events, the seed grows into a flowering and fruitful tree. Each event is momentary and passing one, yet it is a reality. You cannot catch and isolate it, and even then it is real, meaningful and essential. Our sciences are a systematic study of these changing events. A stationary state, in absolute sense, is inconceivable and its concept is contradictory to the sense of creativity. A denial of the concept of dynamic realism, and to replace it by the opposite of it, "Static Absolute" does not demand of posing a problem and solving it. If the creation is a myth, unreal, a dream, a hallucination, and illusion, any effort to study the creation would be irrelevant. Study or investigation always means the *study of changes*. You cannot ignore the creation by calling it ephemeral or phenomenal.

The concept of theism arises only when one accepts the changes as real, meaningful and well-ordered. Absolutely static existence can never be a subject of study. There cannot be a proof of its existence; there cannot be an experience of its existence. There cannot be a question of its realization.

The Brahma Sutra of sage Badarayana in the first three aphorisms state–now begins an inquiry into (the nature) of Brahman (अथातो ब्रह्मजिज्ञासा), who is the first cause of the birth (sustenance and dissolution) etc., (जन्माद्यस्य यत:), and the source of all divine knowledge (शास्त्रयोनित्वात्). Brahman is the first and essential cause of creation, which in no way, is an illusion and unreality. The entire creation is Brahman's art, its origin is not accidental. Brahman does not keep its art secret and confidential. He manifests Himself in his creation, the study of which is knowledge or *shastra*. Brahman's knowledge has been revealed to us in two ways; through His WORD (i.e. the revealed Vedas) and through His creation. One studies the creation and systematizes the studies within the framework

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of his apparatus. One who studies it is real; all that is studied is real. Knowledge is always in terms of the inquirer (the *subject*), the *object* of inquiry, and the apparatus–the one used for such an inquiry. In normal sense, the apparatus consists of our sense-organs, aided or unaided by man-devised mechanical appliances, the brain frame-work and logic developed for such a study. One expresses his knowledge in terms of his speech (language), including mathematical symbols, equations, and other modes which have been properly accepted in our sciences.

Knowledge is always in relation to the knower, the object of study and the apparatus. In other words, we might say that knowledge is always relative (not absolute). But to be *relative* does not mean *unreal*. If the knower is non-existing, if the object of study is non-existing, the question of *knowledge* does not arise. If the knower, the object and the apparatus are all one, then also knowledge has no meaning. Einstein's concept of relativity has, therefore, led us to more fruitful consequences than the *Mayavada* or the *Advaitavada* of our philosopher, Shankara. Relationship or relativity preconceives the reality of more than one. Relationship does not arise in case of non-existences, nor in the case of only one Absolute Reality. This is why such schools of philosophy as the Advaitavada, Shunyavada, or even Vijnanavada (अद्वैतवाद, शून्यवाद, विज्ञानवाद) could not contribute anything fruitful to an individual or to a society. Shankara, to some extent, was conscious of this difficulty, and, therefore, he gave us the concepts of (1) the Vyavahara Jagat (व्यवहार जगत्, the mundane world) and (2) Paramartha Jagat (परमार्थ जगत्, the transcendental world), or the lower philosophy and the higher philosophy and this led him to conceive two equations–

Brahman–Maya–Ishvara

Ishvara–Avidya–Jiva

Such equations have no sanction of the Vedas and the Upanishads either. Here Brahman is the absolute *reality* without any function to perform, devoid of all attributes and activity. As Ishvara (when superimposed by Maya), He becomes the creator, an entity full of activity, a functional being. Ishvara, again when subject to ignorance

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or Avidya, becomes the soul, which undergoes a series of births and deaths. According to the Vedas, the divine supreme reality is one, though known by a series of functional names.

The Isha and the other Upanisads address that Supreme Being under different names. That Supreme Being was addressed as Purusha, Indra, Varuna, Soma, Agni, Mitra etc. in the Vedic Age. He is sometimes addressed as Prajapati in the Brahmanic Age, and an Atman, and Brahman in the Upanisadic Age and now He is commonly known as Ishvara, Parameshvara, Paramatman, Jagdishvara, Prabhu etc.

What is theism? The word theism has been used in the anthropological sense as well as in the philosophical sense. In the anthropological sense, it stands for some type of notion for existence of someone who is superior to you and who guides your destiny; an invisible existence of which one ought to be afraid of. He brings diseases, sufferings, floods and fire, causes death of your younger ones. This one should be properly invoked and pleased with various sorts of offerings and sacrifices.

The philosophic theism includes the concept of a supreme reality, the infinite unity from what emanates this creation (who is the first or intelligent cause of creation), who is one, the source of knowledge and bliss, who brings us into our bodily existence for our benefit. He is free from all blemishes, is invisible (without a body) and the perfect ethical ideal, eternal, without a beginning and without an end, self-existent, omnipresent, omniscient, the sole object of our homage, reverence and worship, most benevolent, just and kind. He is variously described in the Vedic texts and the Upanishads. He is the Supreme Self whilst we, the embodied persons, are the infinitesimal selfs. Cherishing for immortality, we are his devotees and He is the object of our devotion, and in the real sense (not in the biological sense). He is our father, mother, brother, co-mate, preceptor, our guide and our ethical ideal.

**Lower and Higher self**

The concept of theism depends on the concept of lower self and the concept of the Supreme Self, which may be outlined as below:

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(i) The lower self and the Supreme Self are both eternal. i.e. of the same age; they are never born nor shall they ever die.

(ii) The Supreme Self is an Infinite Unit. He is one, infinite in all positive parameters. As unity, He cannot be divided into parts (he is *aditi*): He is one, and none like Him. Just as He cannot be divided into parts, none else can be added to Him. He is different from mathematical infinity, which is a conglomerate of infinite number of units. There is none like Him, and as such He stands alone in this respect.

The lower selfs are infinitesimal units. These units are also indivisible; they being the smallest units, they can neither be divided, nor can they combine with themselves, or with anyone else. They do not combine with the Supreme Self even. These infinitesimal units in this respect also are different from the algebraic units or chemical units. They neither combine with matter (atoms and elementary particles), nor with the Supreme Self even after liberation.

(iii) The Supreme Self in the universe is omnipresent. He is even there where no void is. He is above space and time. He embraces the entire creation by His infinite permeability. And thus he is co-existent with the entire creation. He is very much outside the creation also (तदन्तरस्य सर्वस्य तदु सर्वस्यास्य बाह्यत:).

The lower self, being infinitesimal in dimensions occupies only an infinitesimal space. When embodied, it does not exist in the entire body which grows and decays. In this sense, it is anu (अणु) occupying a space very much equal to zero in dimension. It is located in the body at a point, which is the focus of all the sensational and the motor nerves. It works, not by its omnipresence, but by the apparatus provided to it (bio-physico-chemical structure).

(iv) Within a limited range, the lower self is allowed to function–i.e. it knows, it does and it feels. The lower self has the potentiality and propensity of knowing, doing and enjoying, the source of which is the Supreme Self. The inert matter in all its modulations and modifications has neither the propensity nor potentiality of knowing and enjoying.

(v) The Supreme Self is perfect in all

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respects. He is free from desires or ambitions. He does not create the world for Himself. It is His benevolence that He becomes the first cause in the creation for the sake of numberless souls– they need bliss and enlightenment, they wish to be freed from bondage, and they cherish emancipation. Whatever, God does, He does by His intrinsic Nature.

His activity or *tapas* has no mechanical dimensions (the energy flowing from Him is not expressible in terms of energy units with which we are familiar in mechanics. स्वाभाविकी ज्ञानबल क्रिया च). His energy reactions cannot be expressed in terms of mechanical expressions. He is the super energy, and when He gives out this energy to the mechanical realm, He neither loses anything, nor He gains. The moment His energy passes to matter, the physical laws become operative. The physical laws, with which we are familiar in our sciences, are also irrelevant when we talk about the energy or consciousness of the soul. The laws applicable to matter are not applicable to non-matter. The laws of mechanics fail when we have to deal with spirit-spirit interaction, or even spirit-matter interaction.

(vi) It is the soul that feels its fulfillment when it works through the body-bondage. The soul is the enjoyer of the fruits of its actions, good or bad; God is the assessor in this assessment, by his intrinsic benevolence and without any personal involvement. As a result of this assessment, the soul passes on from one body to the other, undergoes through cycles of births and deaths and through cycles of bondage and emancipation. God is free from pains and blemishes. His actions do not lead Him to bondage and sufferings and are cent per cent for the benefit of others.

**Space, Time and State continuums**
**( दिक्काल-अवस्था-प्रवाह )**

The world in which we live exists on three endless parameters:

(i) The parameter of space (दिक्) which continues to an infinite distance in all possible directions.

(ii) The parameter of time (काल) which has no limits on either side, from an endless past, it

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would continue to exist to an endless future.

(iii) The parameter of State (अवस्था) that is, the objects of the material world are subject to decay, growth and the like from an unknown endless final state—always undergoing some type of change.

At the background of all these continuums is the existence of our Supreme Lord, who is not conditioned by the change of space, time or state; it is that within whom the causal matter and the objects resulting from it undergo changes in terms of space, time, and state. Einstein's theory of relativity takes into account all these changes.

The Supreme Self, our Lord or God, is different from matter, and since nothing could be outside the Supreme Self, all the changes pertaining to space, time and state take place within Him. Matter is in Him, and yet He is different from matter. He exists as the first cause, whereas matter simultaneously has been existing within Him from the past eternity and would continue to exist in Him through the future eternity as the material cause (Upadana Karanatva, उपादान कारणत्व). Here some of our philosophers have erred. They could not discriminate between the First cause, the intelligent one, that designs and shapes, and the material cause, *prakriti*, which under His supervision, undergoes modulations and transformations.

Since nothing can be outside God, all His creativity as an artist and creator, is within Him. His is the singular illustration of this type. All the tiny little souls exist within Him and the entire flux (time-space-state changes) is within Him. Unable to grasp this little-subtility, many of us think that God or Brahman is also the material cause of this creation, as if the world is His modification. The world is not His modification; it is His art in which He is the first intelligent cause only, whereas the substance is provided by the *prakrti*. Moreover, the entire art of this Great Artist is to provide an opportunity of fulfilment to the numberless souls, the *jivas*, जीव.

***What is a theist?*** Without entering into a detailed discussion, I would like to point out some essential concepts that would decide whether a person is theist, other than pseudo-theists.

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(i) A theist is one who believes in the reality of the world, in the reality of his own existence, and then establishes his relation to the Creator Lord.

(ii) A theist loves the creation as a divine art of our Lord; the creation is orderly, meaningful and purposeful.

(iii) A theist believes in God and in His creation, and the divine knowledge given to him in two ways: knowledge which one derives from creation which includes sciences, and the knowledge which he receives from our Lord as revelation (in a form which we call *shruti*, श्रुति, Veda and by various other names). The verbal divine knowledge and the sciences do not stand in contradiction to what is revealed as *shruti*.

(iv) A theist believes in one God, infinite, personal, omniscient, omnipotent, kind, just, blissful, the creator of the world, the source of knowledge, and to whom alone, we offer our prayers, the ultimate shelter of ours in time of distress, and despair, and the one who awards the fruit of our actions for our own benefit.

One who does not surrender himself to this benevolent Infinity, and who thinks that the universe is devoid of law or order and exists as a matter of chance, depending on trial and error or as a self-working machine with no purpose and objective is an atheist.

Some of our pseudo-theists are also, in fact, atheists, for example, such thinkers (though infinitesimal in all essential potential), as have the haughtiness to assume that they are the Supreme Brahman, or who think that this creation is non-existent, a dream, a myth, and illusion or an apparition.

Such persons as claim for themselves the divinity, or prophethood or an incarnation of the Supreme Lord are also in delusion. They and their followers are pseudo-theists. Such usurpers, claiming for themselves as possessing extra-ordinary miracles, do not only put themselves into hallucination, they corrupt and deceive the society also to the worst extent.

Primitive pseudo-theism assigns Godhood to even the inanimate objects. This has given rise to the worship of trees, rivers, tombs and the like. People belonging to this category are worse

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than such agnostics and atheists, who have not been able to convince themselves as regards the presence of a benevolent and universal personality which shapes the destiny behind the events.

All the idolators are pseudo-theists, whether the idols are of Rama or Krishna, Buddha or Mahavira, or Phyllum of Shiva, or of an incarnation or of a mythological concept or of a *guru* or a preceptor.

**Approach to God**

We are always with God, and still we speak of realization of God, an approach to Him, to be one with Him, to be in His presence, to see Him, to know Him, to love Him, to llisten to Him, to serve Him and so on and so forth. Most of these verbal phrases mean one and the same thing. Though always with Him in time and space parameters, we are away from Him in several aspects. Whilst we care for so many worldly powers, we ignore the ONE who deserves our homage, reverence and respect. We thank everyone but the ONE who has given us the most. There are several types of approach to this Supreme Divine.

(i) ***The Intellectual Approach.*** The intellectual approach means an appreciation of the divine art that we find all around us in creation including our depths of consciousness (the thorough working of the *annamaya kosha*, the physical body, the *pranamaya kosha*, the vital system; the *manomaya kosha*, the psychic complex, the *vijnanamaya kosha*, the sheath of enlightenment, and finally the *anandamaya kosha*, the ultimate bliss-sheath). The more intellectual one is, he would be able to appreciate more of the art and creativity of our Lord. Whilst man's art lies only on the surface, the beauty of the divine art enhances continuously as you penetrate to the underlying depths. The microcreation of my Lord is much more wonderful than what appears to be at the surface alone and, therefore, it is the privilege of a scientist, to know more about the Lord and His creation, than of an ordinary layman.

(ii) ***The Direct approach.*** The system of YOGA is direct approach to God, who is sitting, as if alongwith each of us, the tiny little souls, in the innermost cavity, somewhere within our

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consciousness complex, that is, at the focus of our sensory and motor nerves. This focus cavity is known as an *antah-guha* (अन्तःगुहा).

ऋतं पिबन्तौ सुकृतस्य लोके गुहां प्रविष्टौ परमे परार्धे।
छायातपौ ब्रह्मविदो वदन्ति पञ्चाग्नयो ये च त्रिणाचिकेताः।

(Kath. Up. 1.3.1)

The method of Yoga is a travel within our body complex, step by step, abstracting gross body in favour of the vital body, then abstracting of this body in favour of the mental body, and still further penetrating through the sheaths of knowing, feeling and enjoying. This is also called as lifting up from the earth to the mid-space, from mid-space to the region of light and finally to the *svahloka* (स्वःलोक) or the region of bliss :

पृथिव्याऽहमुदन्तरिक्षमारुहमन्तरिक्षाद्दिवमारुहम्।
दिवो नाकस्य पृष्ठात् स्वर्ज्योतिरगामहम्।।

(Y.V., XVIII. 67)

The Yoga through stages finally leads to the direct vision of our Lord. This vision, however, is totally different from the optical visions with which we are familiar : no optical eye helps us here and no ray of light. The soul realizes the joy and proximity of the Lord through his *citi* (चिति) characteristic. The joy, it feels, is also of divine ecstasy, very much different from sensual joys. Then is left in it no anguish, no worry, no pain, no doubts. When one communes with a beloved, it gives heart to heart pleasure, but when one communes with the Lord, the pleasure is not one of heart to heart, or of mind to mind; it is a divine pleasure from self-to-self. Then in our ecstasy, we state that the lower self has merged into the Higher Self, or the self absorbed in the SELF.

भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः।
क्षीयन्ते चास्य कर्माणि तस्मिन्दृष्टे परावरे।।

(Mundaka Up. 2.8)

The knot of the heart is loosened,
All doubts are cut off,
And one's deeds (Karman) cease.
When He is seen, both the higher and the lower.

This direct approach to the Lord is a path of austerity, a path of eight stages–*yama* (public discipline), *niyama* (personal discipline), *asana* (posture equilibrium), *pranayama* (breath control), *pratyahara* (channelization), *dharana*

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(concentration); *dhayana* (contemplation) and *samadhi* (transcendental superconciousness).

This method is not open to those who are atheists, who have no intense love for God, who do not surrender to God as the final and sole resort, who are not austere and who have no intense passion to meet the Lord. This intense passion is another name for *japa* (जप) or *svadhyaya* (स्वाध्याय) (तपः स्वाध्यायेश्वरप्रणिधानानि क्रियायोगः) *Yoga sutra* II.I. *Svadhyaya* or self-instruction stands for the repetition of the syllable 'Om' or the study of scriptures.

(iii) ***Emotional approach.*** The practice of Yoga leading to SAMADHI is given to a few only. It is only an easy job to channelize mental activities, to concentrate, to contemplate and attain the state of transcendental superconsciousness. Such devotees, as have an intense passion to meet the Lord, may have flashes of Lord's vision, suddenly, without being aware of, in the course of their busy humdrumness of life. Normally the seat of passion is in our heart (it may be a throb of mental activity), but the heart also reacts with the *cult* of the self, so often indirectly and unconsciously and in that state of trance, one has flashes of divine vision; of course, the devotional trance is very much different from the intellectual trance, acoustic trance (as of music and dance or the action trance as of football or cricket field). In our devotional trances, sometimes we wake up late enough to realize that we had the privileged occasion of meeting the Lord and by the time we realize so, He is gone. But such a flash, coming to you, once in a year, would sustain you for a very long period, while you are busy in your normal working of life. Your attitude towards life would be entirely changed. Temporarily or for a continued period, you may become a Jivan Mukta, जीवन्मुक्त (liberated even in the bonded state.)

(iv) ***Approach through Service.*** *Yajna* is another name of service. It is the performance of your self-less duties without longing for the fruits. It is the privilege of man, that he lives in a society in which everybody may not be so fortunate as you are. In the midst of thousands of poors, one may be rich; in the midst of

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thousands of persons, sick and diseased, a few may be healthy and wholesome; in the midst of millions of illiterates, one may be a lucky intellectual. There would be so many who need your helping hand. We have a common brotherhood, since our FATHER (and MOTHER) is one. We are born in kinship and as such, we have certain duties to perform towards them with love for they are ours. And if you do so, the Lord would be highly pleased and bless you. Whenever our Lord wishes to grant a blessing to a needy; he would make SOMEONE amongst you as a medium. He would give you an opportunity to serve. Whenever you get such an opportunity, remember HE is with you, His Grace is with you, He has not left you. He lives with you and then we aptly say that when a poor, needy, sick and famished one comes to you, you are meeting your Lord who comes to you in a hidden form.

(v) *Approach through beauty and aesthetics*. God's creation is not only thought-provoking, that is, highly intellectual and purposeful, it has another very important aspect, which we so often ignore. God has provided not only in men, but in all animals an instinct of fascination, attraction and beauty, and correspondingly His creation has not only Rita (ऋत) and Satya (सत्य), it is highly pleasing also. SOMA (सोम) is the technical word for all that is pleasing and genuinely loving and intoxicating in the creation. MADHU (मधु) is another associate of SOMA. When we talk of MADHU, it is not only the sweetness of taste, it stands for sweetness of all our senses, it stands for the sweetness of mental and supramental realms. The Vedic verses are never tired of referring to the poetry and ecstacy of this Madhu and Soma. Madhu and Soma are different from *madya* (मद्य) and *sura* (सुरा) and as such beauty and sweetness are different from sensual attachment (वासना). In the same sense, our Lord is said to be Rasa (रसो वै स:). Sura leads to ignorance, sickness, mortality, darkness and sin. Soma, on the contrary, leads to science, health, immortality, light and virtue. In Lord's creation, from embryo to the final, a tree, at every stage has its charm and loving beauty. Leaves and twigs are beautiful, creepers are beautiful, petals, flowers and their corona are beautiful, and so are

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the fruit. A baby is lovely, a child is loving, youth is blooming and smiling; even the old age has a ripened beauty. The growth is beautiful and the decay too. The springs are intoxicating and so are the autumns and winters. Love, beauty and aesthetics are as grand and godly as science and philosophy. Appreciate and imitate this act, and then you would be really loving God through your finer and tender instincts : play with your child, embrace and caress the one in whom you have found love, and admire the matured beauty of an aged man or woman who has wrinkles of experience on his or her face. The beauty lies in angles, curves, gestures, and colours on the exterior, and many a time, you will have to discover it. Perhaps you may be able to find it out for yourself, in the objects which you have been so far regarding as the ugliest. Our Lord is MADHU and SOMA; discover them in His creation and you would love Him.

When a theist-artist, a poet, a musician, a painter or a sculptor, appreciates Nature unstinted by man's hand and then adds to it his infinitesimal creativity, the art becomes divine. The artist then loves God and God also immensely responds to the gesture.

## सायण, महीधर, मैक्समूलर तथा ऋषि दयानन्द की वेदार्थ-शैली

*डॉ॰ सत्यव्रत सिद्धान्तालङ्कार*

**प्राचीन होते हुए भी हमारा वेदों से परिचय बहुत देर बाद हुआ है।**

वेदों को हिन्दू समाज अपौरुषेय मानता है। कहते हैं कि वेद सृष्टि के आदि में हुए। जो कुछ हो, परन्तु हमारा दुर्भाग्य यह है कि हमारा वेदों से परिचय लगभग 200 वर्ष पहले ही हुआ है। वेदों से हमारा परिचय तभी से हुआ, जब अंग्रेज भारत में आए। उससे पहले हम वेदों को नाममात्र से जानते थे। स्थिति यह हो गई थी कि हम संस्कृत के हर ग्रन्थ को वेद समझने लगे थे। पुराणों, स्मृतियों तक को वेद कह देते थे। संस्कृत में जो कुछ लिखा था, वह सब वेद था।

अगर वेद-मन्त्रों के विषय में किसी को कुछ ज्ञान था, तो वह मन्त्र-मात्र का ज्ञान था। दक्षिण में ऐसे अनेक घराने थे, जिनमें वेद याद किए जाते थे, परन्तु उन वेद-मन्त्रों का कुछ अर्थ भी है, यह कोई नहीं जानता था। वेद हम तक कैसे चले आए, यह यद्यपि आश्चर्य का विषय है, तो भी जिन लोगों के माध्यम से चले आए, वे वेद के

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शब्द-मात्र को जानते थे, अर्थ से उनका कोई सम्बन्ध नहीं था।

अर्थ के विषय में 'निरुक्त' (1-6-18) में वेद-मन्त्र का उद्धरण देते हुए लिखा है :

**स्थाणुरयं भारहारः किलाभूत् अधीत्य वेदं न विजानाति योऽर्थम्।**
**योऽर्थज्ञ इत्सकलं भद्रमश्नुते नाकमेति ज्ञानविधूतपाप्मा॥**

एक समय था, जब शास्त्रों को लोग रटा करते थे; परन्तु जो कुछ रटा है, उसमें क्या कहा है, यह नहीं जानते थे। ऐसे लोगों के विषय में किसी ने ठीक ही कहा है :

**यथा खरश्चन्दन-भारवाही भारस्य वेत्ता न तु चन्दनस्य।**
**तथाहि शास्त्राणि बहून्यधीत्य चार्थेषु मूढाः खरवद् वहन्ति॥**

परन्तु इतने से उन लोगों की महिमा कम नहीं हो जाती, जिन्होंने वेदों को उस काल में, जब छापेखाने नहीं थे इतना सुरक्षित रखा कि वेद-मन्त्रों की एक मात्रा भी लुप्त नहीं हुई।

वेद-मन्त्रों को सुरक्षित रखने के लिए जो उपाय किए गए थे, वे आजकल की गणित की टैक्नीक के Permutation and combination कहे जा सकते हैं। प्रत्येक वेद-मन्त्र को स्मरण रखने तथ उसमें एक मात्रा का भी लोप या परिवर्तन न हो सके, इसके लिए उसे 13 प्रकार से याद किया जाता था। याद करने के इस उपाय को दो भागों में बाँटा जा सकता है: प्रकृति पाठ तथा विकृति-पाठ। प्रकृति पाठ का अर्थ है—मन्त्र को, जैसा वह है, ठीक वैसा ही याद कर लेना; विकृति-पाठ का अर्थ है—उसे तोड़-फोड़ कर, पदों को आगे पीछे से, दोहरा-दोहरा कर, भिन्न-भिन्न प्रकार से याद करना। याद करने के इन उपायों को 13 भागों में बाँटा गया था। वे हैं—1. संहिता-पाठ, 2. पद-पाठ, 3. क्रम-पाठ, 4. जटा-पाठ, 5. पुष्पमाला-पाठ, 6. क्रम-माला-पाठ, 7. शिखा-पाठ, 8. रेखा-पाठ, 9. दंड-पाठ, 10. रठा-पाठ, 11. ध्वज-पाठ, 12. घन-पाठ, 13. त्रिपद घन-पाठ। पाठों के इन नियमों को व्याडि ऋषि ने अपने ग्रन्थ 'विकृतिवल्ली' में विस्तार से लिखा है। इन पाठों का उदाहरण श्री वीरसेन वेदश्रमी ने 1977 में प्रकाशित अपने ग्रन्थ 'गायत्री-मन्त्र प्रकृति-विकृति पाठ' में दिया है।

वेदों की रक्षा के लिए किए गये प्रयत्नों की सराहना करते हुए प्रो॰ मैक्समूलर ने अपने ग्रन्थ 'Origin of Religion' के 131वें पृष्ठ पर लिखा है :

"The texts of Vedas have been handed down to us with such accuracy that there is hardly a various reading in the proper sense of the word or even uncertain aspect in the whole Rigveda."

श्री अरविन्द घोष अपने ग्रन्थ 'The Secret of the Vedas' के पृष्ठ 15 पर लिखते हैं :

"The text of the Veda which we possess has remained uncorrupted for over 200 years. It dates, so far as we know, from the great period of Indian intellectual activity, contemporaneous with the Greek efflorescence, but earlier in its

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beginnings, which founded the culture and civilization recorded in the classical literature of the land. We cannot say to how much earlier at date our text may be carried. But there are certain considerations which justify us in supposing for it an almost enormous antiquity."

**वेदों का काल**

जब से पाश्चात्य लोगों ने वेदों के विषय में चर्चा शुरू की है, तब से अब तक वे इस निश्चय पर नहीं पहुँच सके कि वेदों की रचना का काल क्या है। इस विषय में मैक्समूलर तथा मैक्डॉनल का मत है कि वेदों का काल 1400 ईसापूर्व कहा जा सकता है; जैकोबी का मत है कि वेदों का काल 4500 ईसा-पूर्व कहा जा सकता है। ज्योतिषशास्त्र के आधार पर बालगंगाधर तिलक आदि विद्वानों का मत है कि यह काल 6000 ईसा-पूर्व तक जाता है; भूगर्भशास्त्र के आधार पर 'ऋग्वैदिक इंडिया' के लेखक श्री दास का यह मत है कि वेदों का काल 20-25 हजार साल पीछे की तरफ जाता है; वैदिक लोगों का यह मत है कि वेद अनादि-काल से चले आ रहे हैं।

**पहली-युक्ति**—मैक्समूलर तथा मैक्डॉनल, इन दोनों विद्वानों की पहली युक्ति यह है कि बौद्ध धर्म का भारत में 500 या 600 ईस्वी-पूर्व में प्रचार हुआ। बौद्ध धर्म से वेद पूर्व के हैं, यह सर्वसम्मत बात है, क्योंकि बौद्ध ग्रन्थों में वेदों का उल्लेख है। वेदों तथा बौद्ध ग्रन्थों के बीच का युग ब्राह्मण-ग्रन्थों तथा उपनिषदों का युग था। वेदों की भाषा तथा ब्राह्मण-ग्रन्थों एवं उपनिषदों की भाषा एवं इन युगों के विचारों में धीरे-धीरे परिवर्तन हुआ है। अगर मान लिया जाय कि वेदों के निर्माण से ब्राह्मण-ग्रन्थों तथा उपनिषदों के निर्माण के बाद उनके तथा बौद्ध ग्रन्थों के बीच तीन सौ साल का व्यवधान हुआ और उसके बाद ब्राह्मण-ग्रन्थों तथा उपनिषदों के निर्माण के बाद उनके तथा बौद्ध ग्रन्थों के बीच तीन सौ साल का व्यवधान हुआ, तो वेद बुद्ध से लगभग 600 साल के पहले जा पड़ते हैं। क्योंकि बुद्ध ईस्वी-सन् से 600 साल पहले हुए, इसलिए मैक्समूलर तथा उनके शिष्य मैक्डॉनल के अनुसार वेदों का काल ईसा से 1200 या 1400 साल पहले जा पड़ता है।

1200 की जगह 1400 मानने के लिए ये लोग क्यों विवश हो गए है, इसका कारण यह है कि एक विद्वान् ह्यूगो विंकलर (Hugo Winckler) को 1907 में एशिया माइनर के बोघज़्कोई (Boghazkoi) स्थान पर कुछ मिट्टी की बनी पट्टिकाएँ प्राप्त हुई, जो 1400 ईसा-पूर्व के काल की हैं। इन पट्टिकाओं में चेट्टाइट तथा मितनी राजाओं की पारस्परिक सन्धि का उल्लेख है, जिसमें वे मित्र, वरुण, इन्द्र तथा नासत्यौ देवताओं का नाम लेकर सन्धि को अटूट बनाए रखने के लिए इन देवताओं का आशीर्वाद माँगते हैं। इससे स्पष्ट है कि 1400 ई॰पू॰ में तो ऋग्वेद के ये देवता एशिया माइनर में पूजे जाते थे, इसलिए ऋग्वेद का काल 1400 ई॰पू॰ से बाद का नहीं हो सकता।

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इस युक्ति में दो बातें हेत्वाभास हैं। इससे यह तो ठीक सिद्ध होता है कि ऋग्वेद की मान्यता 1400 ईसा-पूर्व थी, परन्तु यह तो सिद्ध नहीं होता कि ऋग्वेद की सत्ता इससे पूर्व नहीं थी। दूसरा हेत्वाभास यह है कि इससे यह कहाँ सिद्ध होता है कि इस समय ऋग्वेद का निर्माण हुआ? अगर आज के किसी ग्रन्थ में बाइबल का नाम पाया जाय, तो यह सिद्ध होगा कि आज बाइबल का ज्ञान मौजूद है, परन्तु आज इसका निर्माण हुआ, यह नहीं कहा जा सकता।

**दूसरी युक्ति**—वेद के निर्माण की तिथि 1200 से 1400 वर्ष ईस्वी॰ पूर्व है, इसके सम्बन्ध में मैक्समूलर तथा मैक्डॉनल की दूसरी युक्ति ईरानी तथा भारतीय आर्यों का आपस में एक-साथ रहने के बाद एक-दूसरे का शत्रु बन जाना है। इन लोगों का कहना है कि पारसियों की धर्म पुस्तक जिन्दावेस्ता ईस्वी सन् से 700 या 800 वर्ष पूर्व की है। कोई समय ऐसा था, जब वेद तथा फारसी धर्म एक ही था; इनकी भाषा भी एक थी। अगर मान लिया जाय कि जब ये एक थे, तब से इनकी आपसी शत्रुता उत्पन्न होने तथा बढ़ने में 500 या 600 साल लगे, तब भी हम लगभग 1400 ईसा-पूर्व तक पहुँच जाते हैं, जब पारसी तथा हिन्दी आर्य एक थे। उसी समय को ऋग्वेद का काल माना जा सकता है।

इसमें सन्देह नहीं कि किसी समय पारसी तथा वैदिक आर्य एक थे। पारसियों की धर्म-पुस्तक के प्रथम अध्याय 'वेन्दीदाद' में पुराने आर्यों की 16 बस्तियों को गिनाया गया है जिनमें इस ग्रन्थ में पहली बस्ती का नाम 'आर्यन-बीज' लिखा है। सम्पूर्ण अवेस्ता-साहित्य में सृष्टि के आदि उत्पत्ति-स्थान को आर्य-देश कहा गया है। भारत को 'आर्यावर्त' कहा ही जाता है। पारसियों की एक पुस्तक का नाम होम-यष्ट है। 'होम' संस्कृत के 'सोम' का अपभ्रंश है। इस **होम-यष्ट** में एक विचित्र घटना का उल्लेख मिलता है। उसमें लिखा है: "करेशानी राजा ने अपने राज्य में घोषित कर दिया कि जो पुरोहित, जिसे वहाँ 'अथर्वा' कहा गया है, **'अपाम् अविष्टिश्'** का पाठ करेगा, उसे मरवा दिया जाएगा।" 'अपाम् अविष्टिश्' का अभिप्राय **शन्नोदेवीरभिष्टये आपो भवन्तु पीतये'** से है। **'अभिष्टये आपः'** का बिगड़कर **'अपाम् अविष्टिश्'** हो गया है। महाभाष्य में अथर्ववेद को सूचित करने के लिए **'शन्नो देवीरभिष्टये'** मन्त्र का उल्लेख है, क्योंकि कभी अथर्ववेद का प्रारम्भ इसी मन्त्र से होता होगा। कहने का अभिप्राय यह है कि आर्यों की इन दोनों शाखाओं में इतनी शत्रुता हो गई थी कि ईरानी आर्य वेदों के शत्रु हो गए थे। इतना ही नहीं, वैदिक आर्यों के इन्द्र, मित्र, वरुण आदि देवता पारसियों के धर्म में राक्षस गिने जाते हैं। 'असुर' शब्द, जो वैदिक आर्यों में राक्षस का प्रतिनिधि है, पारसी धर्म में 'अहुर' बन गया, जो परमात्मा का सूचक है।

मैक्समूलर तथा मैक्डॉनल का कथन है कि अगर जिन्दावेस्ता को 700 ईस्वी-पूर्व मान लिया जाय, जब आर्यों की इन दोनों शाखाओं में शत्रुता उत्पन्न हो गई, तो

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वह काल, जब ये दोनों एक-साथ थे, 700 से 5-6 सौ साल पहले का माना जा सकता है। वह काल ईस्वी-सन् से 13-14 सौ साल पहले जा पड़ता है; इसलिए ऋग्वेद का काल 13 या 1400 ईस्वी-पूर्व मान लेना युक्ति-संगत प्रतीत होता है।

इस युक्ति में भी वही दो हेत्वाभास हैं, जिनका हमने पहले वर्णन किया। इस युक्ति से यह तो सिद्ध हो जाता है कि ईसा से 1400 वर्ष पूर्व ऋग्वेद की सत्ता थी, परन्तु इससे यह सिद्ध नहीं होता कि ईस्वी-सन् 1400 वर्ष से भी अनेक वर्ष पूर्व ऋग्वेद की सत्ता नहीं थी। दूसरी बात यह कि इससे यह कहाँ सिद्ध हुआ कि इस समय वेदों का निर्माण हुआ?

मैक्समूलर तथा मैक्डॉनल के मुकाबिले में जैकोबी का मत है कि ऋग्वेद का काल 4500 ईस्वी-पूर्व से पीछे का नहीं है। उनका कहना है कि ईरानी तथा भारतीय आर्यों की एक-दूसरे से जुदाई ईस्वी-सन् से 4500 वर्ष पहले हुई। उन्होंने ऋतुओं के आधार पर भी सिद्ध किया है कि ऋग्वेद में ऐसे स्थल हैं, जिनका निर्माण 4500 ईस्वी-पूर्व ही हो सकता था। उदाहरणार्थ, उन्होंने ऋग्वेद के **मंडूक** सूक्त की एक ऋचा का उल्लेख किया है, जिसमें लिखा है: **देवहितिं जुगुपः, द्वादशस्य ऋतुम्। नरः न प्र मिनन्ति एते संवत्सरे प्रावृषि आगतायाम्। तप्ताः घर्माः अश्नुवते विसर्गम्।।** (ऋ॰ 7/103/9)

इस ऋचा में **'संवत्सरे प्रावृषि आगतायाम्'**—संवत्सर की गणना में वर्षा ऋतु के आने पर—**'जुगुपः, द्वादशस्य ऋतुम्'**—संवत्सर के जो बारह महीने होते हैं, उनके क्रम में वर्षा ऋतु के प्रथम स्थान की लोग रक्षा करते हैं। जैकोबी के अनुसार, इसका अभिप्राय यह हुआ कि ऋग्वेद के समय ऋतुओं की ऐसी स्थिति थी जिसमें वर्षा ऋतु का वर्ष-गणना में प्रथम स्थान था। कई विद्वानों का कहना है कि वर्षा ऋतु के वर्ष-गणना में प्रथम स्थान होने के कारण ही सन् को वर्ष कहा जाता है। ऋतुओं के अनुसार यह प्रथम स्थान 4500 ई॰पू॰ में ही था—यह जैकोबी का कथन है। जैकोबी के इस कथन का खण्डन करते हुए मैक्डॉनल लिखते हैं :

"This interpretation is used as evidence to show that the beginning of the year was held in the period of the Rigveda, to commence with the rainy season at the time of the summer solstice to furnish an argument for the very early date of the Rigveda."

सोलस्टिस वह समय है, जब सूर्य भूमध्य-रेखा से दूरतम स्थिति में होता है। इसके दो समय होते हैं—ग्रीष्म तथा शरद्। इस मन्त्र से ज्ञात होता है कि ऋग्वेद के काल में यह काल वर्षा-ऋतु के समय होता था। इस परिवर्तन में ज्योतिषशास्त्र के अनुसार 5-6 हजार साल लगे होंगे, ऐसा जैकोबी का मत है।

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मैक्डॉनल ने जैकोबी के कथन पर लिखा है कि इस

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बात में सन्देह है कि भारत के ऋषि-मुनि ज्योतिषशास्त्र के इतने ज्ञाता थे कि नक्षत्रों की स्थिति की इतनी गहराई तक पहुँच सकते, जितनी गहराई तक जाकर ही जैकोबी के मत की पुष्टि हो सकती है। इस विषय में मैक्डॉनल का कथन 'सारहीन है, क्योंकि आर्यभट (5वीं शताब्दी) और भास्कराचार्य (7वीं शताब्दी) आदि के जो ग्रन्थ मिले हैं, उनसे सिद्ध होता है कि ज्योतिषशास्त्र के विषय में यहाँ के विद्वानों का ज्ञान अगाध था। बृहदारण्यक (7, 1) में नारद के सनत्कुमार को अपने चालू ज्ञान का जो परिचय दिया था, उसमें कहा था कि चारों वेदों के अध्ययन के साथ उसने नक्षत्र-विद्या भी पढ़ी है। यहाँ उन विद्याओं का परिगणन किया गया है जो उस काल में सर्व-साधारण को पढ़ाई जाती थीं।

**तिलक**

लोकमान्य तिलक ने ऋग्वेद का काल ईस्वी-सन् से 7000 वर्ष पूर्व माना है। उनकी अन्य युक्तियों के अतिरिक्त एक युक्ति का आधार गीता (10 अध्याय, 25) का निम्न श्लोक है :

**मासानां मार्गशीर्षोऽहम् ऋतूनां कुसुमाकरः।**

अर्थात्, मैं महीनों में मार्गशीर्ष हूँ और ऋतुओं में वसन्त हूँ। उनका कहना है कि वसन्त को ऋतुराज कहा जाता है, इसलिए 'ऋतुओं में वसन्त हूँ'—यह समझ में आता है, परन्तु 'मासों में मैं मार्गशीर्ष हूँ'—यह क्यों कहा? गीता में ही नहीं, महाभारत (अनु॰ 106, 109), वाल्मीकि-रामायण (13-16) तथा भागवत (11, 16-27) में भी ऐसा ही उल्लेख है। श्री तिलक अपने ग्रन्थ 'ओरायन' (Orion) में लिखते हैं कि गीता में ही नहीं, ऋग्वेद में भी ऐसे स्थल पाए जाते हैं, जिनसे लक्षित होता है कि ऋग्वेद के काल में मृगशिरा नक्षत्र का विशेष महत्त्व था। उस महत्त्व का कारण यह था कि वसन्त-संपात (Vernal equinox) तथा शिशिर-संपात (Winter equinox) उस समय मृगशिरा नक्षत्र में होते थे।

वसन्त-संपात तथा शिशिर-संपात वह समय है, जब दिन तथा रात का समय-बराबर होता है—जितने घण्टे का दिन, उतने घण्टे की रात। वर्ष में दो दिन ऐसे आते हैं, जब दिन तथा रात बराबर होते हैं। गर्मियों में यह दिन 21 मार्च तथा सर्दियों में 23 सितम्बर को आता है। 21 मार्च से दिन बढ़ने लगते हैं, रातें घटने लगती हैं—इसे वसन्त-संपात (Vernal equinox) कहते हैं; 23 सितम्बर से दिन घटने लगते हैं, रातें बढ़ने लगती हैं—इसे शिशिर-संपात (Winter equinox) कहते हैं।

इन सम्पातों का सम्बन्ध नक्षत्रों से है। ज्योतिषशास्त्र में 27 नक्षत्र माने जाते हैं। वे 27 हैं: अश्विनी, भरणी, कृत्तिका, रोहिणी, मृगशिरा, आर्द्रा, पुनर्वसु, पुष्य, आश्लेषा, मघा, पूर्वा फल्गुनी, उत्तरा फल्गुनी, हस्त, चित्रा, स्वाति, विशाखा, अनुराधा, ज्येष्ठा, मूला, पूर्वाषाढ़ा, उत्तराषाढ़ा, श्रवणा, धनिष्ठा, शतभिषा, पूर्वभाद्र, उत्तरभाद्र, तथा रेवती।

ईस्वी-सन् के काल में वसन्त-सम्पात तथा शिशिर-

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सम्पात उत्तराभाद्रपद नक्षत्र में होते आ रहे हैं; वेद के काल में ये सम्पात मृगशिरा नक्षत्र (Orion) में होते थे, यह लोकमान्य तिलक का कहना है। उनका कथन है कि मृगशिरा नक्षत्र को महत्त्व देने का यही कारण है।

उत्तर भाद्रपद नक्षत्र से उल्टी तरफ चलें, तो इससे मृगशिरा 6 नक्षत्र पहले पड़ता है। सम्पात को एक नक्षत्र से दूसरे नक्षत्र तक जाने में 960 या 1000 वर्ष लगते हैं। इससे स्पष्ट है कि जब पृथिवी या सूर्य मृगशिरा नक्षत्र में थे, वह समय ईस्वी-सन् से 6-7 हजार वर्ष पूर्व का था। ईस्वी सन् में वसन्त तथा शिशिर सम्पात उत्तरा भाद्रपद नक्षत्र में रहा है। वेद के समय मृगशिरा नक्षत्र में यह सम्पात था, जब दिन-रात एक-से होते थे। इसलिए ऋग्वेद का समय 6000 वर्ष ईस्वी-पूर्व का है। वेद के समय दिन-रात मृगशिरा नक्षत्र में बराबर होते थे, इसका प्रमाण ऋग्वेद का निम्न मन्त्र है।

**सूर्याया वहतुः प्रागात् सविता यम् अवासृजत्।**
**अघासु हन्यन्ते गावः अर्जुन्योः परि उह्यते॥**

(ऋक् 10,85,13)

अर्थात्, सूर्य-पुत्री सूर्या का विवाह हुआ जिसे सविता अर्थात् सूर्य ने किया। अघा नक्षत्र में '**गावः**' अर्थात् सूर्य की किरणें '**हन्यन्ते**' अर्थात् मारी जाती हैं, और '**अर्जुन्योः**' अर्थात् रात्रियाँ '**परि उह्यन्ते**'—कठिनाई से बितायी जाती हैं।

इस स्थल में यह निर्देश मिलता है कि 'अघा' अर्थात् 'मघा नक्षत्र' में सूर्य की किरणें धीमी पड़ जाती हैं, रात्रियाँ लम्बी हो जाती हैं, और कठिनाई से निकलती हैं।

लोकमान्य तिलक का कथन था कि क्योंकि गीता, महाभारत और रामायण में मार्गशीर्ष को मुख्य स्थान दिया गया है, इसलिए ऋग्वेद के उक्त मन्त्र में 'अघा' से अभिप्राय 'मघा' या मार्गशीर्ष से है। सायण, विल्सन आदि ने अघा का अर्थ मघा नक्षत्र किया है। 27 नक्षत्रों में मघा भी एक नक्षत्र है। अगर अघा से मार्गशीर्ष न लेकर मघा नक्षत्र लिया जाय, तो ऋग्वेद का काल 11-12 हजार ईस्वी-पूर्व जा पड़ता है क्योंकि ईस्वी-सन् के उत्तराभाद्रपद नक्षत्र से मघा नक्षत्र का 11वाँ या 12वाँ स्थान है, और क्यों कि एक-एक नक्षत्र को दूसरे नक्षत्र में जाने में 960 या 1000 वर्ष लग जाते हैं इसलिए 11वें या 12वें नक्षत्र से अब तक 11 या 12 हजार वर्ष बीत गए होने चाहिए।

**डॉ॰ अविनाशचन्द्र दास**

डॉ॰ अविनाशचन्द्र दास अपने प्रसिद्ध ग्रन्थ 'ऋग्वैदिक इण्डिया' (Rigvedic India) में ऋग्वेद का काल ईस्वी-सन् से 25,000 से 50,000 पूर्व का सिद्ध करते हैं। उनके निष्कर्ष का आधार ऋग्वेद का निम्न मन्त्र है। इस मन्त्र में भूगर्भशास्त्र (Geology) के अनुसार ईस्वी-सन् से 50,000 वर्ष पूर्व की भौगोलिक स्थिति का उल्लेख है। मन्त्र इस प्रकार है :

**वातस्य अश्वः वायो सखाथो देवेषितः मुनिः।**
**उभौ समुद्रावाक्षेति यश्च पूर्व उतापरः॥**

(ऋ॰ 10/136/5)

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अर्थात्, देवताओं से प्रेरणा पाकर वायु का मित्र मुनि, वायु को घोड़ा बनाकर, पूर्व तथा पश्चिम दोनों समुद्रों को पहुँच गया। पूर्व तथा पश्चिम के कौन-से दोनों समुद्र?

इस बात को स्पष्ट करते हुए डा॰ अविनाशचन्द्र दास कहते हैं कि जब वैदिक आर्य सप्त-सिन्धु देश—अर्थात् पंजाब—में आकर बसे, तब पंजाब के पूर्व तथा पश्चिम दोनों तरफ समुद्र था। पश्चिम में तो अब भी है, भूगर्भ-शास्त्र के अनुसार, पूर्व में जहाँ अब हिमालय है, वहाँ भी 50,000 साल पहले समुद्र था। डॉ॰ दास का कहना है कि इसी को ऋग्वेद में अपर समुद्र कहा है। इस दृष्टि से ऋग्वेद का काल 50,000 साल ईस्वी-पूर्व जा पहुँचता है।

**भारतीय दृष्टिकोण—वेद अनादि हैं**

भारतीय संस्कृति के जितने ग्रन्थ हैं, उनमें वेदों को 'अनादि' कहा गया है। अनादि का क्या अर्थ है? जिसका कोई काल निश्चित रूप से नहीं कहा जा सकता। संसार के जितने धर्म-ग्रन्थ हैं, सबका काल निश्चित है। पारसियों के यरथुश्थ्र का काल ई॰पू॰ 700 है। यहूदियों के 'ओल्ड टेस्टामेंट' के अनुसार सृष्टि का प्रारम्भ ही 87वें वर्ष का है। ईसाइयों की 'न्यू टेस्टामेंट' ईसा के जीवन से शुरू होती है। ईसा अब से 2006 वर्ष पूर्व हुआ। मोहम्मद ईसा से 600 साल पीछे का है। सिर्फ वेद ऐसे ग्रन्थ हैं, जिनका कोई काल निश्चित नहीं हो सका। मैक्समूलर तथा उनके शिष्य मैक्डॉनल इनका काल 1400 ईसा-पूर्व तथा जैकोबी 4500 ईसा-पूर्व बतलाते हैं, तो तिलक 6000-7000 वर्ष ईसा-पूर्व तथा डा॰ अविनाशचन्द्र दास 50,000 साल ईसा-पूर्व प्रमाणपूर्वक सिद्ध करते हैं। काल की इतनी भिन्नता संसार के किसी ग्रन्थ में नहीं पायी जाती। इतनी भिन्नता के कारण अगर इन्हें अनादि काल से चले आ रहे ग्रन्थ कह दिया जाय, तो किसी को क्या आपत्ति हो सकती है?

तत्त्व की बात यह है कि संसार की धर्म-पुस्तकों में एकमात्र वेद ही ऐसे ग्रन्थ हैं, जिनका काल न पाश्चात्य विद्वान् तय कर पाए, न भारतीय विद्वान् तय कर पाए। यही कारण है कि वेद के आधार पर ही वैदिक ऋषि वेदों को नित्य तथा अनादि मानते रहे हैं। अथर्ववेद (10, 7, 20) में लिखा है :

**यस्माद् ऋचः अपातक्षन् यजुः यस्मात् अपाकषन्।**
**सामानि यस्य लोमानि, अथर्वाङ्गिरसौ मुखम्।**
**स्कम्भं तं ब्रूहि कतमः स्वित् एव सः॥**

कोई ग्रन्थ अनादि हो सकता है या नहीं, यह विवाद का विषय है। हम इस विवाद में न पड़ कर इतना ही कहना चाहते हैं कि संसार के सब धर्म-ग्रन्थों की तुलना में वेद ही ऐसे ग्रन्थ हैं, जिनके काल का कुछ पता नहीं। वे इतने प्राचीन हैं कि प्राचीन-से-प्राचीन भी जो-कुछ है, उससे भी वे अधिक प्राचीन हैं।

मैक्समूलर यद्यपि ऋग्वेद को 1400 ई॰पू॰ का मानते हैं, तो भी वेदों की प्राचीनता के विषय में उन्हें कहना पड़ा कि संसार में सबसे प्राचीन ग्रन्थ ऋग्वेद ही है। अपने सायण-भाष्य के चतुर्थ खण्ड की भूमिका में वे

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लिखते हैं :

"After the latest researches into the history and chronology of the book of Old Testament, we may now safely call the Rigveda the oldest book, not only of Aryan community, but of the whole world"—अर्थात्, इतिहास की आधुनिकतम गवेषणाओं के आधार पर हम कह सकते हैं कि ऋग्वेद आर्य-जाति की ही नहीं, संसार की पुरातनतम पुस्तक है।

इसके अतिरिक्त अपनी पुस्तक 'Physical Religion—Gifford Lectures' के 18वें पृष्ठ पर वे लिखते हैं: "We could not hope to be able to lay down any terminus quo. Whether the Vedic hymns were composed in 1000 or 1500 or 2000 or 3000 years B.C. no power on earth could ever fix"—अर्थात्, वेद ईस्वी-सन् से 1 हजार 2 हजार या 3 हजार वर्ष पहले के हैं—इसका निर्णय किसी प्रकार भी नहीं हो सकता।

वेदों का शब्द-ज्ञान भारत में न जाने कब से चला आ रहा है, मन्त्रों में कुछ हेर-फेर नहीं हुआ, परन्तु उनके अर्थ का भी हमें ज्ञान होना चाहिए—यह बात कुछ अंग्रेजों के भारत में आने के बाद, जब उन्होंने वेदों का अंग्रेजी में अर्थ करना शुरू किया, तब समझ पड़ने लगी। वेदों के विषय में हमारी विशेष दिलचस्पी तब से होने लगी, जब से ऋषि दयानन्द ने वेदों का हिन्दी में भाष्य किया। अभी तक हम 'वेद-वेद' चिल्लाते थे, परन्तु या तो हम हर संस्कृत वाक्य को वेद कहते थे, या सिर्फ वेद-मन्त्रों को, बिना अर्थ जाने, रटा करते थे। श्री ओम्प्रकाश शास्त्रार्थ-महारथी का कथन है कि कुछ साल हुए, बम्बई के प्रतापभाई ने चारों वेदों के 40-45 विद्वान् देश के भिन्न-भिन्न स्थानों से अपने यहाँ आमन्त्रित किए थे। वे भी वहाँ निमन्त्रित थे। एक दिन एक दाक्षिणात्य पण्डित की उनसे भेंट हुई, तो उन्होंने ओम्प्रकाश जी से पूछा: "आप कौन वेदी हैं?" ओम्प्रकाश जी पूछने लगे: "क्या मतलब?" तो वे बोले: "हम ऋग्वेदी हैं—आप कौन वेदी हैं?" ओम्प्रकाश जी ने कहा: "हम तो चतुर्वेदी हैं।" उनका कहने का अभिप्राय यह था कि हम चारों वेदों को मानते हैं। दाक्षिणत्य पण्डित आश्चर्य में पड़ गए। यह छोटी आयु का पंडित चारों वेदों को कैसे कण्ठस्थ कर सका होगा! बात जाती-आती रही। एक दिन ओम्प्रकाश जी उन्हीं पण्डित के कक्ष में पहुँचे। बोले: "पण्डितजी, हमें ऋग्वेद के एक मन्त्र पर आपसे कुछ पूछना है।" ऋग्वेदी जी कहने लगे: "हमने तो ऋग्वेद रटा हुआ है, अर्थ-वर्थ हम नहीं जानते।" ऋषि दयानन्द के आगमन से पहले वेदों का ज्ञान सिर्फ 'रटन्त' तक सीमित था—वेद में कहा क्या गया हैं, इसे कोई नहीं जानता था।

परन्तु इसका यह अर्थ नहीं है कि जिन्होंने वेद कण्ठस्थ कर रखे थे, उनके प्रति हमारा ऋण नहीं है। वे हमारी श्रद्धा के पात्र हैं, क्योंकि उन्होंने वेदों को नष्ट होने से बचाया। मुसलमान तो जहाँ भी जाते, जिहाद का नारा

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लेकर जाते थे और वहाँ के ग्रन्थों को भी जला देते थे। कहते हैं, जब हज़रत उमर की फ़ौजों ने मिस्र के अलैग्जैण्ड्रिया नगर को विजित किया, तब वहाँ एक महान् पुस्तकालय था, जिसमें सैकड़ों सालों से विश्व के ग्रन्थ संग्रहीत हो रहे थे। सेना के कमाण्डर ने हज़रत उमर से पूछा: "इन किताबों का क्या किया जाय?" उसे उत्तर मिला: "अगर इनमें वही कुछ लिखा है जो कुरान में लिखा है, तब तो इनकी कोई जरूरत नहीं; अगर कुरान के खिलाफ लिखा है, तब इन्हें नष्ट कर देना लाज़मी है। दोनों हालात में इन्हें जला देना ही उचित है।" परिणामस्वरूप अलैग्जैण्ड्रिया का महान् पुस्तकालय जला दिया गया और महीनों तक वहाँ के हमामों में उन ग्रन्थों से पानी गर्म किया जाता रहा। अगर भारत के पण्डित वेदों को कण्ठस्थ न कर लेते, तो मुस्लिम आक्रान्ताओं के बाद वेद बचे रहते या नहीं—यह सन्देहास्पद है। ऐसी हालत में, भले ही पण्डितों को वेदों के अर्थ का ज्ञान नहीं था, उन्होंने वेदों को कण्ठस्थ करके वेदों की जो रक्षा की, उसके लिए सम्पूर्ण देश उनका आभारी है।

जैसा हमने कहा, वेद निस्सन्देह अत्यन्त प्राचीन ग्रन्थ हैं। मैक्समूलर ने ऋग्वेद को मानव-जाति का आदि ग्रन्थ कहा है, परन्तु हमारा दुर्भाग्य यह रहा है कि इनके अर्थों से हमारा परिचय पिछले 200 साल से ही हुआ है।

### वेदों के भाष्यकारों के तीन भाग

वैसे तो वेदों के अर्थ के विषय में प्राचीनकाल में बहुत-कुछ ज्ञान था, तभी निघण्टु, निरुक्त आदि की रचना की गई थी, परन्तु उनमें क्या लिखा है, इसकी तरफ हमारा ध्यान नहीं रहा। जो लोग वेद-मन्त्रों की रक्षा करते रहे, उनके प्रति हम लोग अत्यन्त ऋणी हैं। इस समय मध्य-काल के बाद वेदों का अर्थ करने वालों को हम तीन श्रेणियों में बाँट सकते हैं। वे हैं :

(क) सायण, महीधर, उव्वट आदि।

(ख) पाश्चात्य भाष्यकार—रूडोल्फ़ रॉथ, मैक्समूलर, मैक्डॉनल आदि।

(ग) ऋषि दयानन्द तथा उनके अनुयायी भाष्यकार।

### सायण का वेद-भाष्य सम्बन्धी दृष्टिकोण

वेदों की रक्षा उत्तर-भारत में न होकर दक्षिण-भारत में हुई। वहीं वेदों के एक-एक अक्षर को याद करके उसे मिटने से बचाया गया। दक्षिण-भारत में विजयनगरम् नाम के राज्य की हरिहर बुक्क नामक राजा ने स्थापना की, जिससे मुसलमान आक्रान्ता वहाँ जड़ न जमा सकें। यह राज्य अब तो नहीं रहा, परन्तु 14वीं शताब्दी में विजयनगरम् राज्य भारत का बड़ा प्रभावशाली राज्य था। सायणाचार्य इसी हरिहर बुक्क के अमात्य थे। श्री माधवाचार्य, जो पीछे जाकर शंकराचार्य की गद्दी पर आसीन हुए, सायणाचार्य के भाई थे। सायण ने वही काम किया, जो चन्द्रगुप्त के समय आचार्य चाणक्य ने किया था। सायणाचार्य ने चारों वेदों का संस्कृत में भाष्य किया।

वेदों के विषय में तथा वैदिक विचारधारा के विषय में

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चिर-काल से यह धारणा चली आ रही थी कि उनका मुख्य ध्येय 'यज्ञ' है। यह कहा जा सकता है कि हिन्दू धर्म में मुख्य स्थान यज्ञों ने ही लिया हुआ था। जहाँ यज्ञों के विषय में विशेष भावना थी, वहाँ यज्ञों के विरोध में भी भावना थी। कठोपनिषद् में वाजश्रवस् नामक एक व्यक्ति का वर्णन आता है। उसने मुक्ति की इच्छा से यज्ञ किया था। यमाचार्य ने नचिकेता को बतलाया कि स्वर्ग की प्राप्ति का मार्ग अध्यात्म है। मुण्डकोपनिषद् (1-2-7) में लिखा है : **'प्लवाः ह्येते अदृढाः यज्ञरूपाः'**—यज्ञ के नाम से स्वर्ग-प्राप्ति के जो ये उपाय किए जाते हैं, वे जीवन-समुद्र को पार करने के बहुत कमजोर बेड़े हैं।

यज्ञों के प्रति निष्ठा तो यहाँ तक बढ़ी हुई थी कि छह दर्शनों में एक दर्शन मीमांसा-दर्शन है, जिसका मुख्य लक्ष्य ही वेद की श्रुतियों का यज्ञ में विनियोग बतलाना है।

गीता के समय भी यज्ञों का जीवन में विशेष महत्त्व था। गीता (3,9-10) में लिखा है :

**यज्ञार्थात् कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः**
**तदर्थं कर्म कौन्तेय मुक्तसङ्गः समाचर॥**
**सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः।**
**अनेन प्रसविष्यध्वम् एष वोऽस्त्विष्टकामधुक्॥**

परन्तु श्रीकृष्ण ने गीता में यज्ञ का अर्थ बदल कर कर्मकाण्ड तथा ज्ञान काण्ड के झगड़े में एक नया भाव डाल दिया। यज्ञ का अर्थ है—निष्काम-कर्म। श्रीकृष्ण ने यज्ञ का अर्थ कर्मकाण्डियों के यज्ञों के रूप में नहीं रहने दिया।

इससे स्पष्ट है कि वैदिक विचारधारा में दो पक्ष देर से चले आ रहे थे। एक पक्ष कर्मकाण्डपरक था। यज्ञों में पशु-हिंसा होती थी; बलि चढ़ाई जाती थी। सायण का मुख्य उद्देश्य प्रचलित हिन्दू धर्म को प्रतिष्ठित करना था, ताकि हरिहर बुक्क द्वारा संस्थापित विजयनगरम् राज्य का प्रभाव बढ़ता जाय। इसलिए सायण का भाष्य यज्ञपरक भाष्य है। सायण, उव्वट तथा महीधर वेदों को अपौरुषेय मानते रहे, परन्तु उन्होंने इस तरफ ध्यान नहीं दिया कि इन अपौरुषेय ग्रन्थों में इतिहास तथा पशु-हिंसा आदि स्वीकार करने पर उनकी अपौरुषेयता बनी रह सकती है या नहीं। जहाँ तक समझ पड़ता है, सायण का मुख्य उद्देश्य हिन्दू धर्म की स्थापना तथा विजयनगरम् राज्य के उत्कर्ष को बढ़ाने के लिए वेदों के नारे को उजागर कर देना मात्र था।

**पाश्चात्य भाष्यकार**

(क) सर विलियम जोन्स 1783 में कलकत्ता में हाईकोर्ट के जज नियुक्त होकर आए। 1784 में उन्होंने कलकत्ता में 'एशियाटिक सोसाइटी ऑफ बंगाल' की नींव रखी और दस साल तक उसके प्रधान रहे। 1789 में उन्होंने कालिदास के 'शाकुन्तलम्' नाटक का अनुवाद किया। इस अनुवाद की युरोप में धूम मच गई। सर विलियम जोन्स ने 'गीत-गोविन्द' तथा 'मनुस्मृति' का भी अंग्रेजी में अनुवाद किया और 'ऋतुसंहार' काव्य का सम्पादन करके उसे छपवाया।

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1767 में फ्रेंच पादरी कोअर्दु (Coerdou) ने भारत में संस्कृत का अध्ययन किया था। उसने देखा कि संस्कृत की ग्रीक तथा लैटिन से अपूर्व समानता है। तब तक ग्रीक, लैटिन तथा संस्कृत की समानता की तरफ किसी का ध्यान नहीं गया था। उसने अनुभव किया कि यह तो बिल्कुल एक नई खोज है। उसे ऐसी भाषा हाथ लगी है, जिसकी युरोपियन भाषाओं से समानता है। उसने अपनी इस खोज को प्रकाशित किया। उसने इस बात की तरफ भी विद्वानों का ध्यान खींचा कि संस्कृत की ग्रीक तथा लैटिन के शब्दों के साथ ही नहीं, इनके व्याकरण के साथ भी समानता है। यह बात 1786 ई॰ की है। इसके दो साल पहले कलकत्ता के प्रधान न्यायाधीश सर विलियम जोन्स ने 'एशियाटिक सोसाइटी ऑफ बंगाल' की स्थापना की थी। उन्होंने संस्कृत भाषा के कुछ ग्रन्थों का इस सोसाइटी की तरफ से प्रकाशन भी करवाया था। सर विलियम जोन्स का ध्यान कोअर्दु की खोज की तरफ गया, तो उन्होंने ग्रीक-लैटिन-संस्कृत की समानता का विशेष अध्ययन शुरू किया और इस खोज को विद्वानों के सम्मुख बलपूर्वक रखा। खोज तो कोअर्दु ने की थी, परन्तु इसका विशेष प्रचार-प्रसार सर विलियम जोन्स ने किया। उन्होंने 'एशियाटिक सोसाइटी ऑफ बंगाल' के सम्मुख एक निबन्ध पढ़ा, जिसमें उन्होंने संस्कृत के 'पितृ', लैटिन के 'पेटर', ग्रीक के 'पतेर', जिन्द के 'पैतर' और अंग्रेजी के 'फादर' आदि शब्दों की समानता पर विचार करने के लिए विद्वानों का ध्यान खींचा। 'मातृ', 'भ्रातृ', 'स्वसा', 'दुहिता' आदि शब्द भी इसी तरह के थे। अंग्रेजी में संस्कृत के शब्दों की भरमार को देखकर आश्चर्य होता है। मातृ से मदर, पितृ से फादर, भ्रातृ से ब्रदर, स्वसृ से सिस्टर, दुहितृ से डॉटर, सूनु से सन—रिश्ते के इन शब्दों के अलावा शरीर के अंग-प्रत्यंगों के वाचक शब्द भी संस्कृत के अपभ्रंश हैं; उदाहरणार्थ, भ्रू को ब्रो, अक्षि को आई, नासिका को नोज़, मुख को माउथ, दन्त को डेन्चर में पड़ा दन्त—ये सब संस्कृत के विकृत रूप हैं। लैटिन और ग्रीक ही नहीं, फ़ारसी शब्दों का मूल भी संस्कृत में देखा जाने लगा। उदाहरणार्थ, आपस् का आब, और हस्त का दस्त बन गया।

संस्कृत के शब्दों की अंग्रेजी आदि के शब्दों से इतनी समानता है कि शब्दों के स्पेलिंग तक एक-से हैं। उदाहरणार्थ—'नक्त' का night बना। नाइट में gh संस्कृत शब्द के 'क्त' का अवशेष हैं। अमरीकन नाइट को Nite लिखने लगे हैं, जो भाषा के इतिहास का हनन है। इसी प्रकार 'केन्द्र' से अंग्रेजी का Centre बना। अमरीकन इसे Center लिखने लगे हैं, जो इतिहास की दृष्टि से इस शब्द के पूर्वापर अक्षरों का हनन हैं।

हीगल ने इस समानता के सम्बन्ध में अपने विचार प्रकट करते हुए कह डाला कि यह खोज किसी आविष्कार से कम महत्त्व की नहीं है। संस्कृत का ज्ञान पाश्चात्य विद्वानों के लिए नई खोज था और इस खोज का परिणाम यह हुआ कि पाश्चात्य जगत् में एक नवीन विज्ञान ने जन्म

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ले लिया, जिसका नाम 'भाषा-विज्ञान' (Philology) रखा गया। अभी तक, अर्थात् 18वीं शताब्दी तक, पाश्चात्य जगत् में वेदों की तरफ़ ध्यान कम गया था, संस्कृत भाषा तथा संस्कृत-साहित्य की तरफ़ ही ध्यान गया था। 1794 में सर जोन्स की मृत्यु हो गई।

(ख) कोलब्रुक का ध्यान वेदों की तरफ़ गया। कोलब्रुक भारतीय भाषा-विज्ञान के जन्मदाता कहे जाते हैं। वे 1782 में कलकत्ता आये, परन्तु 11 वर्षों तक उन्होंने संस्कृत पढ़ने की तरफ़ ध्यान नहीं दिया। 1794 ई०, यानी सर जोन्स की मृत्यु के समय तक उन्होंने बहुत थोड़ी संस्कृत पढ़ी थी। कुछ समय बाद इन्होंने सर जोन्स के समय के पंडितों की सहायता से हिन्दू कानून के कुछ अंश का अंग्रेजी में अुनवाद किया। 1898 से कोलब्रुक ने अदम्य उत्साह से संस्कृत पढ़ना प्रारम्भ किया। उन्होंने दर्शनशास्त्र, धर्म, व्याकरण तथा ज्योतिष पर कुछ लेख भी लिखे तथा पाणिनि के व्याकरण, हितोपदेश, किरातार्जुनीय आदि के अनुवाद किये। अभी तक इन लोगों का ध्यान वेदों की ओर नहीं गया था। 1805 ईस्वी में कोलब्रुक ने वेदों के ऊपर बहुत-कुछ लिखा और उन्होंने कहना शुरू किया कि वेदों में कैसे महत्त्वपूर्ण विषय भरे पड़े हैं। ये भी अंग्रेज थे। इन्होंने हस्तलिखित पुस्तकों का एक बड़ा संग्रह किया। जिसे ईस्ट इंडिया कम्पनी के पुस्तकालय को दे दिया। ये पुस्तकें इस समय लन्दन के 'इंडिया हाउस' में रखी हुई हैं। वेदों का पाश्चात्य विद्वानों ने अब तक अनुवाद नहीं शुरू किया था।

1830 तक युरोपियन विद्वानों ने केवल साहित्यिक संस्कृत (classical Sanskrit) की ओर ही ध्यान दिया था। अभी तक भगवद्गीता, शकुन्तला, हितोपदेश, मनुस्मृति, किरातार्जुनीय आदि ग्रन्थों का ही अध्ययन होता था। कोलब्रुक के वेद-विषयक लेखों को छोड़कर वेद-सम्बन्धी कोई भी पुस्तक अभी तक प्राप्त नहीं थी।

(ग) सन् 1801-2 में फ्रेंच विद्वान् दि पेराँ ने उपनिषदों का लैटिन में अनुवाद किया। यह अनुवाद फ़ारसी भाषा से किया गया था, क्योंकि बादशाह शाहजहाँ के पुत्र दारा शिकोह ने पंडितों द्वारा उपनिषदों का फ़ारसी में अनुवाद कराया था। 19वीं शताब्दी के प्रारम्भ में यह ग्रन्थ पेरिस पहुँचा; वहाँ द पेराँ ने इसका लैटिन में अनुवाद किया। द पेराँ उपनिषदों से इतना प्रभावित हुआ कि पर्याप्त धन-सम्पत्ति का स्वामी होते हुए भी भारतीय संन्यासियों की तरह सादगी से रहने लगा। इस लैटिन अनुवाद को जब शोपनहार ने पढ़ा, तो वह उपनिषदों से अत्यधिक प्रभावित हुआ। उसकी टेबल पर हर समय उपनिषद् का ग्रन्थ खुला पड़ा रहता था। शोपनहार का कहना था कि सारे संसार में उपनिषदों से बढ़ कर कोई शिक्षा नहीं। वह प्रतिदिन इसका स्वाध्याय करता था। वह कहता था कि उपनिषद् मेरे जीवन का एकमात्र आनन्द है, और मृत्यु के समय मुझे केवल यही शान्ति दे सकेगा। शोपनहार स्वयं विख्यात दार्शनिक था।

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(घ) फ्रेंच विद्वान् ई॰ वुरनाफ़, रूडोल्फ़ रॉथ, मैक्समूलर तथा मैक्डॉनल ने वेदों का गहन अध्ययन किया। वेदों की तरफ़ युरोपीय विद्वानों में पहले-पहले फ्रेंच विद्वान ई॰ वुरनाफ़ का ध्यान गया। उसने अपने विद्वत्तापूर्ण व्याख्यानों से वेदों के बारे में युरोपीय विद्वानों को बहुत-कुछ बतलाया। उसने युरोप में वैदिक संस्कृत के अध्ययन की नींव डाली। उसने अपने बहुत-से शिष्यों को वेदों का अध्ययन करने की सलाह दी। पीछे उसके इन शिष्यों की बड़े-बड़े विद्वानों में गणना हुई। इन शिष्यों में एक रूडोल्फ़ रॉथ थे। उन्होंने 1846 में 'वेद का साहित्य तथा उसका इतिहास' नामक पुस्तक लिखी। वुरनाफ़ का दूसरा शिष्य मैक्समूलर था। मैक्समूलर अपनी वेद-विषयक विद्वत्ता के लिए काफ़ी प्रसिद्ध हैं और भारत में भी लोग उनका नाम जानते हैं।

मैक्समूलर ने ऋग्वेद को सायणाचार्य की टीका के साथ छह भागों में प्रकाशित किया। इस काम के सम्पादन में उन्हें 26 वर्ष का समय लगा। मैक्समूलर के प्रधान शिष्यों में मैक्डॉनल प्रसिद्ध हैं। उन्होंने 'वैदिक व्याकरण' तथा 'संस्कृत-साहित्य का इतिहास'—ये दो पुस्तकें अंग्रेजी में लिखीं। इस समय से—अर्थात्, 19वीं शताब्दी से—युरोपीय विद्वानों के प्रयत्न से भारत में वेदों के विषय में जानकारी शुरू हुई। 18वीं शताब्दी में उन्हें 'साहित्यिक संस्कृत' (Classical Sanskrit) की जानकारी हुई। 19वीं शताब्दी में वैदिक साहित्य की इन्हें जानकारी हुई तो भारत में ही, भारत के विद्वानों से ही, परन्तु 19वीं शताब्दी के बाद युरोपियन विद्वानों के प्रयत्न से सारे संसार में वेदों की चर्चा होने लगी। जैसे हम वेदों को कण्ठस्थ करने वाले पंडितों के ऋणी हैं—उन्होंने वेदों को नष्ट होने से बचाया—वैसे ही हम इन पाश्चात्य विद्वानों के भी ऋणी हैं कि उन्होंने वेदों को भारत में ही सीमित न रहने देकर विश्व की सम्पत्ति बना दिया। यह काम 19वीं शताब्दी में हुआ; उससे पहले वेदों का विश्व के अन्य भू-भागों में किसी को पता ही न था।

**पाश्चात्य भाष्यकारों का दृष्टिकोण तथा श्री अरविन्द घोष**

जैसे सायण आदि का दृष्टिकोण यज्ञपरक था, उनके अनुसार वेदों के हर मन्त्र का लक्ष्य यज्ञ की किसी प्रक्रिया को सम्मुख रखकर मन्त्र का नियोजन करना था, वैसे ही पाश्चात्य भाष्यकारों का लक्ष्य वेदों का भाष्य करते हुए विकासवादी दृष्टिकोण से विचार करना था। डार्विन के विकासवाद का कहना था कि आदिकाल में मनुष्य अविकसित अवस्था में था; जंगलों में रहता था। उनकी समझ के अनुसार प्राचीन आर्य जंगल में रहते थे; जंगलों की लकड़ी काटकर और नदी से पानी लाकर रोटी बनाते और जीवन चलाते थे। उन्हें वे 'Hewers of wood and drawers of water' कहते थे। इस दृष्टि से वेदों में विचार-शैली भी अत्यन्त निम्न-स्तर की होनी चाहिए।

मैक्समूलर ने सायण-भाष्य का अनुवाद किया और साथ-साथ विकासवाद को अपने सामने रखा। विकासवाद

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के अनुसार आदि-मानव सूर्य, चन्द्र, पृथिवी, अग्नि, वायु आदि शक्तियों को देखता था; वह इन सबको देवता मानता था और इनकी पूजा करता था। इस दृष्टि से, मैक्समूलर के अनुसार, वेदों में एकेश्वरवाद का विचार नहीं हो सकता; भिन्न-भिन्न देवताओं की स्वतन्त्र सत्ता होने के कारण वेद में एकेश्वरवाद (Monotheism) के स्थान में बहुदेववाद (Polytheism) होना स्वाभाविक है। सूर्य एक देवता है, चन्द्र एक देवता है, पृथिवी एक देवता है—वेद का ऋषि इन सब देवताओं की पूजा करता था।

सायण जहाँ वेद का भाष्य करता हुआ यज्ञ के साथ बँध गया, मैक्समूलर वहाँ वेद का अर्थ करता हुआ सायण के साथ-साथ बँधा-बँधा तो चलता रहा, परन्तु वह विकासवाद की विचारधारा से अपने को अलग नहीं कर सका। मैक्समूलर के भाष्य पर सायण तथा डार्विन, दोनों छाये हुए हैं। श्री अरविन्द घोष पाश्चात्य विद्वानों के भाष्यों पर टिप्पणी करते हुए लिखते हैं :

"पाश्चात्य भाष्यकार लिखते हैं कि वेद का ऋषि जब अग्नि की उपासना करता था, तब उसमें उन सब गुणों का भी वर्णन कर देता था, जो किसी भी अन्य देवता में पाये जाते हैं; जब वायु की उपासना करता था, तब वायु में अन्य सब गुणों का, जो अन्य किसी भी देवता में हैं, वर्णन कर देता था। इससे यह प्रतीत होता है कि वह एक देवता का उपासक न होकर अनेक देवताओं में विश्वास करता था। यह बात युक्तिसंगत भी है, क्योंकि एकेश्वरवाद का विचार तो मानव मस्तिष्क में बहुत पीछे आया। जब उनसे यह कहा जाता है कि वेद में **'एकं सद्विप्रा बहुधा वदन्ति, अग्निं यमं मातरिश्वानमाहुः'**—इस मन्त्र द्वारा यह कहा गया है कि ईश्वर एक ही है, अग्नि, यम, मातरिश्वा आदि उस एक ईश्वर के ही भिन्न-भिन्न नाम हैं, तब पाश्चात्य विद्वान् कह उठते हैं कि यह मन्त्र पीछे से डाला गया है। इस विचारधारा पर चलते हुए मैक्समूलर ने बहुदेवतावाद (Polytheism) तथा एकेश्वरवाद (Monotheism) के मुकाबिले में एक नवीन शब्द की रचना की, जिसे उन्होंने हीनोथीइज़्म (Henotheism) का नाम दिया। 'हीनोथीइज़्म' का अर्थ है—जब किसी देवता की उपासना की जाय, तब उसी में सब गुण आरोपित कर दिए जाएं; अन्य देवताओं को उस देवता से 'हीन' कल्पित कर लिया जाय। परन्तु यह कल्पना सिर्फ़ इसलिए की जाती है, क्योंकि मैक्समूलर विकासवाद के विपरीत विचार को मानने के लिए तैयार नहीं हैं। मैक्समूलर इस बात का कोई प्रमाण नहीं दे सके कि **'एकं सद् विप्रा बहुधा वदन्ति'** (ईश्वर एक ही है, इन्द्र, मित्र, यम आदि उसी के भिन्न-भिन्न नाम हैं)—यह मन्त्र पीछे से वेद में डाला गया है। यह मन्त्र वेद का अभिन्न हिस्सा है, और अगर इससे विकासवाद खंडित हो जाता है, तो पाश्चात्य विचारकों को इसके लिए तैयार रहना चाहिए। सबसे बड़ी बात तो यह कि अपने अर्थ को स्पष्ट करने के लिए वेद की अन्तः साक्षी प्रमाण होगी या कल्पनाएँ। तथा मैक्समूलर जो कुछ कहेंगे, वह बात

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प्रामाणिक होगी? वेदों का अर्थ अगर वेदों से ही स्पष्ट होता है, तब उस प्रक्रिया का स्थान सर्वोच्च होना चाहिए। वेद स्वयं कहता है—'एकं सत्' ईश्वर एक है, 'बहुधा वदन्ति'—उसे अग्नि, यम आदि अनेक नामों से कहा जाता है। एकेश्वरवाद का स्वयं वेद द्वारा इतना स्पष्ट वर्णन होते हुए भी मैक्समूलर के 'हीनोथीइज़्म' को कैसे माना जा सकता है?" श्री अरविन्द घोष लिखते हैं :

"We are aware how modern scholars twist away from the evidence. This hymn, they say, was a late production; this loftier idea which it expresses with so clear a force rose up somehow in the later Aryan mind or was borrowed by those ignorant fire-worshippers, sky-worshippers from their cultured and philosophic Dravidian enemies. But throughout the Veda we have conformatory hymns and expressions : Agni or Indra or another is expressly hymned as one with all the other gods. Agni contains all other divine powers within himself, the Maruts are described as all the gods, one deity is addressed by the names of others as well as his own, or, most commonly, he is given as Lord and king of the universe, attributes only appropriate to the Supreme Deity. Ah, but that cannot mean, naught not to mean, must not mean the worship of one; let us invent a new word, call it henotheism and suppose that the Rishis did not really believe Indra or Agni to be the Supreme Deity but treated any god or every god as such for the nonce, perhaps that he might feel the more flattered and lend a more gracious ear for so hyperbolic a compliment. But why should not the foundation of Vedic thought be natural monotheism rather than this new fangled monstrosity of henotheism? Well, because primitive barbarians could not possibly have risen to such high conceptions and if you allow them to have risen you imperil our theory of evolutionary stages of human development and you destroy our whole idea about the sense of Vedic hymns and their place in the history of mankind. Truth must hide herself, common sense disappear from the field so that a theory may flourish! I ask, in this point and it is the fundamental point, who deals most straightforwardly with the text, Dayanand or the Western Scholars?"

श्री अरविन्द का कहना है कि वेदों के पाश्चात्य भाष्यकार वेदों का भाष्य करते हुए विकासवाद के पूर्वाग्रह

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को साथ लेकर भाष्य करते हैं। अगर वेदों का अर्थ विकासवाद को पुष्ट नहीं करता, तो वे अर्थ को ही तोड़-मरोड देते हैं। श्री अरविन्द के कथनानुसार, ऋषि दयानन्द का भाष्य इस प्रकार की तोड़-मरोड़ नहीं करता। फिर भी जादू वह जो सिर पर चढ़कर नाचे। यद्यपि मैक्समूलर तथा पाश्चात्य भाष्यकार विकासवादी पूर्वाग्रह से पीड़ित हैं, तो भी वेदों में उन्हें इतने उच्च विचार मिलते हैं कि कभी-कभी वे इस सन्देह में पड़ जाते हैं कि उनका पूर्वाग्रह उचित है या अनुचित। ऋग्वेद-संहिता के भाष्य के 4 खण्ड में वे लिखते हैं :

"It is impossible for one scholar, it will probably be impossible for one generation of scholars to the deciphering of hymns of the Rigveda to a satisfactory conclusion"

मैक्समूलर का कहना है कि किसी एक वैदिक विद्वान् अथवा वैदिक विद्वानों की एक पीढ़ी द्वारा भी ऋग्वेद की ऋचाओं के रहस्यों को खोज निकालना असम्भव है। ऋग्वेद के विषय में इतनी ऊँची सम्मति तभी हो सकती है, जब मैक्समूलर को ऋग्वेद में इतने ऊँचे विचार दीख पड़ते हों, जिनके मुकाबिले में विकासवाद के विचार हिलते प्रतीत होते हों। ऐसी हालत में वेद-भाष्य करते हुए उनका विकासवाद के दृष्टिकोण से बँधे रहना असंगत प्रतीत होता है।

यद्यपि पाश्चात्य विद्वानों ने वेदों पर बहुत मेहनत की है, वेदों में आये विचारों की मुक्त-कण्ठ से अनेक स्थानों पर प्रशंसा भी की है, तो भी सत्य तक पहुँचने में दो बातें उनके मार्ग में बाधा बनी रही हैं। एक तो विकासवाद, जिसका हम ऊपर उल्लेख कर आये हैं; दूसरा, उनका पूर्वाग्रह तथा स्वार्थ। स्वार्थ इस बात का रहा कि युरोपियन भारत को ईसाई बनाने की धुन में थे। उनमें से कई तो ईमानदारी से चाहते थे कि इस देश का उद्धार तभी हो सकता है, जब यहाँ ईसाइयत का प्रचार हो, परन्तु ब्रिटेन के कई लोग यह भी समझते थे कि अगर यह देश ईसाई हो जायेगा, तो उसमें अंग्रेजों का शासन देर तक चलता रहेगा। इन दो कारणों से वे वेदों का ऐसा भाष्य कर ही नहीं सकते थे, जिससे इस देश के लोग अपनी सांस्कृतिक विचारधारा को उत्कृष्ट कोटि की समझ कर सिर ऊँचा उठा सकें।

प्रो॰ मैक्सूलर ने वेदों पर सबसे अधिक काम किया। उनका ध्येय क्या रहा, इसका पता उस पत्र से चलता है जो उन्होंने 1868 में अपनी पत्नी को लिखा। वे लिखते हैं :

"I hope I shall finish that work and I feel convinced though I shall not live to see it, yet this edition of mine (of the Rig Veda) and the translation of the Vedas will hereafter tell to a great extent on the fate of India and on the growth of millions of souls in that country. It is the root of their religion and to show them what the root

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is, I feel sure is, 'the only way of uprooting' all that has been sprung from it during the last three thousand years."

अर्थात्, मुझे आशा है कि मैं उस काम (वेदों के सम्पादनादि) को पूरा कर दूँगा और मुझे निश्चय है कि यद्यपि मैं उसे देखने के लिए जीवित नहीं रहूँगा, तो भी मेरा ऋग्वेद का यह संस्करण और वेदों का अनुवाद भारत के भाग्य और लाखों भारतीयों की आत्माओं के विकास पर प्रभाव डालने वाला होगा। यह (वेद) उनके धर्म का मूल है और मूल का सही रूप दिखा देना, उससे पिछले तीन हजार वर्षों में जो कुछ निकला है, उसको मूल-सहित उखाड़ देने का सबसे उत्तम प्रकार है।

आइये, अब मैक्समूलर के बाद उनके शिष्य मैक्डॉनल के विचारों की कुछ परीक्षा करें।

मैक्डॉनल अपनी पुस्तक 'A Vedic Reader for Students' की भूमिका में लिखते हैं कि "इसके मण्डलों में से आदि के 8 मण्डल पहले लिखे गये, फिर नौवाँ और अन्त में दसवाँ मण्डल लिखा गया। पहले 8 मण्डल एक इकाई बनाते हैं।" उनके कहने का अभिप्राय यह है कि पहले आठ तथा अगले दो मण्डलों का समय भिन्न-भिन्न है। आदि के 8 मण्डल पहले लिखे गये, अगले 2 मण्डल बाद को लिखे गये।

"The ninth book was added as a consequence of the first eight being formed into a unit."

प्रश्न यह है कि **'इन्द्रं मित्रं वरुणम् अग्निं...एकं सद् विप्रा बहुधा वदन्ति'** (ईश्वर एक है, इन्द्र, मित्र, वरुण, आदि उसके अनेक नाम हैं), यह तो ऋग्वेद के पहले मण्डल का मंत्र है, नौवें या दसवें मण्डल का नहीं है। फिर इसे प्रक्षिप्त मानने का यही कारण हो सकता है कि यह युरोप की विकासवादी विचारधारा में फिट नहीं बैठता।

इस मंत्र के अलावा ऋग्वेद का एक अन्य मंत्र 1-89-10 भी कुछ इसी विचार का द्योतक है। वहाँ लिखा है :

**अदितिः द्यौः, अदितिः अन्तरिक्षम्, अदितिः माता, सः पिता, सः पुत्रः, विश्वेदेवाः अदितिः, पञ्चदेवाः अदितिः, जातम् अदितिः, जनित्वम् अदितिः।** कैवल्योपनिषद् में लिखा है:

**सः ब्रह्मा, सः विष्णुः, सः रुद्रः, सः शिवः, सः अक्षरः, सः परमः स्वराट्, सः इन्द्रः, सः कालाग्निः, सः चन्द्रमाः।**

इन वाक्यों का लगभग वही अर्थ है, जो **'एकं सद् विप्रा बहुधा वदन्ति'** का अर्थ है। वैदिक साहित्य में देवताओं के जो नाम दिये गये हैं, वे सब एक भगवान् के ही नाम हैं, उसके भिन्न-भिन्न गुणों के कारण ही भिन्न-भिन्न शब्दों का प्रयोग किया गया है, अभिप्राय सबका एक ही है।

वेद में तो भिन्न-भिन्न गुणों के कारण भगवान् के

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लिए भिन्न-भिन्न शब्दों (नामों) का प्रयोग किया था, किन्तु उत्तर-काल में वे नाम ही भिन्न-भिन्न तथा अनेक देवताओं के वाचक बन गये—यह एक स्थापना है। दूसरी स्थापना यह है कि वैदिक-काल के लोग सभ्यता के प्रथम चरण में थे, वे जो दैवी या अनहोनी घटना देखते थे, उसे देवता मानकर उस कल्पित देवता की पूजा करते थे। यह दूसरी कल्पना विकासवादियों के सिद्धान्त से मेल खाती है, इसलिए पाश्चात्य भाष्यकार इस कल्पना के साथ चिपटे बैठे हैं, यद्यपि 'एकं सद् विप्राः'—यह एक मंत्र ही उनके सब किलों को ढहा देता है। इसका उत्तर वे यही दे सकते हैं कि एकेश्वरवाद के सब मन्त्र प्रक्षिप्त हैं। 'प्रक्षिप्त' कह देना दोधारी तलवार है, क्योंकि यम-यमी का संवाद, तथा इन्द्र की कुतिया सरमा या पणि नामक चोरों से संवाद—इन को भी कहने वाले प्रक्षिप्त कह सकते हैं, किन्तु यह समस्या को हल करने का रास्ता नहीं है।

वेदों में नाम-वाचक देवता ही नहीं पाये जाते, भाव-वाचक देवता भी पाये जाते हैं। इन्द्र, वरुण, मित्र आदि नाम-वाचक देवताओं के अतिरिक्त मन्यु, श्रद्धा, अनुमति, सूनृता, असुनीति, निर्ऋति आदि भाव-वाचक शब्द हैं। आदि-मानव भाव-वाचक शब्दों का कैसे प्रयोग करता होगा? आदि-मानव को क्रोधी व्यक्ति तो दिखाया जा सकता है, क्रोध क्या है—यह नहीं बतलाया जा सकता; शुद्ध व्यक्ति को तो दिखाया जा सकता है, शुद्धता क्या है—यह नहीं बतलाया जा सकता; श्रद्धालु व्यक्ति को तो दिखाया जा सकता है, श्रद्धा क्या है—यह नहीं बतलाया जा सकता, क्योंकि विकासवाद के अनुसार इन भावों की कल्पना मानव के उत्कृष्ट-विकास का परिणाम है। परन्तु वेद में तो मन्यु, श्रद्धा आदि भाव-वाचक शब्दों का भी प्रयोग पाया जाता है। अशरीरी भावों को—सत्य, आशा, श्रद्धा, मृत्यु को—संबोधन उच्चकोटि का कवि ही कर सकता है, और यह सर्वविदित है कि साहित्य की चरम सीमा कविता है। मैक्डॉनल का कथन है :

"One result of advance of thought during the period of Rigveda, from concrete towards abstract, was the rise of abstract deities."

अर्थात्, ऋग्वेद के काल में विचारों का जो क्रमिक विकास हुआ, उसका ही यह परिणाम था कि देवताओं के स्थूल रूप से उनके सूक्ष्म रूप का विचार किया जाने लगा और उसी सूक्ष्म रूप को देवता कहा जाने लगा।

उदाहरणार्थ, इन्द्र को संसार का धारण करने के कारण ऋग्वेद में धाता कहा जाता है; विकास का यह परिणाम हुआ कि धाता के स्थान में धातृ—Upholding—यह सूक्ष्म विचार (Abstract conception) उत्पन्न हो गया। मैक्डॉनल का कथन है कि प्रजापति, विश्वकर्मन्, हिरण्यगर्भ आदि सब शब्द देवताओं के विशेषण हैं, परन्तु कालान्तर में ये स्वतन्त्र गुणवाचक शब्द बन गये। इसी प्रकार मन्यु, श्रद्धा, अनुमति, सूनृता, असुनीति आदि भाववाचक देवताओं (Abstract deities) का विकास हुआ।

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मैक्डॉनल का कहना है कि देवताओं को भाववाचक या abstract रूप में, Concept के रूप में सोचना ऋग्वेद के अन्तिम मण्डल में प्रारम्भ हुआ; उससे पहले देवताओं को स्थूल रूप अर्थात् Concrete form में सोचा जाता था। परन्तु उनकी यह बात निराधार है। ऋग्वेद के प्रथम मण्डल में (1, 89, 3) 'भग' शब्द पाया जाता है, जिसका अर्थ समृद्धि (Prosperity) है, जो भाववाचक (Abstract) शब्द है। 'अदिति' के विषय में वे स्वयं लिखते हैं कि इस शब्द का अर्थ स्वतन्त्रता—Liberation, Freedom— है, जो सम्पूर्ण ऋग्वेद में बिखरा हुआ है, यह भी भाववाचक शब्द है, जो प्रथम मण्डल में, जहाँ से ऋग्वेद शुरू होता है, वहाँ पाया जाता है, जब कि मैक्डॉनल के अनुसार विचारों का विकास शुरू ही नहीं हुआ था।

असल में, पाश्चात्य भाष्यकारों की विचारधारा का आधारभूत सिद्धान्त विकासवाद का विचार है। इन लोगों के लिए विकासवाद का सिद्धान्त पहले है, उसके बाद जो-कुछ सामने आया, उसे विकास वाद के सिद्धान्त पर घटा कर देखने का प्रयत्न किया जाता है। विकासवाद के सिद्धान्त की कसौटी पर परख कर ही ये लोग हर बात के सही या गलत होने का निश्चय करते हैं। इस प्रकार का चिन्तन वैज्ञानिक नहीं कहा जा सकता। हमारी विचार-पद्धति पर भी यही नियम लागू होना चाहिए। पाश्चात्य विद्वान् यह सोचकर वेद का अर्थ करें कि कोई अर्थ विकास के सिद्धान्त के विरुद्ध तो नहीं जाता, और वैदिक विद्वान् यह सोचकर वेद का अर्थ करें कि कोई अर्थ वेद के ईश्वरीय ज्ञान होने के सिद्धान्त के विरुद्ध तो नहीं जाता—यह पूर्वाग्रह की मनोवृत्ति है, जिसने वेदार्थ-विषय को ग्रसा हुआ है, जिससे सब को मुक्त होना चाहिए।

**ऋषि दयानन्द की भाष्य पद्धति**

इतना कह चुकने के बाद वर्तमान युग के वेदों के भाष्यकार महर्षि दयानन्द की वेद-भाष्य पद्धति तथा उनके दृष्टिकोण पर कुछ विचार करना उचित प्रतीत होता है, क्योंकि सायण, महीधर, मैक्समूलर, मैक्डॉनल आदि सब भाष्यकारों की तुलना में ऋषि दयानन्द की भाष्य-पद्धति अपने ढंग की अनूठी पद्धति है। यद्यपि यह पद्धति यास्क के निरुक्त पर आधारित है, तो भी इस पद्धति का अक्षरशः अनुसरण ऋषि दयानन्द के अतिरिक्त अन्य किसी ने नहीं किया। ऋषि दयानन्द का वेदों के विषय में अपना ही दृष्टिकोण है, जिसने वैदिक विद्वानों की विचारधारा को प्रभावित किया है। यदि यह कहा जाय कि ऋषि दयानन्द ने सदियों से चली आ रही वेदार्थ-शैली को बिल्कुल पलट दिया, तो भी कोई अत्युक्ति न होगी।

**ऋषि दयानन्द के भाष्य की विशेषताएं**

ऋषि दयानन्द के वेद-भाष्य की अनेक विशेषताएँ हैं। सबसे पहली विशेषता तो यह है कि उन्होंने अपने भाष्य में संस्कृत के साथ-साथ हिन्दी में भी अर्थ दिया है। अभी तक भारतीय विद्वानों द्वारा जो भाष्य हुए थे, वे केवल संस्कृत में थे, इसलिए सर्व-साधारण इस बात से अनभिज्ञ

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थे कि वेदों में क्या कहा गया है। संस्कृत जानने या न जानने वाला वेद के नाम से जो कह देता था, वह वेद समझा जाता था। ऋषि दयानन्द के वेद-भाष्य की दूसरी विशेषता यह है कि यह भाष्य सायण, महीधर आदि के सब भाष्यों से भिन्न है। ऋग्वेदादि-भाष्य-भूमिका के भाष्यकरण-शंका-समाधानादि प्रकरण में ऋषि दयानन्द लिखते हैं :

**"यानि रावणोवट-सायण-महीधरादिभिः वेद-विरुद्धानि भाष्याणि कृतानि, यानि च एतदनुसारेण इंग्लैंड-शार्मण्य-देशोत्पन्नैः यूरोप-खण्ड-देशनिवासिभिः स्वदेशभाषया स्वल्पानि व्याख्यानानि कृतानि, तथैव आर्यावर्तदेशस्थैः कैश्चित् तदनुसारेण प्रकृतभाषया व्याख्यानानि कृतानि वा क्रियन्ते च, तानि सर्वाणि अनर्थगर्भाणि सन्ति।"**

ऋषि दयानन्द लिखते हैं कि रावण, उवट, सायण, महीधर आदि ने जो वेद-भाष्य किये हैं, अथवा उनका अनुकरण करते हुए इंग्लैंड तथा जर्मनी आदि युरोप के निवासियों ने अपनी-अपनी भाषा में जो भाष्य किये हैं, एवं भारतीय विद्वानों ने जो भाष्य किये हैं, या वे कर रहे हैं, वे सब अनर्थ उत्पन्न करने वाले हैं।

उदाहरणार्थ, ऋषि दयानन्द का कहना है कि सायण ने सब वेदों का जो यज्ञपरक अर्थ किया है, यह बात ग़लत है। वेदों में परमार्थ का—आत्म-परमात्मा का—वर्णन है, परन्तु सायण का कहना तो इतना ही है कि **'सर्वे वेदा क्रियाकाण्डपराः सन्ति'**—सब वेद कर्मकाण्ड का ही वर्णन करते हैं।

सायण-भाष्य से मतभेद दर्शाते हुए ऋग्वेदादि-भाष्य-भूमिका इसी प्रकरण में ऋषि दयानन्द ने निम्न मन्त्र का उल्लेख किया है :

**इन्द्रं मित्रं वरुणमग्निमाहुः अथो दिव्यः स सुपर्णो गरुत्मान्।**
**एकं सद् विप्रा बहुधा वदन्ति अग्निं यमं मातरिश्वानमाहुः॥**
(ऋ॰ 1/164/46)

वेदों में एक ईश्वर की उपासना है या उनमें बहुदेवतावाद, इस शंका का समाधान करने में इस मंत्र का बहुत महत्त्व है। इस मंत्र का सही अर्थ समझा जाय तो स्पष्ट है कि ईश्वर एक है; भिन्न-भिन्न गुणों के कारण ही उसके अनेक नाम हैं। उसके जो अनेक गुण हैं, वे उस एक के विशेषण हैं। परन्तु सायण ने ऐसा अर्थ नहीं किया। सायण ने इस मंत्र के 'इन्द्र' शब्द को 'विशेष्य' करके वर्णन किया है, 'मित्रादि' शब्दों को उसके विशेषण ठहराया है। 'अग्नि' शब्द को इस मंत्र में दो बार इसलिए दोहराया गया है, क्योंकि अन्य शब्द 'अग्नि' के ही विशेषण हैं, 'इन्द्र' के नहीं। यह मतभेद बहुत साधारण-सा है, परन्तु यह मंत्र पाश्चात्य विद्वानों के विचार का सारा ढाँचा गिरा देने के लिए काफी है। मैक्समूलर आदि भाष्यकार विकासवाद के हामी थे, और इस बात को मानने के लिए तैयार नहीं थे कि हजारों साल पहले के वेद-ग्रन्थ एकेश्वरवाद का प्रतिपादन कर सकते हैं। इस मन्त्र में तो स्पष्ट कहा: **'एकं**

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सत्'–वह एक है, उसके भिन्न–भिन्न गुणों के कारण उसके भिन्न–भिन्न नाम हैं। विकासवाद के साथ इस विरोध को देखकर मैक्समूलर आदि युरोपीय विद्वानों ने यह कहना शुरू किया कि ऋग्वेद का यह मन्त्र पीछे का है। इसके साथ एक नई कल्पना को, जिसका हम पहले उल्लेख कर चुके हैं, जन्म दिया गया जिसे 'हीनोथीइज़्म (Henotheism) कहा जाता है। वे कहने लगे कि वेद के ऋषि जिस देवता की भी उपासना करने लगते थे, उसी को सिर पर चढ़ा देते थे, अन्यों को हीन बना देते थे। ऋषि दयानन्द ने इस मंत्र का उद्धरण देकर यह सिद्ध कर दिया कि ऐसी बात नहीं है; ये सब नाम परमेश्वर के ही हैं। वेद स्वयं इस बात को कहता है। फिर वेद की बात मानें या मैक्समूलर की बात मानें?

ऋषि दयानन्द जहाँ सायण की भाष्य–शैली को मानने के लिए तैयार नहीं, वहाँ महीधर की शैली भी उन्हें स्वीकार नहीं। महीधर ने तो सायण को भी मात कर दिया है। दोनों यज्ञपरक अर्थ ही करते हैं, परन्तु महीधर का अर्थ तो महा–अनर्थकारी है। महीधर ने उव्वट के भाष्य का ही अनुकरण किया है, इसलिए उव्वट के विषय में कुछ न लिखते हुए ऋषि दयानन्द ने महीधर के भाष्य का नमूना 'ऋग्वेदादि–भाष्य–भूमिका' में दिया है।

यजुर्वेद के **'गणानां त्वा गणपतिं हवामहे प्रियाणां त्वा प्रियपतिं हवामहे निधीनां त्वा निधिपतिं हवामहे वसो मम। आहमजानि गर्भधमा त्वमजासि गर्भधम्।** (यजु॰, अ॰ 23, मं॰ 19, 20, 21, 22, 23) इस मंत्र की व्याख्या करते हुए महीधर ने इतना अश्लील अर्थ किया है कि लिखते हुए भी लज्जा आती है। किसी कामोत्तेजक पुस्तक में भी ऐसा अश्लील तथा गंदा वर्णन नहीं मिलता, जैसा महीधर ने किया है।

**'गणानां त्वा'** (यजु॰ यध्याय 23, मंत्र 19) से **'यद्धरिणो यवमत्ति'** (यजु॰, अध्याय 23, मंत्र 31) तक के मंत्रों का महीधर ने जो अश्लील अर्थ किया है, वह 'ऋग्वेदादि–भाष्य–भूमिका' में दिया हुआ है। महीधर के अर्थ को पढ़कर चार्वाकों तक को कहना पड़ा :

**त्रयो वेदस्य कर्तारः भाण्ड–धूर्त–निशाचराः।**
**जर्फरी–तुर्फरीत्यादि पण्डितानां वचः स्मृतम्।।**
**अश्वस्यास्य शिश्नं तु पत्नी ग्राह्यं प्रकीर्तितम्।**
**भण्डैस्तद्वत्परं चैव ग्राह्यं जातं प्रकीर्तितम्।**
**मांसानां खादनं तद्वद् निशाचर–समीरितम्।**

**'गणानां त्वा'** आदि मंत्रों का ऋषि दयानन्द ने अपना अर्थ दिया है जो बुद्धिसंगत है। ऋषि दयानन्द इन मंत्रों के महीधर के तथा अपने भाष्य को लिखकर टीका करते हैं :

"आगे कहाँ तक लिखें! इतने से ही सज्जन पुरुष अर्थ और अनर्थ की परीक्षा कर लेवें। जब इन्हीं लोगों के भाष्य अशुद्ध हैं, तब युरोपखण्डवासी लोगों ने जो उन्हीं की सहायता लेकर अपनी भाषा में वेदों के व्याख्यान किए हैं, उनकी अशुद्धि की गणना ही क्या है! इन विरुद्ध व्याख्यानों से कुछ लाभ तो नहीं दीख पड़ता, किन्तु वेदों

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के सत्य अर्थ की हानि प्रत्यक्ष ही होती है।

प्रश्न हो सकता है कि क्या महीधर का अर्थ इसलिए त्याज्य समझ लिया जाय, क्योंकि वह अश्लील व गंदा है? या इसलिए छोड़ा जाय, क्योंकि वह अर्थ है ही नहीं। जिन मंत्रों का महीधर ने अर्थ किया है, वह अर्थ इतना अश्लील है कि कामशास्त्र के ग्रन्थों में भी उतनी बेहूदा भाषा का प्रयोग नहीं किया गया। वैसा अर्थ मंत्रों को तोड़-मरोड़कर भी नहीं हो सकता। ऐसी हालत में महीधर के किए अर्थ को तभी माना जा सकता है, जब हमारा इरादा ही वेदों से घृणा उत्पन्न कराना हो।

सायण आदि के भाष्य यज्ञपरक हैं; युरोपियन विद्वानों के भाष्य सायण को आधार बनाकर विकासवादपरक हैं। ऋषि दयानन्द के भाष्य निरुक्तपरक हैं; रूढ़िवाद को छोड़कर चलते हैं। क्योंकि ऋषि दयानन्द ने वेद-भाष्य में रूढ़िवाद का सहारा नहीं लिया, इसलिए उस भाष्य में लचक है, अर्थ में स्वतन्त्रता है, अनेकार्थता है। ऋषि दयानन्द का भाष्य वेदों के अर्थों को रूढ़ि न मानकर यौगिक मानता है, जो इस भाष्य की असाधारण विशेषता है।

### रूढ़िवाद तथा यौगिक

ऋषि दयानन्द के भाष्य की विशेषता यह है कि उसमें शब्दों का रूढ़ अर्थ न करके यौगिक अर्थ किया गया है। 'इन्द्र' का अर्थ करते हुए पुराण-प्रसिद्ध अर्थ नहीं किया, उसकी निरुक्ति की गई है—इदि परमैश्वर्ये—जिसमें ऐश्वर्य हो, वह इन्द्र है। ऐश्वर्य के कारण इन्द्र का अर्थ परमात्मा भी हो सकता है, सूर्य भी हो सकता है, राजा भी हो सकता है। यह दिशा यास्क के निरुक्त ने दी है। निरुक्त के 4 थे अध्याय में लिखा है: **'एकार्थमनेकशब्दम् इत्येतदुक्तम्:, अथ यानि अनेकार्थानि एकशब्दानि तानि अतः अनुक्रमिष्यामः**—अनेक शब्दों का एक अर्थ होता है, और एक शब्द के अनेक अर्थ होते हैं—इस फार्मूले का अर्थ एक ही है। इसका अर्थ यह है कि 'इन्द्र', 'मित्र', 'वरुण'—ये अनेक शब्द हैं, परन्तु इनका अर्थ ऐश्वर्यवान् आदि होने के कारण परमात्मा, सूर्य, राजा—ये सब हो सकते हैं। इसी प्रकार 'गौ'—यह एक शब्द है, परन्तु इसका अर्थ गमनशील होने के कारण पृथिवी, गाय आदि ये सब हो सकते हैं। यह शैली यास्क के निरुक्त की है। इसी शैली को आधार बनाकर महाभाष्यकार (1, 3, 1) पतंजलि का कहना था—**'बह्वर्थाः धातवो भवन्ति'**—अर्थात्, धातुओं के एक नहीं, अनेक अर्थ होते हैं। निरुक्तकार ने शाकटायन (1, 12, 2) का उद्धरण देते हुए लिखा है—**नामानि आख्यातजानि इति शाकटायनः नैरुक्तसमयश्च**—अर्थात् वैदिक शब्द, जिन्हें यहाँ नाम कहा गया है, आख्यात अर्थात् धातु से बने होते हैं, इसलिए वैदिक शब्दों का अर्थ समझते हुए धात्वर्थ को ही यथार्थ अर्थ समझना चाहिए। निरुक्तकार की यही शैली है और, इसी शैली को ऋषि दयानन्द ने अपनाया है। इस शैली का अर्थ है—वेदों में शब्दों का रूढ़ अर्थ नहीं है, यौगिक अर्थ है; उनकी

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व्युत्पत्ति करने से, उनकी धातु को जानने से जो अर्थ बनता है, वह अर्थ है। उदाहरणार्थ, देवता का क्या अर्थ है? रूढ़ अर्थ किया जाय तो जगत् में जो प्रसिद्ध देवता हैं, वे इस शब्द से लिए जायेंगे, परन्तु निरुक्तकार (अध्याय 7, खंड 15) ने देवता का अर्थ—**देवो दानात् वा, दीपनात् वा, द्योतनात् वा, द्युस्थानो भवतीति वा**—इस प्रकार किया है। ऋषि दयानन्द की वेदार्थ-शैली का यही गुर है। इसी को आधार बनाकर ऋषि दयानन्द ने सत्यार्थप्रकाश के प्रथम समुल्लास में ईश्वर के 100 नाम व्युत्पत्तिपूर्वक लिखे हैं।

### मंत्रों के तीन प्रकार

यास्क ने दैवतकाण्ड के प्रारम्भ में देवता का अर्थ समझाते हुए लिखा है: **'यत्कामः ऋषिः यस्यां देवतायाम् आर्थपत्यं इच्छन् स्तुतिं प्रयुंक्ते तद्दैवतः स मंत्रो भवति'**—ऋषि जिस कामना से मंत्र द्वारा स्तुति करता है, वही कामना उस मंत्र का देवता समझना चाहिए। वेदों के यौगिक अर्थ करने का यह अवश्यंभावी परिणाम है। मंत्र का अर्थ यौगिक दृष्टि से भिन्न-भिन्न हो सकता है। मंत्रार्थ में ऋषि—अर्थात् मंत्र का अर्थ देखने वाले—की कामना उस मंत्र में परमात्मा की स्तुति करने की हो सकती है, राजा की हो सकती है, प्रजा की हो सकती है, गुरु की हो सकती है, जड़-जंगम जगत् में किसी की भी स्तुति करने की कामना हो सकती है। वही उस मंत्र का देवता समझना चाहिए। इस दृष्टि से वेदों के मंत्रों के ऊपर लिखे देवता तथा ऋषि बदल सकते हैं; वही रहें, यह जरूरी नहीं है। यास्क का यह सुझाव बहुत महत्त्वपूर्ण है। प्राचीनकाल में जिस-जिस मंत्र द्वारा जिस ऋषि ने स्तुति की, उस ऋषि तथा देवता—अर्थात् ऋषि की कामना—का उल्लेख विद्यमान मंत्रों में है। आज जो व्यक्ति मंत्र का अर्थ करता है, वह उस मंत्र का वर्तमान ऋषि है, और जिस कामना से स्तुति करता है, वह कामना उस मंत्र का देवता है। इस दृष्टि से मंत्रों के ऋषि तथा देवता बदल सकते हैं। परन्तु मंत्र द्वारा स्तुति करने वाले ऋषि की कामनाएँ तो अनेक हो सकती हैं, इसलिए यास्क ने उन मंत्र-द्रष्टाओं की कामनाओं को तीन भागों में विभक्त कर दिया है। यास्क का उल्लेख करते हुए ऋषि दयानन्द 'ऋग्वेद-भाष्य-भूमिका' के वैदिकप्रयोगविषयः—इस प्रकरण में लिखते हैं :

**"ताः त्रिविधाः ऋचः परोक्षकृताः प्रत्यक्षकृताः आध्यात्मिकाश्च। तत्र परोक्षकृताः सर्वाभिर्नामविभक्तिभिः युज्यन्ते प्रथमपुरुषैश्चाख्यातस्य। अथ प्रत्यक्षकृताः मध्यमपुरुषयोगाः त्वम् इति चैतेन सर्वनाम्ना। अथापि प्रत्यक्षकृताः स्तोतारो भवन्ति, परोक्षकृतानि स्तोतव्यानि। अथाध्यात्मिकाः उत्तमपुरुषयोगाः अहम् इति चैतेन सर्वनाम्ना॥** (निरुक्त, अ॰ 7, खण्ड 1, 2)।

इसका अर्थ यह है कि ऋचाओं को तीन भागों में बाँटा जा सकता है। वे तीन भाग हैं: 'परोक्ष' देवता की स्तुति करना, 'प्रत्यक्ष' देवता की स्तुति करना तथा 'अध्यात्म' देवता की स्तुति करना। प्रत्यक्ष तो वह है, जो सामने

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दीखता है—वह जड़ भी हो सकता है, चेतन भी हो सकता है। नदी-पहाड़-सूर्य-चन्द्र-पृथिवी आदि जड़ तथा प्रत्यक्ष हैं। इन्हें सम्बोधन कर वेद-मंत्रों में स्तुति की गई है। जड़ की स्तुति का यह अर्थ नहीं कि जड़ में आत्मा मौजूद है। सूर्य-चन्द्रादि को सम्बोधन करके जो मंत्र पढ़े जाते हैं, वे उनमें जीवात्मा मानकर नहीं पढ़े जाते। जगत् में मूर्ख से लेकर विद्वान् तक, सभी जड़ पदार्थों के विषय में चेतनवत् व्यवहार करते हैं। कवि लोग जड़ पदार्थों के विषय में ठीक उसी प्रकार गीत गाते हैं जैसे चेतन के विषय में। अगर मंत्रों में सूर्य-चन्द्रादि जड़ पदार्थों के विषय में चेतनवत् व्यवहार मिलता है, तो उससे मैक्समूलर आदि की यह कल्पना कैसे युक्तियुक्त मानी जा सकती है कि प्राचीन ऋषि इनको चेतन मानकर इनकी पूजा करते थे। जैसे नदी-पहाड़-सूर्य-चन्द्र आदि जड़ तथा प्रत्यक्ष पदार्थों के सम्बन्ध में उन्हें सम्बोधित करके वेदों में स्तुति-मंत्र हैं, वैसे ही चेतन तथा प्रत्यक्ष सत्ताओं के विषय में भी स्तुति-मंत्र हैं; उदाहरणार्थ—राजा, गुरु, पिता-माता आदि चेतन तथा प्रत्यक्ष सत्ताओं के विषय में वेद में अनेक मंत्र पाये जाते हैं।

इस प्रकार हमने देखा कि निरुक्तकार ने मंत्रों के अर्थों को जिन तीन भागों में बाँटा है, उनमें **'प्रत्यक्षकृताः'** ऋचाएँ वे हैं, जिनका उन पदार्थों से सम्बन्ध है, जिन्हें—वे जड़ हों या चेतन हों—हम प्रत्यक्ष देखते हैं। इसलिए जब किसी ऋचा का—चाहे वह जड़ हो या चेतन—प्रत्यक्ष-परक अर्थ हो, उसे 'तू' या 'आप' से ही तो सम्बोधित करेंगे।

जैसे कई ऋचाएँ प्रत्यक्ष-परक हैं, वैसे कई ऋचाएँ परोक्ष-परक हैं। परोक्ष का अर्थ है—जो सामने न हो। इस व्याख्या से अध्यात्म-परक भी परोक्ष है, परन्तु निरुक्तकार ने परोक्ष को **परोक्ष** तथा **अध्यात्म**—इन दो वर्गों में बाँटा है। अध्यात्म में आत्मा-परमात्मा आ जाते हैं, जो परोक्ष हैं। जितना भी परोक्ष संसार है, उसमें आत्मा-परमात्मा के अतिरिक्त जो कुछ है, वह भी **'परोक्षकृताः'** में आ जाता है। आत्मा-परमात्मा भी परोक्ष हैं, परन्तु वे इतने महत्त्वपूर्ण हैं कि परोक्ष होते हुए भी उन्हें एक अलग वर्ग में ही रखा गया है। पूछा जा सकता है कि आत्मा-परमात्मा के अतिरिक्त परोक्ष क्या है? जितना भी अज्ञात संसार है, वह सब परोक्ष ही है। संसार में जितने आविष्कार दिनोंदिन हो रहे हैं वे सब परोक्ष हैं, अज्ञात हैं; वे अज्ञात से ज्ञात में, परोक्ष से प्रत्यक्ष में आ जाते हैं। आत्मा-परमात्मा प्रत्यक्ष तथा परोक्ष से भिन्न कोटि के हैं, अध्यात्म हैं; वे अज्ञात की कोटि में ही रहते हैं।

इस प्रकार ऋचाओं के तीन प्रकार के अर्थ हुए—प्रत्यक्ष-परक, परोक्ष-परक तथा अध्यात्म-परक। यद्यपि अध्यात्म-परक का समावेश परोक्ष-परक में हो जाता है, तो भी परोक्ष-परक को दो भागों में बाँटा गया है—**नितान्त-परोक्ष** जैसे आत्मा, परमात्मा; **सापेक्ष परोक्ष**, जैसे जो परोक्ष है, परन्तु प्रत्यक्ष हो सकता है, या जो नितान्त परोक्ष नहीं है।

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निरुक्तकार ने कहा कि प्रत्यक्ष के साथ त्वम्, परोक्ष के साथ 'सः' तथा अध्यात्म के साथ अहम् का प्रयोग पाया जाता है। जिस मंत्र की व्याख्या में 'तू' या 'आप' लगाना पड़े, वह प्रत्यक्षकृत ऋचा है; जिसमें 'वह' लगाना पड़े, वह परोक्षकृत ऋचा है; जिसमें 'मैं' लगाना पड़े, वह अध्यात्मकृत ऋचा है—ऐसी ऋचा, जिसमें आत्मा या परमात्मा मानो अपने लिए कह रहा है।

ये तो ऋचाओं के तीन प्रकार हैं—कोई ऋचा प्रत्यक्षपरक है, कोई परोक्ष-परक है, कोई अध्यात्मपरक है—इस दृष्टि से किसी ऋचा में उन पदार्थों का वर्णन है, जो प्रत्यक्ष दीखते हैं; किसी में उनका, जो परोक्ष हैं, परन्तु किसी विधि से प्रत्यक्ष हो सकते हैं; किसी में अध्यात्म का—आत्मा-परमात्मा का जो परोक्ष ही रहते हैं। इस प्रकार ऋचाओं के विषयों को तीन भागों में बाँटा जा सकता है—प्रत्यक्षपरक, परोक्षपरक तथा अध्यात्मपरक। इसका यह अर्थ नहीं है कि हर-एक ऋचा के तीन अर्थ हैं। निरुक्तकार का इतना ही कथन है कि स्तोता जिन शक्तियों को सम्बोधित करके अपनी कामना से उनकी स्तुति करता है, उन शक्तियों को तीन कोटियों में रखा जा सकता है: प्रत्यक्ष-शक्ति को लक्ष्य में रखकर स्तुति करना: परोक्ष-शक्ति को लक्ष्य में रखकर स्तुति करना, अध्यात्म-शक्ति को लक्ष्य में रखकर स्तुति करना। कामना का जो देवता है—लक्ष्य है—वह प्रत्यक्ष, परोक्ष या अध्यात्म हो सकता है, और, जब हम मन्त्र उच्चारण कर रहे होते हैं, तब कामना के उस देवता को सम्बोधित कर रहे होते हैं।

**मंत्र के दो तरह के अर्थ**

मन्त्र के अर्थ भी दो तरह के हो सकते हैं—पारमार्थिक या व्यावहारिक—'ऋग्वेदादि-भाष्य-भूमिका' के प्रतिज्ञा-विषय में ऋषि दयानन्द लिखते हैं : "इस वेद-भाष्य में जिस-जिस मन्त्र का पारमार्थिक और व्यावहारिक दोनों अर्थों का श्लेषादि अलंकार द्वारा सप्रमाण सम्भव होगा, उस-उसके दो-दो अर्थ करेंगे, परन्तु ईश्वर का भी मन्त्र के अर्थ में अत्यन्त त्याग नहीं होता।" इसका अभिप्राय यह कि ऋषि दयानन्द ने अपने वेद-भाष्य में पारमार्थिक अर्थ तो सब मन्त्रों का किया है और यथासम्भव व्यावहारिक, अर्थ भी किया है। श्री युधिष्ठिर मीमांसक 'ऋग्वेदादि-भाष्य-भूमिका' की टिप्पणी में इस स्थल पर लिखते हैं : "ऋषि दयानन्द ने आरम्भ में प्रति मन्त्र दो-दो अर्थ किए थे। तद्नुसार उन्होंने संवत् 1933 में ऋग्वेद-भाष्य का एक नमूने का 24 पृष्ठों का अंक छपवाया था। उसमें प्रथम सूक्त सम्पूर्ण और द्वितीय सूक्त के प्रथम मन्त्र के द्वितीय अर्थ का कुछ भाग था। इसी प्रकार दो-दो अर्थों वाला ऋग्वेद-भाष्य कुछ सूक्तों तक हस्तलिखित रूप में परोपकारिणी सभा के संग्रह में विद्यमान है।"

यही कारण है कि ऋषि दयानन्द के भाष्य में प्रत्येक मन्त्र का आत्मा-परमात्मा-परक अर्थ तो दिया ही गया है, साथ ही अनेक स्थानों पर राजा, अध्यापक आदि—इस तौर पर व्यावहारिक अर्थ भी दिया है।

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संक्षेप में, हम कह सकते हैं कि मन्त्रों के अर्थों को निरुक्तकार ने तीन भागों में बाँटा है: प्रत्यक्ष-परक, परोक्ष-परक, तथा अध्यात्म-परक। उसी को ऋषि दयानन्द ने सरल करके दो भागों में बाँटा है—व्यावहारिक तथा पारमार्थिक। इस दृष्टि से देखा जाय तो व्यावहारिक में प्रत्यक्ष-परक ऋचाएँ आ जाती हैं, पारमार्थिक में परोक्ष-परक तथा आध्यात्मिक। दोनों प्रकार के वर्गीकरण में कोई मौलिक भेद नहीं है।

इस प्रकार का, अर्थों के दो प्रकारों का वर्णन उपनिषदों में भी पाया जाता है। केनोपनिषद् (4-4, 5) तथा छान्दोग्य (प्रथम प्रपाठक, तृतीय खण्ड) में 'इत्यधिदैवतम्'—'अथाध्यात्मम्' एवं पंचम खण्ड में भी 'इत्यधिदैवतम्'—'अथाध्यात्मम्'—इन शब्दों से उपनिषदों के ऋषि एक ही बात को दो जगह घटाने का प्रयत्न करते हैं। उपनिषद् में अध्यात्म का अर्थ है—जो नियम पिण्ड, अर्थात् व्यवहार में काम करता है, वही नियम अधिदैवत—इस ब्रह्माण्ड में अर्थात् परमार्थ में काम करता है—**यत्पिण्डे तद् ब्रह्माण्डे**।

हमने देखा कि ऋषि दयानन्द की वेदों के भाष्य की शैली उव्वट, महीधर, सायण, मैक्समूलर तथा मैक्डॉनल से भिन्न है। इस भाष्य-शैली में ऋषि दयानन्द का अन्य भाष्यकारों की अपेक्षा मौलिक दृष्टिकोण है। यद्यपि ऋषि दयानन्द को अपने जीवन के अन्तिम दस ही वर्षों में इतना विशाल कार्य करने का समय मिला था, तो भी जितना कार्य वे कर गए, वह इतना महान् है कि उतने कार्य के लिए बीसियों वर्ष लग जाते। इसलिए उनके भाष्य को पढ़कर अगर कहीं शंका उत्पन्न हो, तो समझ लेना चाहिए कि उन्होंने एक दिशा दिखलाई है, जिसकी तरफ़ चलकर हमें वेदों को समझने का प्रयत्न करना चाहिए। उनके द्वारा अर्थ किए गए एक-एक मन्त्र पर शंका करने लगना उनके कार्य की महानता को न समझना है।

ऋषि दयानन्द के वेद-भाष्य पर टीका करते हुए श्री अरविन्द घोष ने कहा है :

"In the matter of Vedic interpretation... Dayanand will be honoured as the first dicoverer of the right clues. Amidst the chaos and obscurities of old ignorance and age-long misunderstanding, his was the eye of direct vision, and pierced to the truth and fastened on that which was essential."

अर्थात्, जहाँ तक वेदों को समझने का प्रश्न है, दयानन्द को इस बात के लिए स्मरण किया जायेगा कि वे पहले व्यक्ति थे, जिनके हाथ में वेदों का ठीक-ठीक अर्थ जानने की कुंजी आ गई थी। वेदों के अर्थों के विषय में सदियों से जो अव्यवस्था, अस्पष्टता तथा अज्ञान फैला हुआ था, उन सबको भेदकर सीधा वेदार्थ को देख लेने की आँख दयानन्द को ही मिली थी। उन्होंने अपनी पैनी दृष्टि से अज्ञानान्धकार को भेदकर सत्य पर अपनी दृष्टि जमा दी थी।

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# India is the Empire of the Spirit

*Shiv Verma*

Enlightenment came into existence in India and fathered a culture.

A Hindu is greedy for God. One pictures the Hindu as leeches on God's surface.

....Hanri Michana - a French Writer

The Hindu believes that he is a spirit. Him the sword cannot pierce, him the fire cannot burn, him the water cannot wet, him the air cannot dry. The Hindu believes that every soul is a circle whose circumference is no where, but whose center is located in the body everywhere, and that death means the change of this center from one body to another. Nor is the soul bound by the conditions of matter. In its very essence, it is free, unbounded, holy, pure, and perfect. But somehow or the other it finds tied down to matter and thinks of itself as matter.

Yogananda had dubbed Los Angeles as 'Banaras' of the West.

**India is the empire of the spirit.**

India is not a geography or history. It is not a nation, a country, or a mere piece of land. It is something more; it is a metaphor, poetry, something invisible but very tangible. It is vibrating with certain energy fields, which no other country can claim. For almost ten thousand years, thousands of people have reached to the ultimate explosion of consciousness. Their vibration is still alive; their impact is in the very air. You just need certain perceptivity, a certain capacity to receive the invisible that surrounds this strange land. It is strange because it has renounced everything for a single search for the truth. In other countries, people were thinking about truth; in India, people were not thinking about truth. How can you think about truth? Truth, you know it or you don't; thinking is impossible. Light can be seen but not thought of. Truth can be seen but not thought of. The search for truth we call *'darshan'*, meaning 'seeing'. India is the only

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land in the whole world, strangely, which has devoted all its talents in concentrated effort to *see* the truth and *to be* the truth. There is a spiritual part in India, which the western cameras cannot photograph, their training, their education, cannot capture. Indians have a spiritual aura, which others do not have. The mystic is India's monopoly. A mystic is a vehicle of the divine, a provocation, and an invitation for the divine. He opens the door for the divine to come in and for thousands of years the Indian people have opened the doors for the divine to fill the atmosphere of their country. That atmosphere is the real India. When you are meditating you are silent and you are allowing real India to come into contact with you. Perhaps, India is the only country, which has been deeply concerned with the evolution of consciousness and nothing else. Every other country has been concerned with a thousand other things. But India has been one-pointed, a single goal; how human consciousness can be evolved to a point where it meets with the divine; how to bring the human and the divine closer.

**India, what can it teach us?**

Max Muller says: 'If I were to look over the world to find out the country most richly endowed with all the wealth, power and beauty that nature can bestow, in some parts a paradise on earth, I should point to India. If, I were asked under what sky, the human mind has most fully developed some of the choicest gifts, has most deeply pondered on the greatest problems of life, and has found solutions of some of them which will deserve the attention even of those who have studied Plato and Kant, I should point to India. And if I were to ask myself from what literature here in Europe, we who have been nurtured exclusively on the thoughts of the Greek and Romans, and of one Semitic race, the Jewish, may draw that corrective which is most wanted in order to make our inner life human, a life not for this life only, but a transfigured and eternal life, again I should point to India. Whatever sphere of human mind you may select for your special study, whether it be language or religion or mythology or

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philosophy, whether it be laws or customs, primitive science, everywhere you have to go to India. Whether you like it or not, because some of the most valuable and most instructive materials in the history of man are treasured up in India and in India only.'

## Gangaa

An average drop of river Gangaa contains traces of :

(i) cyanide
(ii) arsenic
(iii) lead
(iv) zinc
(v) chromium
(vi) selenium and
(vii) mercury.

### Yajna's scientific interpretation

A new science by the name of Yajnopathy has been established. The Shodh Sansthan has been established in India for research on *yajna*.

There are two basic energy systems in the physical world: Heat and Sound. In performing *yajna*, these two energies namely Heat (from havan) and Sound (from mantras) are combined to achieve the desired physical, psychological and spiritual benefits.

*Yajna* literally means service and sacrifice, a way of living in society in harmony. A living style to promote higher human values in the society. It is human culture. *Yajna* is concerned with ensuring the continued prosperity and well-being of the world. The sacrificial performance is intended to reinvigorate the powers that sustain the universe. *Yajna* is promotion of social good and moral order without any thought of personal benefit. Anything done for the sake of benefit of society and the world is called a sacrifice. *Yajna* is done for the glory of God and welfare of creation. We perform *yajna* by lighting the fire and putting purified butter, wheat, rice and barley and sesame seeds etc. Each of the produce have special meaning. The flames of fire always rise upwards towards its origin, the sun. The fire motivates people to raise their consciousness. Fire reminds us that we must aspire to upgrade pure thinking and to acquire our ultimate destination in life. Fire burns everything that comes into contact with

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it. In *Yajna* it means that it burns the impurities. It removes impurities such as ignorance, greed, anger, ego, hatred, lust etc. Another characteristic of fire is that its flames disappear into the unknown-in the same way the individual submerges into the Brahma. Fire is symbol of higher consciousness in man. The grains are put in to destroy our ego. Another important symbol is purified butter. When purified butter is poured into the fire, flames grow and become clearer and powerful. One should burn evil with power of goodness. One such power lies in love. Love is the greatest thing in this world and is the basis of life. Purified butter gives life upward direction and perishes itself leaving familiar fragrance in the environment.

'Mixing ghee and sugar and burning them creates smoke, which kills the germs of certain diseases and secretions take place from some glands related to the wind-pipe which fills our heart and mind with pleasure.'

–Dr. Haffikine

'Burning sugar and its smoke have a great power to purify the atmosphere. It kills the germs of T.B., measles, small pox and cow prix'.

–Prof. Tilward (French Scientist)

'After successful experiments we have collected the following data about the cow and yajnas which even the people of India do not know: (1) Cow's milk contains the greatest power of protection from atomic radiation. (2) Houses having cow dung covered floors enjoy complete protection from atomic radiation. (3) If cow's ghee is put into fire; its smoke will lessen the effect of atomic radiation to a great extent. This process is known as *yajna* in Indian language.'

–Mr. Shirowich (Russian Scientist)

*Yajna* can keep the doctor away. The Apple helps, but it's a *yajna* a day that keeps the doctor away, and the malignant microbes, ambient pollutants, soil infertility and soul impurities away. Scientific experiments on *yajna* have revealed that this philosophy-powered Indian ritual is more than a show of burning a medley of organic substances. They help reduce the levels of sulfur dioxide and nitrous oxide in air and bacteria count in water. It has also been

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found that *bhasm* or ash, the *yajna* residue, yields phosphorus, potassium, calcium, magnesium, and nitrogen, which act as a non-toxic fertilizer for healthy plant growth. Research data prepared by the Hardwar based Brahmavarchas Shodh Sansthaan, and later verified by Dr. Rajani R.Joshi of the Indian Institute of Technology, Mumbai, shows the effect of an *agnihotra* or havan, a small-scale *yajna*. Air samples studied before and after a series of *agnihotras* showed an average drop of 256. mg. in ambient sulfur dioxide and 0.14 mg. in nitrogen oxide. Similarly water samples gave a bacteria count reading of 1250, down by 3250 counts. The ash contents after each *agnihotra* were also measured. The average phosphorus weight per kg of ash found to be 4076 mg. The potassium yield was 3407 mg, calcium 7822 mg, magnesium 6424 mg and nitrogen 32 mg. 'What a *yajna* does is combust fumigating odoriferous substances, fats, carbohydrates, proteins and medicinal herbs together to give off a purifying gas', says Dr. Joshi.

Dr. Howard Teingull, an American Scientist, has established that recitation of Gayatri Mantra produces 110,000 sound waves per second. There is a possibilily of curing psychological diseases by *yajna*.

Nine years of clinical experimental trials have pointed to the fact that *agnihotra* cures depression, both economic and psychological. According to Barry Ratneer: 'Our studies confirm Vedic theory which states that the self-healing potential of mind/body is released when regular performance of *agnihotra* is undertaken. What usually requires years of training or therapy seems to unfold almost automatically in weeks for those regularly exposed to *agnihotra* atmosphere'.

Is *Agnihotra* then an answer to all our present day ills? Looking at its several beneficial aspects, it may be necessary for us to turn back our clocks and switch over to the wisdom of our ancient ancestors. It looks like they knew more about the natural world than we. With all our vast scientific knowledge, we are still hopelessly groping in the dark. To dispel this darkness, flames of *agnihotra* may well have

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emerged as a beacon to guide us on a path for a better tomorrow.

**Monika Jehle's Agnihotra Medicines.**

Monika Jehle, a West German pharmacist has discovered that quite a number of ailments can be cured with the *ashes* of *agnihotra*. Here is a summary of the pharmaceutical study - Report No.3, which was published in Satsang Vol: 11 No.7.

Frontal sinusitis: Performance of regular *agnihotra*. Headache disappeared. Pus loosened within 3-4days.

Skin Fungus: *Agnihotra* ash powder applied several times daily, complete healing.

Non-Healing wound: External application of *Agnihotra* powder, within three days complete healing.

Whitlow: *Agnihotra* ash powder applied on the skin. Within 3-4 days complete healing; patient had nearly no pain.

Extreme Menstrual Bleeding: 2-3 times daily *agnihotra* ash powder taken together with honey internally. Within 8 weeks bleeding went back to normal; migraine headache and extreme pain disappeared.

Pain in Kidney: 2-3 times daily pinch of *Agnihotra* ash powder taken internally. After 1 week all pain is gone.

Gastritis: 3 times *Agnihotra* ash powder taken internally. Healing after poisons were secreted through mucous membrane.

Migraine: 2 times daily pinch of *Agnihotra* ash powder taken internally. The period between two migraines became longer and longer; tiredness was cured.

Tonsillitis: Half a teaspoon of *Agnihotra* ash powder internally taken twice a day. Tonsillitis go back to normal and secrete poisons but without fever.

**How to keep mind fit**

Prime Minister P.V.Narasinha Rao style as reported in Hindustan Times dated 30th January 1993:

Hydrabad, Jan 29: The 'Satavadhanam' (शतावधानं) in which Prime Minister P.V. Narasinha Rao participated during his recent visit to Andhra Pradesh, is a literary phenomenon unique to Telegu culture.

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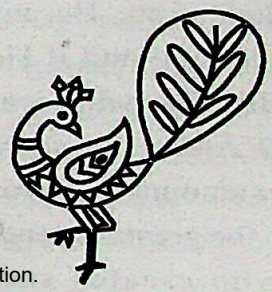
Extraordinary memory power and veracity in composing extempore poetry are the hallmarks of this art. Several kinds of 'Avadhanam' are practiced in Andhra Pradesh, but the popular ones are 'Asthavadhanam'(अष्टावधानं) and 'Satavadhanam'. 'Avadhanam' which is derived from 'Dha' means concentration or attention. The 'Avadhani' is required to control the mind from wandering to other things and concentrate on the required objective, nothwithstanding the provocations from a section of the audience or disturbances. This is much more difficult from composing poetry as greater attention is required. In 'Ashthavadhnam', the concentration of the mind is on eight things or sections at one and same time. In 'Satavadhanam', the Avadhani has to tackle questions from hundred people at a time. They ask him to compose verses on chosen subjects in a particular meter. The 'Avadhani' has to remember the questions in order and give the first line of each of the 100 verses at first instance. He is expected not to miss any question, nor the meter nor the subject and the order of the questions. It usually takes 16 to 18 hours to perform it. But the most difficult part of the exercise is yet to come. While the 'Avadhani' will be trying to compose the verses on the chosen subject and the meter, a section of the questioners try to distract him by asking irrelevant questions or chattering endlessly or ringing bells. The aim is to derail the 'Avadhani's' thought process and to make him fail. If the 'Avadhani' remains unaffected, he is said to have passed the crucial test. And at the end of it, he has to compose as many as 75 to 80 verses. Unless the 'Avadhani' has terrific memory, great vocabulary, penchant for verse-making and great concentration, he cannot succeed. The above is a good illustration of higher consciousness.



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## Vedic Theory of Trinity

*Late Shri Ganga Prasad ji Upadhyaya*

I wanted to lay emphasis on the point, which the other theistic groups do not accept as truth, and bereft of which theism remains incomplete. That is, if it is accepted, as all other religionists do, that only God is the one eternal entity, that before the creation, nothing but God existed and that God Himself has created this universe, then, so many serious doubts raise their disturbing heads in the hearts of thinking persons that, ultimately, the cloth of theism is reduced to shreds and what Ultimately remain will be atheism and skepticism. Because, if there was none other than God and if He was Infinite, Perfect and Blissful, what was the need for creation at all? And again, such a creation that there is greater amount of sorrow and sin in it! What really do the greatness and vastness of the God mean, who creates such a defective universe? How Can that God be considered Merciful, who creates first the sinners, affords the opportunities to commit sins, and then tries to show mercy to them?

Some Persian poet has said : "Kaar dariya takhtaa-band Kar layi. Baaz megoi Ki daman tar makun hushi yaar baas." "Oh God! You first threw me bound to a plank into the sea. Now you warn me Look here! Be careful, lest your garments should get wet."

That is to say, you created me, with all my weaknesses and sinful instincts. You created the world permeating with so *many* temptations. You provided me with ample opportunities to fall a prey to these temptations. But now, *you* say: "Behold! commit not sin, fall not into the grip of sensual pleasures." This is no condescension at all. That is the reason why an atheist argues that either God is Merciful and weak, He means well by us, but, unable to do us good, Or, the God is cruel, who keeps us involved in some distress or other. But, the atheists, even though they could effectively raise these objections, did not show any way out to solve this riddle.

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Skepticism or atheism does not show any path to obtain greater solace. The stand of the Arya Samaj and Vedic Dharma bearing on this subject is:

1. It is wrong to state that there was a time when nothing but God existed.

2. It is wrong to state that God brought into being the Souls and matter out of nothing and created this world all by Himself.

3. It is wrong to state that God is the only Eternal Entity.

4. The veda has said: hiranya-garbhah samavartataagre... Yajur Veda–13.4

Hiranyagarbha was there before. Hiranyagarbha is that God, in whose garbha i.e. interior, the hiranya i.e., the brilliant bodies like the Stars and the Sun ever remain; In Him the effulgent entities like the souls and matter resided. It means that such a God was not there before the creation, except whom, nothing existed; but Hiranya-garbha existed–the God who was inclusive of effulgent entities. The souls are eternal and free to act. The souls are not the dolls in the hands of God. He did not create us for playing with. We have ever been eternal entities. But, we were insignificant. For our benefit, for our evolution, He provided us with *necessary* means. We derive happiness from the proper use of these means and get into grief by their wrong application. God has given us fire. We can use it as an instrument for achieving comfort, or, we can lose our eyes by directing it in an improper manner. God created neither sin, nor sorrow. The very thing that is a cause for sin or sorrow, can as well be a cause for virtue and joy. He, who handed me a sword, did not ask me sever my own head with it. The special feature or beauty of Vedic theism lies in the fact that it relieves us from wrong conceptions advanced by theists and atheists and their consequent chaos. The word "Hiranyagarbha" appears in the Veda. The Hindu philosophers and preachers were conversant with this word from centuries. But Acharya Shankara and other preceptors gave a new twist to the word under the pretext of monistic theory that, instead of solving the intricate problem, it only helped to worsen the already perplexing entanglement.

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The Sentence in the Veda is very simple– "Hiranyagarbha was there, before the creation." Can anyone argue that before the making of the pot, only the potter existed? Definitely not. Besides the potter, the clay also was there, as well as those for whose sake the pots were to be made. Well, how, then was that Hiranyagarbha? *"Bhootasya jaatah patireka aaseet."* (Yajurveda: 13.41) i.e. "He was the Sole Protector, Nourisher and doubtlessly Omni-Potent Lord"–the Veda says. Whose Protector and Nourisher was He, if nothing else but God existed?

The potter made the pot. Why? Because, there were people who needed the pot, Similarly, God created the world, for there were those souls who needed it badly. God's mercy needed a definite shape. In simple language, we may put it like this. God knew that the souls needed eyes to see with, and that they were helpless as blind without eyes. He had with Him the material cause of the eyes too. He made the eyes and in order to help the eyes see He created the Sun too. This is mercy. And this is mercy, because in this act of Creation, God had not an iota of Selfish end to achieve. Even staunch theists harbour such a perverted idea of God's eternity in their minds that they get a severe jolt if and when they hear about the theory of this trinity. But, we have to explain the beauty of it to one and all.

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Sr. G.P. Chopra felcitating Dr. Soni.

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# Prohibition of Animal Sacrifice in Yajna

*Dr. Dilip Vedalankar*

The Western scholors and some orientalogists believe that Vedas prescribe animal sacrifice in several kinds of *yajna*. The animals were slaughtered and their meat was offered as food to the deities. Keith and Mc Donald have written, "The meat eating non-vegetarianism of the Aryans is testified by the list of the animals who were slaughtered for *yajna* purposes. The meat eaters used to sacrifice buffaloes, sheep, goats and oxen etc. to the deities. The Vedic hymn explains that meat was the common food of the masses during Vedic period. The animal sacrifice implied that whatever was left from the offerings to the deities was consumed by the Brahmins." This has been the considered view of the western scholars in their work entitled 'Vedic Age.' These writers include MaxMuller, Griffiths, Wilson, Cleton and several others.

The *Samhitas* considered cow sacrifice as a great sin. The cow has been called as an aghnyaa in the Vedas. The *brahmana granthas* say that meat eating pollutes the penances. The *ukshana* in the Veda implies Soma.

The vedic religion talks very high of non-violence. The worshipper prays, "Oh God! All people should be friendly to me. I see all as dear friends of mine. We see each other with friendship in our eyes." The Veda repeatedly asks man not to kill birds ad animals and to protect them everywhere. The *smritis* and *dharma sutra* condemn meat eating. The entire Vedic tradition believe in non-violence as the supreme religion or duty of man. The *yama-niyama's* stress upon 'non-violence' at the foremost step. The sage Patanjali calls it a mahavrata. The *yama-niyamas* are not only for the seers but for everybody. It is erroneous to think that Hindus borrowed the notion of ahimsa from Bouddha and Jaina religions. The truth is

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the other way round.

The Vedic view regards violence for meat eating as a heinous kind of sin. The Veda asks these non-vegetarian gentlemen to eat their own flesh. The hymn talks as under:

"Oh! the killer, shame on you *(sherabha)*. Oh murderer! *(kimeedinah)* you are an all consuming *(vah yatavah)*. Let your followers return *(punah yantu)*. Let your weapons be lost *(yasyastha)*. You eat your kin (tam atta). Eat him *(yahvah prahaitu)* who has sent you here. Eat your own flesh *(swamansani atta)*." It further mentions that it is horrendous to kill the innocent. The Rigveda resolves that we will not kill anybody.

But this kind of non-violence runs counter to the facts of Vedic life. The term *adhvara* has been used for *yajna* repeatedly. Yaska writes that adhvara is *yajna* which implies violence-less act. The first sukta talks about the adhvara in Rigveda-4 and it has been used hundreds of times in the text. There are hymns that urge upon people to protect animals. The first hymn of Yajurveda asks man to "preserve animals". The husband and wife have been told to protect animals. Man has been advised to protect the bi-footed and quadrufooted. Hundreds of other verses prohibit the killing of cow, horse and other animals. Purushamedha and Ashwamedha do not symbolize the killing of man and the horse. The Purushamedha has been called in Manusmriti as *"nriyajno-tithipujanam"*– नृयज्ञोऽतिथिपूजनम् (मनु॰ 3–70)

The guests have been shown respect. The Shatapatha Brahmana says, *"rashtram va ashvamedhah"*–राष्ट्रं वा अश्वमेधः. The *Yajna* which is performed for the total development of Rashtra is Ashvamedha. Similarly, the Ajamedha does not imply the sacrifice of the goat., The Mahabharata tells us that the term Aja in Veda does not mean goat. It means seed and prohibits goat sacrifice. The Mahabharata goes to the extent of saying that wine, fish, meat and other drinks in *yajna* have been introduced by some crook or deceitful fellow. The Veda does not permit all this. The Ashvamedha Parva of Mahabharata condemns *yajna* involving violence upon animals. It mentions here that the

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seers were disturbed to see weak animals standing for sacrifice. They said, "It is not the right way. It will destroy your religion." It occurs at another place in the Shantiparva that, "If you can go to heaven by spilling the blood of animals, is there any other way to go to hell." The depiction of Ashvamedha by Vasu finds "*yajna* as absolutely non-violent, pious and great because no animal was sacrificed."

The term *aalambhana* also does not imply violence. The root aalabha is not found in Dhataupatha or Nighantu. The Paraskara Grhyasutra while talking about Upnayana mentions *"athasya (brahmacharinah) daksinamsam adhihrdayam aalabhate"*–"अथास्य (ब्रह्मचारिण:) दक्षिणांसम् अधिहृदयम् आलभते" (2-2-16). Here *aalabhate* means sprishati (touch). In the same way *sanjnapana* has been used in the samahitas for offering knowledge or making people meet.

# The Sixteen Sacraments (Samskaras)

*Dr. Dilip Vedalankar*

The objective of Vedic religion was resurgence of man. The *jivatma* gets rusted by passions and distortions of various lives of transmigration. It catches *aatma-tattva* only when in human form. The good can be attempted only by man. Hence the Vedic religion wants to wrap the man in excellent values as soon as he gets conceived in the womb. It seeks to cleanse the soul from evil effect of previous lives and imprint the new and higher values. These cherished values intend to determine a new course of action. The previous lives have their imprints and the samskaras have a special role in the making of the physical body. The 'values and passions' represent the results of *karma* and conversely they shape the material body of the individual. The Vedic religion believes that these

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samskaras can be ingrained in human before and after their physical birth. The implanting of the samskaras in the 'physical self' is the mystique of Vedic samskaras . These samskaras sprout in this very life. The old samskaras can be modified only by new samskaras .

The term samskara is non-translatable in any other language. The term ceremony in English or caerimonia in Latin do not express the correct meanings of samskaras . In fact ceremony is closer to *karma* or rituality in sanskrit language.

In fact, samskara means an attempt to cleanse or purify the body, the mind and the intellect through certain performances which make the individual a perfect being to live in the society. The Vedic samskaras include several preliminary ideas, religious orientations, allied rules and other conditionings which not only change but improve and purify the total personality.

Currently these samskaras are sixteen in number but their number varies in different books. Gautama enumerates them as forty eight but does not accept funeral as a samskara. The Grihayasutra, Dharmasutra and *Smritis* also ignore it. The later books on samskara feel that *antyeshti* is an inauspicious samskara and should not be included in the list, still the funeral remains a samskara (or rite). The Grihyasutras describe it and Manu, Yajnavalkya and Jatukarna accept it in the samskara schedule. The funeral rite is a samskara with hyms and most of them have been picked up from the Vedic hymns pertaining to funeral or last rites.

With the passage of time the physical forms of the samskaras yielded their moral background. Gautama enumerates forty samskaras and then refers to eight virtues of the atma, namely piety, forgiveness, anasuya, vidya, shaucha (शौच), shama(शम), proper conduct, non-desire and unselfishness. They further maintain that 'a person who performs forty samskaras but does not possess these eight virtues is not entitled to association with God.'

The religious actions and samskaras of Hindus have a cultural purpose and this can be termed as formation and development of the personality.

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For instance, conception *(garbhadhana)* was attempted only when the husband and wife were physically fit and had an ardent desire to have progeny by sharing their inner-secrets. They concentrated only on conception and the *yajna* and the hymns etc. helped them to breathe in an air of congeniality. The pregnant women was insulated against evil effects on her body and mind and her conduct was regulated to protect the embryo with good results. The *aayushya* and *prajna Janan* acts after birth were performed to bless the neonate with a strong physique and mental capabilities. All sorts of festive ceremonies were enjoyed to create an atmosphere conductive for happiness of the new arrival. The *chudakarma* (Hair Cutting) was done when the infant became a child and he was introduced to his duties and obligations without discipline of the formal classroom. The *upanayana* and educational Samskaras intended to plan cultural values so that the child may be shaped into a desirable mould and become prepared to lead a pure and progressive life of discipline in future.

The man entered his married life after the *samavartana*. This represents an advanced level of human civilization and the *panigrahana* samskara was a religious guidance to the couple for a happy married life. All the *yajnas* and *vratas* pertaining to married life were an attempt to make man selfless and make him realize that he is a part and parcel of society. The earlier samskaras enabled man to accept the challenge and it offered solace and assistance to lead the second stage of life. Obviously all this is based on faith. But everybody will admit that these samskaras , though not wholly scientiic, left a cultural imprint on man and his life.

The samskaras served as a staircase of spiritual education. The man who passed through these samskaras felt that all physical actions flow from spiritual objectives. It co-ordinated spiritual and material activities. The body and its need did not obstruct life but made conditions conducive. The performance of these samskaras made Hindu life a samskara by itself and saved it from being materialistic. The belief was that all these will liberate them from physical

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bondage and they will pass through this ocean of death (mrytyu-sagara) called life. Yajurveda (40-41) says that avidya helps in conquering death and *vidya* offers immortality.

To induct this total transformation in human life the Vedic religion prescribes sixteen samskaras and they start much earlier than the soul entering into the human body.

**Sacraments before Birth**

Conception(गर्भाधान)–It was the first samskara which the modern man treats as mere intercourse to release his passion. 'The action of physical union is planting of the male seed in the female field.' Saunaka defines the same in similar terms. The sperm which stays and impregnates a wife is called Garbhadhana.

There are several prayers which indicate about the need of conception in Vedic times. "Let Vishnu fertilize the ovaries. The Tvashta may shower beauty. The Prajapati may sow the seed. The Dhata may fertilize the ovum. Oh Sarasvati! hold this embryo. Let both the Ashvin devas develop the life of the ovum."

The Atharvaveda in one of its hymns invites the woman to bed. "Mount on this bed with all the happiness of life and have the progeny for you both." It explains that the husband goes to his wife, invites her for copulation and conception, implants sperm through ejaculation. Prayers were offered and the conception was achieved. According to Grhyasutras the wife had to take a *ritu* (ऋतु) bath to meet the husband. He had to undertake several *vratas* to choose the kind of sons he wanted from among the Brahmins, Kshatriyas, Anudhana, Rishikalpa, Rishi, Deva etc.

The most appropriate time for copulation was from fourth to sixteenth night after the *ritu* bath of the wife. 'The woman was regarded as an untouchable till the fourth night after mensuration. Any man touching her during these four days was called dirty and guilty of miscarriage for wasting his sperms.' The copulation was prohibited during day. Similarly 8th, 14th, 15th and 30th dates and other days of festivals were undesirable for sexual activity.

From cultural standpoint the Garbhadhana samskara is important because the man is not

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primitive and he is not surprised to see his progeny. He is not going to gods to have children. Child bearing is not an accident. Here people are cohabiting with a purpose, with all religious piousness on a definite night to have good children as the object of their marriage.

**Pumsavana ( पुंसवन )**

It was a samskara which followed after the arrival of the child in the womb. Normally it implied the search of a male child in the foetus. The Atharvaveda and Samaveda Mantra Brahmana have special prayers for the male foetus. The husband prays near his wife, "let your uterus carry a male child. *(puman garbhah)*. Your son be brave. You give birth to man, again and again you be the mother of sons who have been born and will be born." This *pumsavana* samskara was performed in the fourth and fifth months of pregnancy, especially when moon had shifted to some male planet (Tishya). The pregnant woman had to fast and wear new clothes. The juice of the bark of vatavriksha was poured into her right nostril with the chanting of hymns starting with 'Hiranyagarbha.

The period for this samskara was from second to eight month. It is also because women express symptoms of pregnancy in varying ways. The rituals of the family also determined this. The idea was to attempt this when physical organs were in the process of being formed. The mother was told, *"a viro jayatam putraste dasamasyah"*–'आ वीरो जायतां पुत्रस्ते दशमास्यः' This gave strong ideas to the mother to shape the baby."

Shaunaka recommends this after every act of conception, because mere touch and medicine purify the embryo. The hymns chanted on this occasion activate the memory to recall the previous life.

The Mitakshara (मिताक्षरा) commentary upholds that the Pumsavana and Simantonnayana (सीमन्तोन्नयन) are kshetra samskara and should not be performed more than once, apparently not in every conception.

The moon has to be in the male planet for this Samskara. This time is conductive for fertility of male gender. The drops of the juice of vata tree in the right nostril of the expectant

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mother arrests miscarriage and ensures a male child. It was based on expirical evidence of Ayurveda. A pot full of water in the lap of the woman was symbolic to instil life and enthusiasm in the future born. The touch of foetus was to make the pregnant mother cautious to avoid miscarriage and care about the health of the neonate. 'Suparno'si' is the hymn through which a healthy and beautiful male body is prayed for.

Simantonnayana is the third samskara. 'Herein, the locks of hair of the pregnant woman are held high. Fifth month is the time when the child starts having his mental faculties formed. The simantonnayana samskara comes at this age and stage. It conveys to the mother the need to be watchful and shape the child in the image of a virtuous life. Another function of this samskara was to keep the expectant mother happy and cheerful. Naturally, the fourth and fifth month of pregnancy are appropriate for this samskara.

The *smritis* find sixth or eight month appropriate for the same. It also needs a male planet for performance of this *karmakanda*. The expectant mother has to fast during the day. The ritual starts with the usual worship of Matri, Nandi Shraddha and offering of oblation to the Prajapati.

Career Center Ground Breaking Ceremony (1990)

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# THE UPANISHADS

*Pt. N. Vedalankar*

**The meaning of the word Upanishad**

The word is derived from 'upa' (near) 'ni' (down), and 'sad' (to sit) and western scholars like MaxMuller say that the word originally meant the act of sitting down near a teacher from whom pupils, by discussion and debate, learnt the secret doctrine. The Upanishads became a name associated with the secret doctrine. The Upanishads became a name associated with secret knowledge, (Rahasyam) e.g. the Chhandogya Upanishad (111.52) talks of the Guhya Adesha (secret teaching); the Katha Upanishad mentions Paramam Guhyam (the highest secret wisdom) (1.3.17).

Thus the esoteric meaning of the Upanishad is to find spiritual knowledge and sit in meditation for God Realization.

Shankaracharya (8th cent. A.D.) takes the root *'sad'* to mean 'to loosen' or 'to destroy' with *'upa'* and *'ni'* as prefixes and thus derives the meaning that Upanishads teach brahma knowledge by which ignorance is destroyed.

The teachers in the Upanishads are regarded by Hindus as bearers of spiritual knowledge; as those experts who had seen truth or Brahman, the source of the universe; of all life, even that of man. These teachers or Rishis point out that in order to be finally free, and enjoy a state of bliss, God must first be realized. Hindus have always had faith (Shraddha) in the words of the Rishis and even today they aspire to find the supreme liberating knowledge of Brahman. Direct experience of God is therefore the basis of the Hindu's idea of salvation.

The Upanishads, together with the Brahma Sutras and the Bhagavad Gita form the triple canons (Prasthana trayi) of the Hindu Faith.

**The Major Upanishads and their subject matter**

The Upanishads are a link between the Shruti and Shastra (शास्त्र). The Vedic Samhitas: the Rik, the Yajuh, the Sama and Atharva constitute the

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revealed knowledge or the Shruti; the Upanishads follow this Shruti in fundamentals, then elaborate the truths expounded therein, supplemented material for the Shastras or six Darshanas of Indian Philosophy, which has its germ in the Upanishadic and the Brahmana literature. The major Upanishads preceded the Six Systems of the Indian Philosophy. They alone are authoritative; of course, there are a host of Minor Upanishads, less important, sometimes spurious, and of a later date. The Major Upanishads are the Isha, Kena, katha, Prashna, Aitareya, Taittiriya, Mundaka, Mandukya, Brihadaranyaka, Chhandogya and the Shvetashvatara. Of these, the Isha Upanishad constitutes the last chapter (the Fortieth) of the Yajurveda with slight variations. This being the last chapter of the Veda it is known as the Vedanta. It is clear from this why the subject of the Ultimate Reality and metaphysics came to be known as the Vedanta.

Some of the well known dialogues and teachings from the Upanishads are included in this section. The teachings have in them secret messages and truths for all people of all times including philosophers and erudite scholars.

We have a number of schools of Indian philosophy dealing with the subject of Ultimate Reality, each propounding its own views, but all claiming to be based on the Upanishadic texts.

The Upanishads are fully in consonance with the Realistic Philosophy of the Vedas, and neither the Vedanta Darshana, nor the Upanishads, nor the Vedas, have subscribed to such relationships as (i) Brahman + Maya = Ishvara; Or Ishvara + Avidya = Jiva. These are the impositions of a later period.

The Upanishads corroborate the philosophy of the Vedas, which is the philosophy of Realistic Monotheism, which makes no distinction between atman, paramatman, Ishvara, Brahman, Prajapati and such terms.

The Upanishads like Mandukya are cryptical and concise; the Isha Upanishad, is fundamental and concise, and the Chandogya and Brihadaranyaka are elaborate and at places highly illuminating and poetical. Where logic fails to express, it is poetry that comes to help.

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These Upanishads are rich in elevating expressions, which would live for all times and provide solace to soul and mind in the wilderness of the advancing cultures and civilizations.

## WHAT ARE UPANISHADS

"We cannot have a better book of religion for modern times than the Upanishads. The spacious imagination, the majestic sweep of thought and the almost reckless spirit of exploration with which, urged by compelling thirst for truth, the Upanishad teacher and pupil dig into the open Secret of the Universe, make this most ancient among the world's holy books still the most modern and most satisfying."

**(From 'Upanishads' Page 11)**
**C. Rajgopalachari**

"Personally I regard the Upanishads as the highest product of human mind, the crystallized wisdom of divinely illumined mind."

**Annie Bessant**

**Age of Promulgation of the Upanishads**

The Isha must be the oldest, being the last chapter of the Yajurveda. The Kena is also known as the Talavakara-Upanishad. Talavakara is supposed to be a part of the Talavakara Brahmana, a liturgical treatise of the Samaveda school. The Prashna, the Mundaka and the Mandukya are said to belong to the Atharvaveda school. Some of the authors have tried to trace the Buddhistic influence on the Upanishadic literature; the Major Upanishads, even the Shvetashwatara, are placed to the Buddhistic period, all of them before 600 B.C. The Brihadaranyaka is the last portion of the Shatapatha Brahmana, and, therefore it is a composition belonging to the earliest prose period of the Vedic literature.

*Swami Satya Prakash Saraswati*

**Highest knowledge and wisdom**

Two comments of world renowned philosophers and theologians who have been profoundly impressed by the teachings of the Upanishads are given below.

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"In the whole world, there is no study, except that of the originals (Vedas), so beneficial and so elevating as that of the Upanishads. It has been the solace of my life, it will be the solace of my death.

"They present the fruit of the highest knowledge and wisdom and contain Almost superhuman conceptions whose originators can hardly be regarded as mere men."

*German Philosopher: Schopenhauer*

**Highest Philosophy of the East**

"When we read with attention the poetical and philosophical movements of the East, above all those of India, which are beginning to spread in Europe, we discover there so many truths, and truths so profound and which make such a contrast with the meanness of the results at which the European genius has sometimes stopped, that we are constrained to bend the knee before that of the East, and to see in this cradle of the human race the native land of the highest philosophy."

*French Philosopher: Victor Cousin*

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## Craving For Wealth is Insatiable

### [ न वित्तेन तर्पणीयो मनुष्यः ]

*Dr. Satyavrat Siddhantalankar*

**Materialistic Age:** We are living in a materialistic age. Materialistic age means money is God. Life is said to be worth living if you have money; without money life has no meaning. I generally read matrimonial columns of Hindustan Times and Times of India. The parents of the girl seek a boy who is wealthy, has a business, a car, a house of his own, equipped with all the amenities of life and a fat Bank balance irrespective of the fact whether the income is white or black. Nobody writes in the advertisement that the boy should be healthy, non-smoker, non-drinker and a man of character. It is presumed that if the boy is wealthy health and character will come of their own. Besides, what does it matter if he drinks or not, whether he is having affairs with other girls or not, these

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things will automatically be reformed if wealth is there. It is forgotten that where wealth accumulates more than needed, many of the evil deeds stand in waiting to enter in. The boy has money, he wants a girl fair in colour, thin in waist, educated in a convent, fluent in English, lover of dogs, who should accompany him in clubs, fond of drinks, capable of dancing with friends till midnight. All this requires money. But of money he has enough. He can stake millions in a dice or a race. All these evils come with money, but we forget that the goddess of wealth is fickle-minded deity. The easy it comes, the easier it goes. When it comes, catch it from the forelock, for if it slips, as slip it must, it is bald at the back and so you cannot catch it from the back when it slips. When one squanders all his wealth, then two formidable evils are left behind. The first evil is: the money is gone, what to do now? Commit theft, dacoity or murder? Money has made one addict to certain habits. Money goes; those habits remain. The misery such a person suffers from are only known to him who has passed through such an experience. The first evil is physical. The rich bankrupt had developed the habit of drinking; the second evil is psychic. For money he committed theft, dodged the income tax, played false with his friends, now he lives in fear of being caught, he suffers from worry, from sleeplessness. It is not necessary that every moneyed man suffers all this, but the way people are mad after money, fifty percent of people are prey to these afflictions. It is rightly said that Lakshmi–the goddess of Wealth–continues to remain in a family for three generations. The first generation toils and labours with hard work and gathers wealth; the second generation enjoys it and develops evil habits and the third generation squanders it away to complete the circle of the ruin of the family.

**Pecuniomania:** Pandit Gurudatta Vidyarthi was an eminent Vedic scholar. He wrote a thesis entitled Pecuniomania. Pecuniomania is a word coined by him which means madness after wealth. He says that physicians instead of teaching ways and means of maintenance of health keep their ordinary prescriptions secret and give them Latin names so that the common

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folk may be duped and fleeced of their money thinking that something extraordinary is being administered to them. There are innumerable Vaidyas in our country who can uproot diseases with their tried medicines, but instead of doing that they pray the Lord that most of the rich should fall sick so that they may rake in money through their sickness. The lawyers instead of bringing reconciliation among contestants try to set one against the other and prolong litigation in their own interest so that litigation may continue from generation to generation and their bank balance may continue mounting. The traders instead of catering to the needs of the people in an honest manner weigh less and charge more and supply food and other things impure and not genuine to make money. Even preachers whose function it is to teach the right path, truth and honesty have degraded their profession and the only object of their profession has become to amass wealth.

The madness after amassing wealth has assumed gigantic proportions, so much so, that one who trades in the nefarious trade of supplying opium, ganja and other prohibited articles secretly, moves in society as an honourable citizen and earns all honour and respect. Thousands of honest and flawless people suffer from sins they have never committed and the rich who are the real culprits go scot-free because they can make use of the services of ill-gotten wealth. We shout from housetops that Ahimsa, Satya, Asteya, Brahmcharya and Aparigrah are our cardinal principles, but in practice we are running after wealth discarding those principles.

**Contageous Mania:** Pt. Gurudatta said that addiction to wealth is not an ordinary mania. It is a contagious disease, like cholera and plague. When a person spends day and night in amassing wealth forgetting his duty and obligation to the family and his realations, all his vital force gets exhausted. He leaves his house in a car for his office sitting all the while in his seat, reaches the office to sit again in his office chair for all the eight hours of the work, and after the day's work is over, then again he sits in his car to reach home. All the while he is sitting and so all the fat of the

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body collects in his stomach according to the law of gravitation and so he developes a pouch which again is disease caused by the mania of hoarding wealth.

One who is given to amassing wealth eats more than necessary, eats more for taste than for hunger. He is given to sloth, luxury, immorality, discontentment. Excess of wealth may lead to all these vices. There are few who keep themselves under control, but blessed are they. Leaving aside the exceptions, generally all evil deeds are done for the sake of money.

**Invention of Money System:** There was a time when money in the form of coin did not exist. Trade existed in the form of barter system, exchange of commodities. Men were agriculturists. One produced food-grains, another cotton and the third some other seeds. At the time of need they exchanged commodity for commodity. When money in the form of coin was not there, there could not be bribery or dishonesty and other evils attendant on bribery and dishonesty. Then came a time when barter system could not work. It has its limitations. How much of grain, rice or cotton can you store? There were no storage houses. If stored for long, the commodity was bound to decay. Fire could destroy it, germs could eat into it. It required ample space to store all the product even of one season. It could not be transferred from one place to another. Faced with such problems, the wisemen of the period applied their minds to discover some method as to how this problem could be solved. Thus they discovered the coin-system which could be the medium of exchange of one commodity into another. Prices of commodities could be fixed in coins which could easily be carried from one place into another and anything could be exchanged into another according to the fixed value of the commodity in terms of the coin. Discovery of coin was the greatest achievement of man so far as facility of trade was concerned. A power was created in the coin which solved innumerable problems of the trader. This process further continued and the Banking system was evolved. Notes, hundies etc. are the product of the system to solve the problems created by barter system. Coin or notes

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can purchase anything irrespective of distance as well as other difficulties of credit involved. If one has credit with the Bank one can purchase things with no money in the bank.

**Money: Root of All Corruption:** With the discovery of coin system and the Banking system, we shall have to admit that the financial evils that have polluted the society have originated due to the centralization of purchasing power in the coin. We call ourselves a Democracy but we purchase votes with notes. Those countries which have immense wealth give credit to the poor countries and make them toe their line of policy. The discovery of this new medium of exchange in the form of coin and credit has undoubtedly solved many problems of mankind, but unfortunately, it has given rise to some new problems before which the benefits it has bestowed on us pale into insignificance. The purchasing power of the coin and credit has so much increased that there seems no abating of it with the result that black money is increasing, bribery is increasing, loot and dacoity is increasing. All are mad after wealth. The aim of life of everyone has become to amass wealth by hook or by crook, Fraudulent means are on the increase, lawlessness is on the increase, theft, dacoity and murder for the sake of wealth are on the increase.

**Values of Life:** Is there any solution to this predicament? The first solution is that our society should realize the real values of life. At present for us the value of life is money and nothing except money. We regard the material progress as the real progress of life. The saying in Hitopadesh (12) mentions: "यस्यार्थः तस्य मित्राणि, यस्यार्थः तस्य बान्धवाः यस्यार्थः स पुमान् लोके, यस्यार्थः स हि पंडितः"–He who possesses wealth is surrounded by friends; he who possesses wealth all seek some relationship with him; one who possesses wealth he alone is man; one who possesses wealth is learned and wise sure enough. This material ideology has centred in wealth and has created the importance of wealth. So long this attitude of mind remains in society and spiritual values do not replace the material values, Bhrashtachar will rein supreme. At the top of our voice we condemn Bhrashtachar, but

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at every step we ourselves are merged deep in the quaguire of Bhrashtachar. How can Bhrashtachar be removed by shouting at a high pitch. We must understand that the root cause of Bhrashtachar is money, wealth. Right or wrong, whatever we want to do or want to be done requires money, then why should people not run after money? The devaluation of money is possible only when spiritual or ethical values take the place of money values. The other method is if we come to realize as to what is the end of all the wealth we accumulated. Upanishad has said: "त्रयो गतय: वित्तस्य, भोग: दानम् क्षय:"– Wealth has three ends: Either enjoy it; or if in excess donate it; and if you neither enjoy, nor donate, it is lost. We know it as a fact that everybody accumulates more than he needs; it is more than he can enjoy, but still he goes on accumulating. If we ask him to donate for some noble cause, it does not appeal to him. If pressed further, he says that it is for his children. But does he mean to say that his children will be useless; they will not be able to earn of their own? Experience shows that wealth earned by one's own efforts is the real wealth one can take pleasure in, but wealth inherited or coming from generation to generation, not earned by one's own efforts spoils the ones who inherit it as they do not know the value of an honest wealth earned by the sweat of their toil.

If we understand the truth that wealth unenjoyed and also not given for some noble cause is going to be lost, then this mara-mari for wealth will certainly slow down. We should further understand that as Bhrashtachar has increased due to the centralization of purchasing power in the coin or wealth, so it will decrease if the purchasing power of the coin and wealth is ethically decreased. The framers of Vedic culture had understood that life should be given such a direction as to enable people to be free from pecuniomania. This is the first measure to solve the problem which arises from the centralization of purchasing power in the coin or material wealth. But this is a philosophical point of view not possible to follow for everybody.

There is a second solution also to solve this problem. Upanishads have tried with anecdotes

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to explain that material wealth is not enough for the fulfilment of the objectives of life. By these anecdotes they show that spiritual knowledge is the supreme knowledge and therein lies the eternal, never ending Bliss, whereas all physical pleasure is momentary, not eternal. In this connection two dialogues of the Upanishads are worth cogitating and they be mentioned in brief here:

**(1) Dialogue of Yama and Nachiketa:** Nachiketa was an intelligent boy who had a spiritual dialogue with his Guru Yamaraj. Nachiketa's problems were spiritual. He wanted to know what is Atman; what is Paramatman; what is spiritual life? The Guru knew how difficult were the problems and so he wanted to sidetrack Nachiketa by offering him the physical pleasures of the life. Yama said: "Don't talk of things beyond you; take to the common path of man; by your spiritual talk you will lose both this and other world." Nachiketa replied: "All that one gets from the world is *'shvo-bhava'*—It appears today, but tomorrow it exists not. I want that which remains forever. Rishi made a youngman say that the purchasing power in wealth gives you temporary satisfaction, not permanent; it makes you purchase physical things; through wealth one cannot purchase eternal happiness that fades not, dies not.

**(2) Dialogue of Yajnavalkya and Maitreyee:** In this very context, there is another dialogue between Yajnavalkya and Maitreyee that throws light on the purchasing power of wealth. The Vedic conception is that after enjoyment of the house-holder's life, there comes a stage when one's eyes are open and one sees the temporariness of the happiness one derives from a worldly life. Consequently, he moves on from a house-life to a houseless-life –Vanaprasth Ashrama. Such an event took place in the life of Yajnavalkya who addressed his wife Maitreyee and told her that he was now prepared to leave the life of a householder and would live a life of the seeker of the eternal being for the attainment of which purpose man is born in the world. Maitreyee asked Yajnavalkya: "You are leaving me with the object of seeking the indestructible Amrita of life for the attainment of which man

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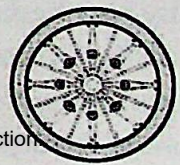
is born, but please tell me if I shall get that with the wealth that you are going to consign to me?" यन्नु इयं भगोः सर्वा पृथिवी वित्तेन पूर्णा स्यात् कथं तेनाहं अमृता स्याम्. Yajnavalkya replied: "No, no; with all the wealth of the world at your feet you will obtain that only which one gets by the use of material means; the Eternal Happiness cannot be gained by material wealth." Maitreyee was not like a modern woman. Pat came the reply: "What shall I do with what I do not fulfil the object of life–the attainment of spiritual happiness?" Yajnavalkya repeatedly explained to his wife that all physical happiness can be purchased by material wealth, but spiritual happiness can be obtained by renunciation only. It is our misfortune that in this physical world everything has become centred round the wealth, and so the wealthy are worshipped and the whole atmosphere of the world is stinking with the offensive smell of the lucre.

If we want to uplift the world and make it beautiful and worth living, we should stop the habit of bowing down to the rich and should create an atmosphere where those only are respected who are wedded to renunciation. Social values need to be changed. It is wrong to think that this is not possible. Only by bringing about such a change the society can be free from evils like dacoity, dowry-deaths, election-victories in our so-called democracy can be remedied only by decentralizing the purchasing power which has come to concentrate in wealth. How can this be done? It is for social reformers to diagnose the disease and devise the remedies, but one thing is certain. Ordinary people follow the example set forth by the uppermost in society. Mahatma Gandhi lived a simple life. Others followed. People tried to wear clothes as he wore and lived as simple a life as he lived. The topmost of society set a fashion and that gets currency. Just as acquisition of wealth is an ideal, similarly if renunciation becomes an ideal, then all social values will suddenly change and a new society will come into existence.



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# THE DARSHANAS

## INDIAN PHILOSOPHY

*Prof. Basdeo Bissoondoyal (Mauritius)*

### The Six Systems of Indian Philosophy

Many of us hardly realize that when we read about the philosophical literature of the Indians it is in works that were produced long ago that we show interest. Prof. MaxMuller expressed the following opinion in the late 19th century: "Among nations possessing indigenous philosophy and metaphysics, together with an innate relish for these pursuits, such as at present characterizes Germany and in olden times was the proud distinction of Greece, Hindustan (India) holds the first rank in point of time."

R. Gordon Milburn, a Christian missionary, highly impressed by the Vedantic Philosophy said, "Christianity in India needs the Vedanta. We missionaries have not realized this with half the clearness that we should. We cannot move freely and joyfully in our own religion because we have not sufficient terms and modes of expression wherewith to express the more immanental aspect of Christianity. A very useful step would be the recognition of certain books or passages in the literature of the Vedanta as constituting what might be called an Ethnic Old Testament."

P. J. H. Zimmer having read the lofty teachings of Indian Philosophy felt that the West had much to learn from the East and said, "We of the occident are about to arrive at a crossroad that was reached by the thinkers of India several hundred years before Christ."

Out of the sacred books of the Hindus called Vedas both the Brahmanas and the Upanishads developed. The Brahmanas taught that the right performance of sacrifices was indispensable. The Upanishads, on the other hand, neglected ceremonialism and laid stress on the philosophical side of the Vedas. It is interesting to note that Upanishadic teachings were generally imparted by the warrior class.

The six systems came much later. They have

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also been termed Darshanas or "point of view." Another meaning of the term darshana is "vision." To the Indian philosopher, philosophy is the vision of truth. The darshanas flourished in the sixth century B.C., "the most wonderful century" That century saw Confucius and Lao Tse enriching Chinese thought. It witnessed the rise of Buddhism in India and the coming of Heraclitus in Greece.

It is to Kapila that the credit goes of having presented the first "point of view." His system is known by the name of **Sankhya.** Arthur A. Macdonnell thinks that it is a work of the sixth century B.C.

The **Yoga** darshana of Patanjali too seems to be older than the systems known as the **Mimansas.**

In between the Sankhya and the Yoga, on the one hand, and the last two darshanas, on the other, come the Mimansas, which are placed in the fifth century B.C. Jaimini is the author of the **Purva Mimansa ("First Inquiry")** and Vyasa (some say Badarayan) that of the **Uttar Mimansa** (also known as **Vedanta).**

Then comes the **Vaisheshika** of Kanada who probably lived in Buddhist era.

The **Nyaya** system of Gotama belongs to the third Century B.C. Nyaya means "analytic investigation."

Continuity between the past and the present being a characteristic feature of India, the philosophy that is by now some twenty-five centuries old continues to interest the Indian people. It remains to this day the solace of life to the teeming millions of India. In India, philosophy is intimately related to the daily life of the people. It is lived. This is true of religion as well. Havell writes in his 'Aryan Rule in India': "In India, religion is hardly a dogma, but a working hypothesis of human conduct, adapted to different stages of spiritual development and different conditions of life."

On reading the popular manuals of history of Indian Philosophy one would be inclined to the view that the six systems are full of contradictions and are in direct opposition to the Vedas and that the Sankhya and the Yoga are diametrically opposed to each other, the one

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being atheistic and the other theistic through and through. But it is the reverse that is the truth.

Every Hindu boy has heard it said by his elders that his sacred book is the Veda which is named in the same breath with the Shastras. The most illiterate Hindu is under the impression that there can be no disagreement between the Vedas and the Shastras. The author of the Bhagvad Gita (V-4) supports this view when he dismisses those who see disagreement as "children." To say that Sankhya and Yoga, in this allusion, represent the classical schools by those names is, however, to make a mis-statement. The truth is that they do not. All that we want to suggest is that the Indian mind does not wish to see the name Sankhya is opposed to that of Yoga. This consciousness of perfect agreement between the Vedas on the one hand and the six systems on the other, is not devoid of significance. May it not be the Pundits, from whom the illiterate have some idea of the sacred books, are far better judges than the critics who, for the most part, try to read their meaning into the Sanskrit texts? We have no doubt that the attempt to consider the view of the Pundits will be welcomed by all those who are anxious to know the Indians through their own interpreters. We are confident that with the growth of interest in the study of Indian philosophy, an interpretation of the six systems from an original standpoint will be appreciated.

It is interesting to note that the six works are not six but only three in number.

When it is stated that the six systems go in pairs and that each pair constitutes a whole, the whole truth remains untold. The systems go not only in pairs, all of them constitute a whole too. All of them have identical aims. All point out the way of union with the Universal Being. They were all committed to writing at a time when heretics began to express views that shocked the thinking world in India. It was not to amuse a leisure hour that they were written. They succeeded in defending the traditional point of view with the result that belief both in the existence of God and in the Infallibility of the Vedas was completely restored. All the six systems repeat that the awakening of Jnana (or knowledge") will snap asunder the chains of

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bondage. The cow that is tied to a tree is already in bondage. When she moves round the tree she only tightens the rope and leaps into greater bondage. The Sankhya likens sensual pleasures to the fatal rope. The more you indulge in them the greater is the misery reaped.

**YOGA DARSHANA ( योग दर्शन )**

1. **Definition of Yoga:** Yoga is the restriction of the fluctuations of mind-stuff. (Chittavritti-nirodha) (Y.D.I.2.)

Yoga is that particular state of mind stuff in which sources of valid ideas and other fluctuations are restricted.

Note– There are five stages of mind-stuff: the restless *(kshipta)*, the infatuated *(muddha)*, the distracted *(vikshipta)*, the single-in-intent *(ekagra)*, and the restricted *(niruddha)*. Of these five stages the first two have nothing to do with Yoga and even in the distracted state of the mind its concentration is at times over-powered by opposite distractions and consequently it cannot properly be called Yoga. But when the mind is single-in-intent it is called the Yoga in which there is restriction of all the fluctuations *(vritti)* of the mind-stuff, there is the concentration in which there is no consciousness of any object.

2. **Its Effect:** The effect of the restriction of the fluctuations of mind-stuff is that the seer (i.e. the self) alludes to himself. (I.3)

At this time the Energy of Intellect *(chiti-shakti)* is grounded in its own self, as it is when in the state of Isolation.

3. When the mind-stuff is in its emergent state the Energy of Intellect, though really the same, does not seem so. (I.4)

Just as a crystal, which in its own nature is absolutely transparently white, seems red in its condition of being near the china-rose, so the stuff by itself is ever-pure, but being conditioned by the fluctuations of mind-stuff is affected by the mind-stuff itself. Therefore, to achieve self-realization the restriction of the fluctuation of mind-stuff is essential. That is yoga.

4. **Methods of Restricting Fluctuations:** It can be achieved by means of practice *(abhyasa)* and passionlessness (vairagya). (I.12)

4.1 Practice means the repeated exertion to

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the end that the mind-stuff shall have permanence in this restricted state. But this practice becomes confirmed when it has been cultivated for a long time and uninterruptedly and with earnest attention. (I.3)

4.2 Passionlessness *(vairagya)* means the total absence of all desires or passions of this world as well as the next one. (1.4)

5. **Means of Attainment:**
It is said in first Sutra that the Yoga is of one whose mind is concentrated. But even one whose mind-stuff is emergent may be concentrated by some means (Yoga of action), i.e., Self-castigation *(tapas)* and study (repetition of Mystic syllable Om or study of books on Liberation) and devotion to Ishwara. (11.2)

6. When this yoga of action is given earnest attention, it cultivates concentration and attenuates hindrance to an extreme degree. (II.2)

7. **Five Hindrances:**
These hindrances are five in number: Undifferentiated-consciousness or Ignorance *(avidya)*, egoism *(asmita)*, passion *(raga)*, aversion *(dwesha)* and will-to-live *(abhinivesha)*. (II.3)

8. Of these five undifferentiated consciousness is the propagative soil for the others. (II.4)

9. But after the aids to yoga have been followed up, there is cessation or dwindling of the five-fold impurities. After that follows the manifestation of focused thin Rings, reaching up to the discriminative discernment. (II.28)

10. **Steps (Limbs) (Ashtanga Yoga):** The steps to yoga are eight in number: 1. Abstention *(yama)*, 2. Observance *(niyama)*, 3. Posture *(aasana)*, 4. Regulation of breath *(pranayama)*, 5. Withdrawal of the senses *(pratyahara)*, 6. Fixed attention *(dharana)*, 7. Concentration *(dhyana)* and 8. Contemplation *(samadhi)*. (II.29)

11. **Yama:** Out of these eight aids abstentions are five: Abstinence from injury *(ahimsa)*

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and from falsehood *(satya)*, and from theft *(asteya)*, and from incontinence *(brahmacharya)*, and from possessions *(aparigraha)*. (II.30)

12. **Niyama:** Cleanliness, contentment, self-castigation, study and devotion to God are five observances *(niyamas)*. (II.32)

13. **Aasana:** The manner in which one sits is called posture *(Aasana)*. It should be stable and easy. (II.46)

**Note:** There are so many postures described in books, which give health, strength, stability and ease for meditation, for example *padmaasana, swastikaasana* etc.

14. **Pranayama:** After the mastery of posture, restraint of breath (cutting of the flow of inspiration and expiration) follows. (II.49)

As a result of this the covering of light dwindles away and the central organ *(manas)* becomes fit for fixed attention.

15. **Pratyahara:** "When by means of abstention etc. the mind-stuff is restricted, then as if in its imitation the sense-organs also become restricted, i.e. they disjoin themselves from their objects. That is Pratyahara or the "withdrawal of the senses." "As a result of this withdrawal there is a complete mastery of the organs." (II.54,55)

16. **Dharana:** Binding the mind-stuff to a place is fixed-attention or *dharana*. (III.1)

17. **Dhyana:** Focusedness of the presented idea upon that place is concentration or *dhyana*. (III.2)

18. **Samadhi:** This contemplation, shining forth in consciousness as the intended object and nothing more, and, as it were, emptied of itself, is *samadhi*. (III.3)

**D.D. AND S.K.**

1. Yogashchitta vritti nirodhah. I.2
2. Tada drashtuh swarupe' vasthanam. I.3
3. Vritti sarupyamitaratra. I.4
4. Abhyasa viaragyabhyam tannirodhah. I.12

4.1 Tatra sthitau yatno'bhyasah. I.13

4.2 Sa tu dirgha kala nairantarya satkara sevito dridha bhumih. I.14

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5. Tapah swadhyayeshwara pranidhanani kriya yogah. II.1
6. Samadhi bhavanarthah klesha tanu-karanarthashcha. II.2
7. Avidya smita raga dwesha-bhiniveshah kleshah. II.3
8. Avidya kshetra muttaresham prasupta tanu vichchhinnodaranam. II.4
9. Yoganga'nushthanad ashuddhi kshye jnana diptir aviveka khyateh. II.28
10. Yama niyamasna pranayama pratyahara dharana dhyana samadhayo'ashtavangani. II.29
11. Ahimsa satya steya brahmacharya aparigraha yamah. II.30
12. Shaucha santosha tapah swadhyayeshwara pranidhanani niyamah. II.32
13. Sthira sukham aasanam. II.46
14. Shwasa prashwasayor gati vichchhedah pranayamah. II.49
15. Swa vishaya samprayoge chitta swarupanukara Ivendriyanam pratyaharah
    Tatah parm avashyatendriyanam. II.54,55
16. Desha bandha shchittasya dharana. III.1
17. Tatra pratyayaikatanata dhyanam. III.2
18. Tadevartha matra nirbhasam swarupa shunyamiva samadhih. III.3

**O Mother!**

I know no *mantra, tantra* or *stotra*; I know no invocation or contemplation; I know no stories in your praise; I know not *mudras*; not even how to cry out, I simply know, to run to you, Mother, which destroys all distress.

Here in this world of Thine O Mother! many are Thy guiltless children; but restless am I among them all, and so it is nothing very strange that I should turn myself from Thee. Yet, surely it were impossible that Thou should ever turn away from me.

**Shankaracharya**

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# The Bhagavad Gita

*T.L. Vaswani*

## The Song of the Holy One

This issue of the "East and West Series" is the first number of the Interpretation I propose to offer of some aspects of India's great Scripture, named the "Bhagavad Gita." The title is significant. "Gita" means "Song." Krishna was a Great Singer, a Master-musician. He sang on the flute and ravished many hearts. The Gita is Krishna's "Song," Krishna's "Music." The Gita is music *par excellence*. The Gita is representative of the Indian soul which, in her depths, is music, song. To the depths of India's soul has the Gita spoken from age to age. Inwardness is depth: inwardness is mysticism. The Wisdom of the Lord will speak to those who would go within.

The Gita is not a speculative scripture: it is a Song of the inner forces of life. The Gita is not a scripture of rationalism. The *jnan,* the wisdom, of the Gita is the triple mysticism of action, knowledge, and love.

In the Teacher of the Gita there is a marvellous synthesis of the Nature-mystic and the Seer of the Heart. It makes Him the Beloved of India. This synthesis may yet purify modern life which is dominated, alas! by a secular civilization,—dominated by *trishna* or desire.

The full title of the Scripture is "Srimad Bhagavad Gitopanishad." An abridged form of it is "Bhagavad Gita." When it is further abbreviated, we have the word "Gita." I shall refer to the Scriputre as the "Bhagavad Gita" or simply as "Gita."

**"Srimad":** Sri is a term of reverence. The "Gita" is a scripture for which there is reverence in India and other lands. In Norway and Sweden, I am told, the Gita is held in high regard by many of the labouring classes.

The word "Gita" means "Word" or "Song." In the Gita is enshrined the "Word" of the Lord. Kingdoms and empires have vanished but the "Word" of the Blessed One, the Song of Sri

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Krishna, endures.

The words "Bhagavad Gita" mean the "Song of the Bhagavan," "the Song of the Lord or the Blessed One," "the Song of the Adorable One," "the Song of the Holy one," "the Song Divine." The Gita is, also, named "Gitopanishad": the word means "Upanishad of the Gita." The Gita is an "Upanishad." An "Upanishad" is a scripture of *Atma-vidya*—the Wisdom of the Spirit. The Gita has been called the "milk of the Upanishad," for in the Gita is given the *tattva,* the essence of *Atma-vidya.*

This Song is a dialogue, a communion of soul, between Krishna and Arjuna. Krishna is the Teacher. He lived long before the Buddha. Arjuna is the disciple to whom the Teaching is given.

The Gita is, also, named "Ananta Gita." "*Ananta*" means "Endless," "Infinite." The Mystery of Life is, indeed, infinite, endless. The Gita is a Song of this "Mystery." The Gita is a Song of the Infinite. The Gita calleth man to the Eternal.

"Hari Gita" is another name for the Gita. "Hari" is one of the many names of Krishna. "Hari" means "one who takes away,"—takes away the burden, the sorrows and sins of life. Jesus said to His followers:—"Come unto Me all ye who are weary and heavy-laden : I shall give you rest." "Rest" is what the Gita refers to as *chitta-shanti,* "peace of the soul." Krishna shows in the "Bhagavad Gita" the way out of the world-sorrow, the *dukkha* of life.

To Arjuna's questions:—"Is life worth living?" "Has the world a value?" "Has manifestation a meaning?" Krishna's answer is significant. Do not condemn the world,—He says. Manifestation *has* a meaning. There is the life of the spirit: it is the only life that really matters,—the Eternal Life. It enters into association with the life empirical. Much of this life, as lived by many, has little meaning. It is pursuit of the petty, the passing. Let it obey the Spirit, be an instrument of the *Atman,* and it will be aglow with a divine meaning.

The date of the Gita has been ascribed by several scholars to the fifth century, B.C. Hindu tradition holds that Sri Krishna came five

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thousand years ago. Anonymous is the authorship of the Gita. Hindu tradition attributes the authorship of the Gita to Vyasa who is believed to be the complier of the "Mahabharata."

Beautiful is the Gita not only in the music of its words but, also, in its thought and its message of life. The *inner* beauty of the Gita has ravished the minds and hearts of many in many lands. The Gita has been translated into more than forty languages.

Whence comes its power, if not from some great fountain of spiritual life? This fountain flows from the heart of a Holy One who has, through the many centuries of India's history, remained a symbol of Eternal Youth. He took up the flute: and as He sang, the music of His heart rang through the souls of multitudes. His Song,—the Song of God,"—still our hearts doth sway, while kingdoms and crowns have passed away.

**The Central Message**

The Gita voices the aspiration of all who move on the pilgrim-path to what the Sufi poet of Iran calls the "City of Union," the City of God. Not without reason has the Gita appealed to India through the age: and the Gita has won the admiration of many in the Western world.

Keyserling speaks of the Gita as "perhaps the most beautiful work of the literatures of the world." The great German scholar, well-versed in Sanskrit,—Hauer,—sepaks of the Gita as "a work of imperishable significance" giving us "profound insights that are valid for all times and for all religious life." In the Gita, he says, "the Spirit is at work that belongs to our spirit." The central message of the Gita, he refers to in the following significant words:—"We are not called to solve the meaning of life, but find out the Deed demanded of us to work so by action to master the riddle of life."

The "central Deed" is that of "dedication to the Divine Life." The "central Deed," as I view it, is more than "action:" it is action purified, action freed of all desire, action charged through and through with *bhakti,* with love, with self-surrender,—*atma-arpanam,*—to the Lord.

The central message of the Gita I find in the

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following words of Sri Krishna to Arjuna:—

*With devotion, love, in the heart, offer me a leaf, a flower, a fruit or water:*

*And know, I accept it as an offering unto Me.*

*Whatever thou doest or eatest or givest or dost offer as a sacrifice, do that, O son of Kunti, as dedicated to Me. They who worship Me with love,—they are in me and I am* in them.

*Set thou thy mind on Me!*

*Be devoted to Me!*

*Sacrifice to Me!*

*Do reverence unto Me!*

*And thou shalt come to Me!*

*Renounce acts and forms and rites*

*And come to Me!*

*Find thou the one Refuge in Me!*

It is difficult to exaggerate the influence of the Gita on the thought and life of India and the East. One of the world's greatest thinkers, Shri Shankara Acharya, was but thirty-two years of age when he passed away. At an early age he retired to a Forest. There he learnt of a great sage named Gobinda: at his feet sat Shankara to receive the Teachings enshrined in the "Brahma Sutras," the "Bhagavad Gita" and the "Upanishads." Then did Shankara wander throughout India to give to waiting hearts the message of his Guru,—the message of the Gita and the Upansihads. He revealed the great truth of the Gita to be the doctine of the *Atman,*—the Spirit.

The truth of the Gita, as he revealed then, made a deep impression on my mind and heart. These I may briefly refer to thus:—

1. The *Atman,* the Spirit, is the One Reality.

2. The *Atman,* the Spirit, is hidden deep within five sheaths or *Koshas.*

3. By the power of meditation is the Hidden One gradually revealed.

4. The universe, which many of us regard as real, is no better than *maya,*—an appearance, a phenomenon.

5. One of the effects of *maya* is *ahankara*—the "ego" which stands between me and the *Atman* or the Spirit.

Eliminate the ego, the "I" by the power of *meditation,* which becomes strong in the measure in which you are pure and humble,—

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realising the "nothingness" of the "ego." Eliminate the "ego", and the Spirit,—the *Atman,*— is revealed.

Through Shankara, the deep thought of the Gita travelled to the length and breadth of India. From India the Gita's message travelled to Far and Middle East. Shankara's figure and thought, I confess, have always had a great fascination for me. And Shankara's commentary on the "Bhagavad Gita" I came to regard as the work of a Seer and Saint.

I began to understand why a copy of the Gita was always on the table of Emerson, the great Seer of America. Deeply impressed, too, was I with the tribute paid to the Gita by the German scholars, Humboldt, who said:—"The Gita is the most beautiful, perhaps, the only truly philosophical Song existing in any known tongue,—perhaps, the deepest and the loftiest thing the world has to offer."

Other tributes to the Gita, also, impressed me. Romain Rolland and the Irish poet, A.E., were captivated by Krishna and the Gita. Durant, the great interpreter of the world's civilizations, calls the Gita "the loftiest philosophical poem in the world's literature." Schelgel referred to the Gita as "Divine." Count Keyserling thought there was no greater philosophic poem in the world's literature.

Yet the Gita is, to me, more than a "philosophic poem." I believe with Kabir that "philosophy cannot climb to Him." Knowledge is Infinite: who can know all? There is, I believe, a "philosophical system" in the Gita: but the Gita is not a "book of philosophy." The Gita reveals what is more than a "system": the Gita discolses a "map of life" and utters, in words of lyric beauty, a "vision,"—a "revelation" seen in the depths of the *Atman*

Simone Weil,—an illuminated mystic of our days,—saw better, I think, than any of the Western thinkers I have so far quoted. Simone Weil studied Sanskrit and read the Gita and the Upanishads in the original: she was fascinated by the teaching of these Books. She was deeply impressed with their *practical* value. She expounded them to the peasant girls in France. The *shlokas* of the Gita, she points out, are

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"marvellous words put in the mouth of an *avatar*, an incarnation of God!" To this lover of Krishna and Christ, this "prophet" of a new reverence for the poor, the homeless, the lonely and the forlorn, this mighty thinker who loved to wear sandals and simple clothes, whose face was always serene as was the face of the Hindu Rishi,—to this inspired teacher of many was revealed the truth that He whose words are enshrined in the Gita was a "Holy One" a "Revealer" of the Spirit.

Attempting to read Jeorge Orwell's Book without glasses (1984)

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# KRISHNA
# THE YOGESHWARA
## (Lord of Yoga)

The life of Krishna the teacher of the Gita, has been portrayed to us in various forms. Two eminent persons graced ancient India. One is Rama and the other Krishna. Rama was taken to be the ideal man whereas Krishna was taken to be the perfect man. There are three main aspects to Krishna's life:

1. **Gopeshwara,** Lord of the cowherds (Gopas)
2. **Rajeshwara,** Lord of the kings, and
3. **Yogeshwara,** Lord of yoga.

**Gopeshwara** - The childhood of Krishna was full of struggle. Having gone through much suffering, difficulties and hardships he emerged like pure gold. His birth took place in a prison. From there he was rescued and sent to the house of Nanda who was the King of the cowherds

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(Gopas). Even there he faced difficulties one after another but he managed to save himself from them through his intelligence, fortitude and fearlessness. He became the beloved leader of the cowherds. He lived amongst them and became one of them. He played with them, took the cows for grazing and participated in their festivals. Playing very sweetly on the flute, he won the hearts of everyone. By living on the soil of Gokul, Vrindavan and Vraja, he made those districts invulnerable. He destroyed the wild beasts and snakes that troubled the cowherds and he suppressed the evil-doers. Through tending the cows he became a cowherd himself. He attracted wealth through the dairy products. By keeping in check the floods caused by the rains he promoted the farming industry and in that way he made the community of the farming districts very prosperous and happy. Their king was Nanda but Krishna ruled over their hearts. In this way Krishna became Gopeshwara. There is no reference of the path of devotion of love of Radha and the Gopis to Krishna in the Mahabharata. It was a creation of the devotional poets of the Puranas.

**Rajeshwara** - Krishna was not born to become a leader of particular race or a particular geographical area. He was to make the whole of Bharat (India) organized and flourishing. Thus he went from Gokul to Mathura and from there to Dwarika. Thereafter he got the assistance of the royal family of Indraprastha and began to establish the rule of righteousness throughout India. He brought about the destruction of all the cruel and oppressive kings of India. The king of Mathura, Kansa, the king of Magadha, Jarasandha and the king of Chedi-Shishupal were completely routed. Krishna brought about the destruction of Kalayavana who came from the west and the cruel king Narakasura of Prag Jyotisha (Assam). Krishna did not himself become a king *(raja)* but he is called king of kings. He became Rajeshwara (Lord of Kings).

**Yogeshwara**- But the birth of Krishna was not for the sake of any one country or any one race. He worked for the welfare of the whole of the human race. He gave his message to all

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mankind. He showed the world that true happiness does not lie in material prosperity alone. Happiness and peace come from spiritual development. Our true enemies are not untamed beasts, cruel humans or selfish kings but rather the evil qualities anger, jealousy, greed, pride etc. within us which have to be conquered. By imparting such teachings in the Bhagavad Gita he became Yogeshwara (Lord of yoga). In the concluding verses of the Gita he has been called by the name of Yogeshwara which is in fact his true identity. At the time of the battle of the Mahabharata, we get a glimpse of his true character. By that time Krishna had reached that great status.

In the royal sacrificial ceremony (Rajasuya *Yajna*) he was honoured as the foremost of the righteous leaders of the Yudishthira time with the consent of grandfather Bhishma. Yet having attained such a great status he was so humble that he did not hesitate to pick up the remains of the food after the guests had feasted. Having killed or caused to be killed, numerous cruel and oppressive kings, he nevertheless, declined to take up arms in the great battle of the Mahabharata and was content to become the charioteer of Arjuna. In this way Krishna became not only the charioteer of Arjuna but of all of mankind, in order to show the way or the true path to be followed at all times.

The Bhagavad Gita describes the characteristics of a person of stable mind (sthita prajna) in chapter two, of a devotee (bhakta) in chapter twelve and of one who has transcended the three gunas or qualities (gunatita) in chapter fourteen. All these characteristics were present in Krishna and he lived up to them by practice and precept.

In every man's life there comes a time when he is full of despair and he does not know which way to turn. He is not able to decide what he should do and what he should not do. In such a time the Gita becomes a guide and counsellor for every individual. By the lessons obtained from daily self study of the Gita, man becomes able to overcome all problems with firm intellect. The importance of the Gita lies in this.

N.V.

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# AN INTRODUCTION TO THE RAMAYANA

*Pandit Nardev Vedalankar*

**The Two Indian Epics**

In the religious literature of the Hindus and in history the Ramayana and the Mahabharata are very old and the most important. Written in the epic style, these two works are esteemed to be the finest examples in literature. For countless centuries they have exercised profound and widespread influence on Hindu religion and society. In these books codes of behaviour or dharma have been incorporated with the verse in such a way that we can describe them as Scriptural literature. Unlike the literature of today, literature designed exclusively to impart sensual joy did not exist in the olden days. The sages who were the authors aimed at presenting the type of literature which would influence and improve the personal and the social life of man. Therefore in these epics the beauty of the verses is presented in combination with history and biography. In addition, theology, philosophy, sociology, polity, legal and judicial systems and, above all, norms of conduct and ethics are all included in these epics. In short, they describe all aspects pertaining to personal and social life of man. Therefore it is very difficult to compare these epics to any form of western literature. They are sometimes compared to the two epics "Iliad" and "Odyssey" in classical Greek literature. However the Hindu epics differ greatly from them and are quite unique. To emphasize the importance and excellence of the Ramayana, Vinoba Bhave has equated it to the Christian Bible plus Shakespeare. Indeed this is the only way in which the comparison of the epics, if any, can be made in a moving eulogy. The French author, Jules Michelet states, "There I have an immense poem, vast as India's sea, blessed, endowed with the sun, a book of divine harmony where there is nothing discordant. A lovely peace reigns in it and even in the midst of combats an infinite sweetness, a fraternity

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without limits, which extends to all that lives, an ocean (depthless and shoreless) of love, compassion, clemency. I have found what I have sought, the Bible of Goodness. Receive me then, Great Poem!...Let me plunge into it!.... It is an ocean of milk."

**The Characters and Social Life Portrayed in The Ramayana**

The Ramayana features a world of idealist characters who, for thousands of years, have inspired family and social life in India. Two brothers prepare to abdicate a kingdom that is a symbol of power and ambition. Acceding to his father's commands, the hero, popular with the people and well-liked, accepts the hardships of the forest in lieu of the luxury of the throne. Forsaking the happiness associated with the palace, the wife experiences life full of hardships in the forest with her husband. The younger brother voluntarily forfeits the material wealth of the kingdom to embrace forest life in order to serve his elder brother. The mothers entreat their sons for the sake of dharma to sacrifice their happiness and endure hardships. The servant is at all times ready to give his life for his master while the master regards his servants with filial affection and love. The victor, joyfully reinstates the brother of the vanquished foe on the throne of the kingdom that he had defeated with his strength. Regarding his enemy as his equal he forgives him. To uphold their dharma in respect of their subjects, the ruling class subordinates its own interests.

These highly idealistic characters who lived for dharma and acted accordingly are hardly to be seen anywhere else.

The Vedas and Upanishads contain the highest principles for leading a righteous and disciplined life. In order to incorporate these precepts and ideals into their lives the Smriti texts and the Dharma Shastras have formulated all kinds of laws and regulations and disciplines. To improve mankind they stipulated Yajnas and Samskaras to be performed during a man's life time. Through the institution of Ashramas or four stages of life and the Varna Vyavastha a fourfold division of society, they have regularized, systematized and institutionalized

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the personal and social life of man respectively. Rules pertaining to all aspects of life such as conduct, dining practices, ways of life, were made.

But, whether this idealistic Vedic society existed on this earth or not, or whether it existed only in the imaginative realm of the dharma Shastras and literature is indeed a very pertinent question. An examination of the Ramayana convinces us that it was factual. If we want to know the Aryan life style in the age of the Vedas and the Upanishads then we can find it in the Ramayana. In all probability the society in those early days was based on the Vedas, Upanishads, and Smriti literature and incorporated those ideals into the lives of the people. This is the most significant characteristic of the age of the Ramayana and therefore a kingdom with that kind of idealistic society is given the name of Rama Rajya–To understand Rama Rajya it is essential to read the Ramayana and understand its characters.

**The Author of the Ramayana**

The author of the Ramayana, sage Valmiki, is acknowledged as the foremost author of Indian literature. There might have been poetic literature before him but the joy and the pathos that Valmiki has instilled in literature is to be first encountered in the Ramayana. Therefore he is accredited to be the first author of Sanskrit literature. According to popular legend Valmiki, whose original name was Ratnakar, lived in the forest and in his early life was a robber by occupation. His association with sage Narada inspired him to lead an ascetic life along the path of dharma. It is said that he used to be so absorbed in God that ants built an ant-heap over his body. From the Sanskrit word "Valmik" which means ant-heap he came to be popularly known as Valmiki.

The tale of how Valmiki was inspired to compose literature is a very interesting one. While returning after bathing in the Tamasa (तमसा) River and offering prayers, Valmiki saw a pair of storks on the river bank, enjoying themselves in love. A poacher killed the female bird, with his arrow. Therefore her partner began to grieve. At the sight of this sorrowful scene, Valmiki's heart shook with compassion and

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feeling and instantaneously from his mouth issued forth these words:

*"Ma nishada pratishtham twamagamah shashwatih samah! Yat krouncha mithunadekam avadhih kama mohitam!"* Ye poacher! You have killed one of the pair of storks in love. Therefore for thousands of years you will not gain respect.

In this way the pillars of world literature, the moods of love and sorrow sprang forth from the words of the great sage with which the best in literary tradition has been produced. The depth of meaning in the above stanza constitutes the central theme of the Ramayana. The pair of storks symbolize Rama and Sita and the one who parts them is Ravana. After thousands of years he is still regarded as the personification of evil while the virtues of Rama and Sita are eulogized.

According to legend Valmiki is believed to have been a contemporary of Rama and that he created the Ramayana when Rama and Sita were in the twilight years of their lives. It cannot be said that the extant text of Valmiki's Ramayana is the original version. It appears that later story tellers, interpreters and interpolators have added many explanatory stories and stanzas. There are a total 7 volumes of Valmiki's Ramayana of which it is believed the first and the final volumes were incorporated at a later date. It is inevitable that with time, changes could have occurred to the original version.

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**Historical perspective of the Ramayana**

The question whether the Ramayana is a historical fact or merely fiction is often raised. The original story of the Ramayana is credible and factual and there is no room for any doubts that the characters Rama, Sita, Lakshmana, Hanuman, Ravana, etc. lived in person on this earth. The following reasons are being advanced in support of the above contention:

**a. Genealogy**

Dasharatha, Rama, etc. are not fictitious kings of literature. They were kings who originated in the Ikshvaku family of Surya Vamsha (Dynasty). Even today the history of their forefathers and descendants can be authenticated and the family tree found. In no other literature this extensive genealogy and the family history of the principal character, however

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great, in an imaginary tale, is to be found.

**b. Concrete evidence in temples and in places of pilgrimage**

It is impossible for any hero or heroine of a fictitious story to become so involved in the lives of the people as can be seen in the way and the extent to which Rama and Sita have become popular and permeated the lives of the Indian people. Rama and Sita travelled to innumerable places in India. It is evident that the local inhabitants in these places perpetuated the stories and safeguarded the evidence of their sojourn for thousands of years of countless generations. Later on, temples were built in these places and they became places of pilgrimage. Is this likely with character of a fictitious story?

**c. Festivals and anniversaries**

For thousands of years the birthdays of these great persons are known and throughout India the anniversaries of their birth and other festivals and auspicious days continue to be celebrated. It substantiates the authenticity of their lives.

**d. Literary evidence**

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These great characters have extensively influenced and inspired the literature of India. For thousands of years literary authors have written epics and plays based on their lives. The characters of the Ramayana have featured as heroes and heroines of countless literary works. This is hardly likely with characters of an imaginary tale. This aspect explains the present style of the Indian civilization.

Thus the story of Rama is an historical fact though in truth layers of fiction have become superimposed on it.

**Aryans, Rakshasas and Vanars**

The history of these three classes of people is recorded in the Ramayana. Mainly, it is a history of the Aryan kings of the Ikshvaku dynasty whose kingdom was situated in north India, with its capital city at Ayodhya. The majority of the Rakshasas lived in Ceylon (Lanka) and their many colonies were also established in South India. Ravana, the king of the Rakshasas, ruled from his capital Lanka, a rich and prosperous city. He was a great advocate of physical might and his subjects, were reputed to have great physical strength. Therefore they

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are often projected as demoniacal and terrifying in literature.

Ravana is believed to have been a ten-headed person and was also known by his other appropriate names, Dashanana or Dashagriva (ten-mouthed or ten-throated) in legend. The only logical explanation of this is that he possessed the physical strength of ten men or alternatively he was an authority upon 10 Scriptures. There are many references in Valmiki Ramayana that indicate without any doubt that Ravana had only one head, with one mouth and two eyes and two arms. In the Sundar Kanda (Chapter 10, Stanza 21) it is stated that when Hanuman saw the two enormous arms of reclining Ravana they appeared to be two great snakes resting on a mountain. In addition, in the Yuddha Kanda (Chap.103 Stanza 20) Rama challenges "At this moment your head, attractive and adorned with glittering earrings will fall pierced with my arrows." This type of description elucidates that Ravana was in fact an ordinary human-being and wherever his ten-heads etc. are mentioned, they can only be ascribed to fantasy or were inserted later.

The kingdom of the Vanaras (वानर) was situated in south-east India with its capital city of Kishkindha. These Vanaras were also an indigenous race of people living in India. They inhabited mountainous terrain and densely forested regions. The bulk of the soldiers and captains in Rama's army was recruited from these Vanaras who were given specialized training by Rama and Lakshmana. In all probability these Vanaras could not have been monkeys in the true sense of the word though they figure literally as monkeys with tails in popular literature. Dwelling in mountains and forests these Vanaras were experts in jungle warfare entailing climbing of trees for mobility. Their conception of monkeys, no doubt, stemmed from the fact that disguised as monkeys they used to conceal themselves in the jungle. The way in which Hanuman's intelligence, abilities and strength is described in Valmiki's Ramayana intimates that he was a great scholar, politician and a very shrewd military commander. According to Valmiki's Ramayana, Sugriva's coronation

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ceremony was performed by the Brahmins with the traditional *yajna* ceremonies not unlike that of the Kshatriya Kings (Kishkindha Section, Chapter 26). Furthermore, there is a reference in connection with Bali, King of the Vanaras that Ravana saw Bali dressed for evening prayers (Uttar Kanda Chap. 24, stanza 12). It is explicit from these that these Vanaras were also indisputably a race of people not unlike the races Aryan, Rakshasas, Bhilas, Kiratas, Shabars, etc., though with regard to their physical appearance and their activities they have been imaginatively represented in literature and in folk lore.

Therefore it is essential for an enlightened reader to study these texts with discrimination, sympathy and reservation.

**N.V.**

# AN INTRODUCTION TO THE MAHABHARATA

## The state of Indian Society during the time of the Mahabharata

The Mahabharata is also an epic poem like the Ramayana, but unlike the Ramayana its plot is very vast. And in it the web of family relationships is much more intricate and complicated. During the period of the Ramayana the structure of society was based on Vedic lines, and the same societal institutions persisted down to Mahabharata times. However, the indifferent society during the period seems to have become stagnant with regard to morals and ethics, duties and obligations and cultural values. Then clannish feuds, selfishness, administrative injustice obtained to a large extent and generally the social conditions were unsettled. Thus as regards the general attitudes to virtue and character people were very lax when compared

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with those of the Ramayana period. In spite of this there was a greater refinement in the civil administration and society as a whole was very prosperous and from the military point of view it was very strong.

"In the vast story told in the Mahabharata, we have the picture of an age when life was very complex and relations very tangled. Good and evil are everywhere intermingled in the characters drawn for us, and scarcely one–save the blameless Bhishma–shows us an ideally perfect man. It is a book for men who have developed intellect and judgement, and who can trace the condition between sin and sorrow."

In the Mahabharata no ideal society is depicted but one in which life is being lived as it is; in the same kingly dynasty we find men of good as well as frivolous characters. There we find a raging battle between truth and untruth, the rule of dharma as opposed to adharma.

There is evidence in strong measure of a tendency to enjoy the good life and enjoy worldly prosperity through plotting and palace intrigue. The Mahabharata records the story of two sections of the same princely family joined in war and shows their rising and falling fortunes. There we find good, noble and principled personages such as Shri Krishna, Bhishma, Yudhishthira, Vyasa and Vidura and also we find the ambitious, unprincipled and evil persons ranging from Duryodhana, Karna, Shakuni, Dushshasana and Dhritarashtra. It is in the same war that the sermon or advice of Shri Krishna was given to Arjuna, known as the Bhagvadgita.

The Mahabharata has portrayed very vividly the different human types exhibiting various qualities ranging from the virtuous to the vicious in its characterization of the many actors. In so doing the Mahabharata has shown an unusual grasp of human nature, of its inner forces and subtle motives.

The final message of the Mahabharata is that (YATO DHARMASTATO JAYAH) where there is Dharma there is victory. As in the Ramayana, there is ample depiction and keen understanding of Dharma, civil administration, political science, economics, sociology, literature, poetry, military science and many other arts and

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sciences. There is so much knowledge in the Mahabharata it is called the fifth Veda. Of the Mahabharata it is said that what is contained in it is found elsewhere and what is not in it is nowhere.

**The Spread and Influence of the Epic**

Stories of both the Ramayana and the Mahabharata have enlightened generations of Hindus for thousands of years. They have been interwoven in so many ways in the people's folk-songs and folk-tales, in great poetry and plays, in stories, vivid parables and anecdotes and in the holy sages' discourses and speeches. Very liberal use of many examples from these epic stories is made by mother-in-law and the elder persons of the community, by the tillers of the field and the farmers, by the capital's ministers and councillors and the school teachers and lecturers of the university. Both the young and the old are fascinated by the stirring accounts of the epic stories. It is the traditional legacy of children of every generation to derive benefit from the epics. Children as well as youths read them with greater zest and keener interest than they do Aesop's fables and the stories of the Panchtantra. Without a good knowledge of these epics it is not easy to understand the literature of India. In essays, parables and among story-tellers there is a steady flow of examples from the epic tales. For this reason if one wants to get proper insight into the true spirit of Hindu society and Hindu religion then it is essential that one acquaints oneself with the epic tales. These epics have spread even beyond the frontiers of India and their influence has been considerable. The epics have proved to have positively affected the lives of millions in Indonesia, (comprising Java, Sumatra, the island of Bali) and in the Far East, Cambodia, Thailand and Vietnam. Moreover, in present times wherever Indians have settled they have taken with them both these epics. Even today the festivals, the birthday celebrations of some of the important persons of the epics and important occasions are celebrated.

**The Author: Vyasa muni**

Vyasa muni, the author of the Mahabharata, is famous by the name of Krishna Dvaipayana. Vyasa was the son of Parashara Muni and the grandfather of the Pandavas. In the ancient

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literature of India Vyasa's position is extremely important. Vyasa is considered to be a commentator on the four Vedas and therefore he is known as Veda Vyasa.

The architect of the Vedanta philosophy (Uttara Mimamsa) is also Vyasa Muni. Similarly Vyasa is also thought to have been the author of the 18 Puranas. It is possible that the author of these four kinds of literary texts is not one single person, but that different persons in different times all went by the name of Vyasa. It could also be true that the name Vyasa was a title conferred upon those learned scholars who wrote commentaries on the four different literary texts; and the authors of these four texts began to be known as Vyasa.

The original Mahabharata epic was related by Vyasa to his disciple, Vaishampayana. Vaishampayana related this epic to kings Parikshita and Janamejaya of the Pandava dynasty. From Vaishampayana this epic was related to Ugrashrava Sauti. Sauti then related it to Shaunaka and other rishis in the Naimisharanya forest. In this way the Mahabharata epic has been handed down from generation to generation.

In its very origin the Mahabharata epic is a very fascinating one and the later relaters of it have made it even more interesting to the many generations of their listeners by embellishing it with many additional imaginative examples. Thus has the volume of this epic considerably expanded throughout its long history. The original epic as related by Vyasa Muni had been well known by the name of 'Jaya' which had 8,800 verses or stanzas. The many questions that Janmejaya had put to Vaishampayana regarding the Mahabharata tale led to the latter relating the original by its contents. That epic became well known by the name of 'Bharata.' In it were 24,000 shlokas (verses). Sauti in his turn when relating it added to it many commentaries and stories of famous dynasties. For this reason up till this day all the tales of those times have been preserved in it. In this manner there are one hundred thousand verses in the epic as told by Sauti. So this gigantic work woven around the characters of the Bharata race is everywhere

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famous by the name Mahabharata.

**Historicity**

There are many doubts regarding the epic. Is it truly an historical event? Like the Ramayana, it can be safely said that this tale regarding the Pandavas and the Kaurvas is undoubtedly historically true. The family lineage of the ruling dynasties mentioned therein is preserved in history up till this day. Throughout India the historical sites of the Kaurvas, the Pandavas and Shri Krishna, their pilgrimage centres as well as their temples exist even now. In the whole of Indian literature, for thousands of years, many dramas have been enacted and many epic poems have been created with Mahabharata serving as their background. Similarly the birthdays and important occasions of its great heroes are celebrated even in our day. Therefore it is self evident that all this cannot take place if the epic heroes were merely an imaginative artistic creation.

One incident that calls into question the historicity of the Mahabharata is that of the marriage of all five Pandava brothers to Princess Draupadi. This goes against the prevailing code of conduct and social structure of the Aryan race. There is no parallel example in the long history of the Aryan people. In spite of this Draupadi has been accorded the lofty position of 'sati' (a chaste woman) as well as the fact that in the Mahabharata she enjoys a very esteemed and dignified status. When reflecting on the Mahabharata it is clear that after the death of king Pandu his five sons had settled in the Himalayas with their mother Kunti.

There the mountain races had the customs that a family's several brothers might marry one woman. Kunti and Pandavas had not been unaccustomed to such a prevailing practice. Therefore that custom though it was un-aryan did not seem strange to them. They had adopted it for political, social and domestic reasons and in the end the rishis, the elders of society and politicians accepted it as an exception and gave it their sanction.

**Which is the earlier, the Ramayana or the Mahabharata?**

Many Westrern scholars think that the age

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of the Mahabharata is before that of the Ramayana. Their chief argument is that the main centres of activity of the Mahabharata are the Panchala and the Kuru regions (today's Punjab and Delhi provinces), and that the centre of activity of the Ramayana is Ayodhya and Mithila in the east. It is held by them that the Aryans had come into India from outside from a north-western country and therefore they had first settled in the Punjab and gradually they spread eastwards. So the events of Mahabharata are thought to have occurred earlier. On the basis of the history of the Ramayana a considerable portion of the Aryan race had settled in northern India, while according to Mahabharata the Aryans had already settled all over India. They had settled even more easterly than Ayodhya in Magadha (modern Bihar) where Jarasandha had a powerful kingdom. And even in a more easterly direction than Magadha was the Kingdom of Bhagadatta in Assam and Bhagadatta had together with his celebrated elephant army fought on the side of the Kauravas in the great battle of Kurukshetra as depicted in the Mahabharata. Not only that but in this great war kingdoms outside India had also taken part. Thus during the Mahabharata times the Aryan people had been spread over a wider area than during the time of the Ramayana.

Another reason is that in the estimates of the Indian almanac the four Yugas (ages) are very well known. According to this reckoning Treta Yuga coming second just after the Satya Yuga saw the advent of Lord Rama whereas Shri Krishna and the Kauravas had taken birth in the Dwapara Yuga (the third Yuga) and that in Shri Krishna's time the fourth Yuga (age), that of Kali, had just begun. This means that the Kali age started 5,000 (thousand) years ago. From this evidence too it can be safely maintained that Mahabharata period was certainly after that of the Ramayana. Thirdly it is seen that in Indian literature Valmiki has always been accorded the status of the first Sanskrit poet. Vyasa had been born much later than he. From this too it can be concluded that the Ramayana had been written first. Fourthly, the Mahabharata mentions events and characters of the Ramayana as already

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composed and not the opposite. Even the Bhagvadgita mentions the name of Rama. This makes it crystal clear that the Ramayana was written first.

**The Time of the Mahabharata**

It is not easy to establish the proper times of the Ramayana and the Mahabharata. Western researchers place them in the early centuries B.C. But according to the Indian researchers these were composed at least 5,000 years ago. From the Indian point of view of history placing of the age of the Mahabharata is more definite and considered to be more reasonable. The calculations of Indian almanac which is a very old science, tell us that the advent of Kali Yuga was 5,000 years ago.

"According to the astronomical calculation of the Hindus the present period of the world, Kaliyuga, commenced 3,102 years before the death of Christ on the 20th February at 2 hours, 27 minutes and 30 seconds, the time being thus calculated to minutes and seconds. They say that a conjunction of the planets then took place. The calculation of the Brahmins is so exactly confirmed by our own astronomical tables that nothing but actual observation could have given so correspondent a result."–'The Theogony of the Hindus' by Count Bjornstjourna, Page 82.

This is clearly established as true if we consider the calculations of astrology. At the beginning of Kali Yuga Yuddhishthira had ascended the throne. In the Indian almanac (Panchanga) the time of Yuddhisthira is 5,000 years today. The famous Indian astrologer Varaha Mihira in his text Brihat Samhita (Chapter 13-3) commenting upon the earlier Garga Samhita says that during the time of Gautama Buddha Yudhishthira's demise was already 2,526 years ago. In Indian history both the calculations of Western and Indian scholars concur on the time of the Buddha. The Buddha was born in 623 B.C. According to this method it is possible to calculate the dates in the following manner:

| | Years |
|---|---|
| From Yudhishthira's time to Shakya Gautama Buddha | 2,526 |
| From Gautama Buddha to Christ | 574 |

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From Christ to the present century 1980[1]

In this manner the events of the Mahabharata took place 5,000 years ago. However, it is not possible to say that the text of the Mahabharata available today is also 5,000 years old. The epic related by Vyasa is certainly that old. It was preserved by being handed down from generation to generation of disciples. It continued to be enlarged by numerous additions and interpolations and in this way it began to be shaped into the present form. Probably this form took shape somewhere around the first few centuries B.C.

**N.V.**

1. This article was printed in 1980.

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# Ramayana in South East Asia

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## Effectiveness

Ramayana has been the lead guiding scripture in the lives of people in Asia. There have been five scriptures, which originated in India, and reached other countries in Asia. These are:

1. *Panchatantra*
2. Gunadhya's *Brihatkatha*
3. Buddhist *Jataka-kathas*
4. *Ramayana*
5. *Mahabharata*

The first two, *Panchatantra* and *Brihatkatha*, influenced the countries west of India, and have influenced the writings of *Aesop's Fables* and *The Arabian Nights*. Both these works are secular in nature and have had influence on individuals' lives. The last three,

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that is the *Jatak-kathas*, *Ramayana* and *Mahabharata*, have influenced the lives of people in countries east of India.

In the words of Professor Umashankar Joshi, "I saw a Mahabharata play, 'Iravati Vivaha' at Semarang in middle Java, Indonesia, played by Muslim actors. Next morning, I saw sculptures relating to the Buddha at Bonobudur which can be traced to the Jatak Katha as well as Brihatkatha, both of which are related to Buddhism. On visiting a nearby temple at Mandup, I saw details of the relief sculpture of a well known fable, that of the foolish tortoise. At Prambanan, I saw the exquisite panels of Ramayana bas-reliefs. Within less than twenty-four hours, I was exposed to all the five ancient Indian masterpieces as presented in Indonesia[1]."

The Ramayana has fascinated and inspired poets, writers, sculptors, painters, musicians, dancers, puppeteers and singers all over Asia. What is so special about this scripture? Why has its influence peaked?

When everything is going well and things are under control, we do not need any guidance from anybody, including that from scriptures. However, when going gets rough, we need to take a high road and need broader perspectives in order to handle ourselves. Ramayana may be called an instruction manual for obtaining such guidance. Especially, it is rich and includes guidance on behaviour between wife and husband, among brothers, between father and son. In essence, it provides us guidance, which will help us in our day-to-day lives. Ramayana teaches us to be courteous, hospitable, polite, well-behaved, hard working, and to maintain a low profile while remaining mutually cooperative. Ramayana has the criteria to apply its moral and ethical values in day-to-day life.

Ramayana teaches people that good will always triumph over evil. Even though one may have power and abilities, if one does not use them in a positive manner, he will forever end up losing to those who work for good. Through the character Rama, good qualities such as loyalty, charity and leadership are shown.

The Ramayana, especially in Southeast Asia, did not remain in its original form as written by

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Valmiki. In Southeast Asia, the Ramayana underwent changes to the local customs. Someone said that the Ramayana in southeast Asia is similar to that in India, except it has a different costume and a different personality, even though structurally it is unchanged. The names of different characters are different in different countries.

**List of Different Ramayanas in India**

India has different Ramayana in different states of the country. A few of these are given below:

Tulsikrita Ramayana in Avadhi
Giridhar Ramayana: Gujarat
Ramayana by Balramdas: Orissa
Kamban Ramayan: Tamilnadu
Ramcharitam: Kerala
Rangnath Ramayana: Telugu
Pump Ramayana: Karnataka
Madhava Kandali Ramayana: Assam

Given below is a list of Ramayana in Southeast Asia.

**Different Ramayana in South-East Asia**

1. Ramakerti: Cambodia
2. Ramakien: Thailand
3. Hikayat Seri Rama: Malayasia 13th-17th Century
4. Ramayana Kakavin by Yogiswara: Indonesia
5. Phra Lak Phra Lam (Beloved Laxman and Beloved Ram): Laos. Early 19th Century
6. Khvay Thuaraphi: Laos
7. Hobutsushu (Collection of Jewels): Japan by Tairano
8. Yasuyori: 12th Century
9. Six Volumes: Tun-huang (North-west China) 787-848 AD

**Different Temples**

The temples in Southeast Asia are given below:

**Indonesia**

1. Pramabanan: Indonesia
2. 9th century: Lara Jongrang: Indonesia (Part of Prambanan complex) has relief (sculptures) depicting Balakanda to arrival of monkeys in Lanka. This temple is believed to be built by Rakai Pikatan to

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commemorate the glorious power of the Sanjaya Hindu dynasty in the empire of Mataram (nowadays the provinces of Yogyakarta & Central Java).

3. 14th-15th century: Brahma Temple (Next to Lara Jongrang in Prambanan complex) the sculptures continue.
4. Panataran Temple in East Java has Yuddh.
5. Borobudur: Indonesia .
6. Mandup: Indonesia

**Thailand**

1. Lobpuri: Thailand Nagapasha of Rama and Lakshamana
2. Temple of Emarald Buddha has art work related to Buddha's life.

**Myanmar**

1. 11th century Pagan in Myanmar has Ram and Parsurama images.

**Cambodia**

1. 1112-1152: Angkor Vat (Vaphuwan): Cambodia by Suryavarnam

**Laos**

1. Vat Pa Ke: Laos, Painting related to Ramayana (Last 150 years)
2. Vat Oub Mnong Temple has 29 murals related to Ramayana.

**Vietnam**

1. Valmiki Temple: Vietnam

**Important Dates Related to Ramayana**

- 400 B.C.-200 A.D. Origin of Valmiki Ramayana.
- 1st century A.D. Kaundinya was the first king in Cambodia according to inscriptions in Sanskrit in Champa (current Vietnam).
  (The first immigrants from India to Southeast Asia came from the states of Bihar and Bengal. They traveled to Malaysia through the river Ganga and through the Straits of Malacca and sailed to Malaysia. These immigrants came to Malaysia and Cambodia, and the immigration of these Indians was very obvious because of the influence of Gupta School of Art on Cambodia and on Malaysia at that time).
- 3rd century A.D. : Knowledge of Valmiki inscription in a temple in Vietnam by descendant of a Tamil king.
- 515 A.D. : Message of King Bhagdatta in

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South-East Asia to a Chinese emperor regarding Sanjivani Episode from Ramayana and also about knowledge of Sanskrit.

- 6th century: Ramayana reached Malaysia and then it spread all over South East Asia in a few century's time.
- 889-900 A.D. : King Yasovardhana of Cambodia's reference to Sethubandh and Ravanavadh.
- 11th-17th century: Indian Ramayana were written.
- 13th-17th century: Ramayana came to Indonesia (1st) and Thailand (Siam) thereafter.
- 1583-1588: Jalal-ud-din Muhammad Akbar had the Ramayana in Persian with 176 pages of visual demonstrations.
- 1605: A slab at Pashupathinath, depicts devotion of Ravana to Lord Shiva

**Different Forms of Ramayan**

Ramayana is present usually in five different forms in southeast Asia.

1. Dance and Drama
2. Song
3. Painting and Sculpture
4. Sacred texts to be recited on festive occasions.
5. Manuscripts

In addition, there are oral traditions highly mixed up with local folklore, music and dance. Passing through many hands the story bears the stamp of their personality of people involved[2].

**Thailand**

Ramayana in Thailand includes Hindus' participation in certain parts, but it is mainly performed for cultural and entertainment purposes, and is read and participated in by all.

**Education:** In Thailand, there are universities offering courses from undergraduate to postgraduate in religion, humanities and languages. They offer courses in Asian civilization, Buddhist philosophy and religions. Leading in this field are: Faculty of Liberal Arts at Chulalongkorn University, Thammasat University and Silapakorn University. The curriculum offered at these universities is more in the area of research and philosophy.

In the area of dance, there is an art school

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starting from elementary level to higher education called College of Dramatic Arts, The Fine Arts Department, Ministry of Education. Students mainly study to expertise in Thai classical dancing. There are numbers of young boys seriously practicing dance according to characters in Ramayana. Characters like monkeys or demons would be decided at the early stage of practice and hardly change, even when they become professionals.

**Fine Arts:** In Thailand, the *Kohn* Ramayana, a masked dance, is performed only for special occasions. The performers are required to switch into different postures using their legs and arms in order to express emotion and to further the plot. An important factor of *Kohn* is that the performers themselves do not speak. There is a narration that directs the dancers in the story.

Ramayana is considered to be part of the curriculum because it is considered to be one of the most important pieces of literature in Thailand. The story is didactic, while captivating the readers by its exciting and interesting plot.

In the areas of painting and wood carving, there is an art school called College of Fine Arts, also under the Fine Arts Department. Students in this school learn both classical and modern arts. There are numbers of them who chose to be Thai classical artists. Ramayana is performed year round at the National Theater by the Department of Fine Arts' professional dance troupe.

Most of the dancers are graduates of the College of Dramatic Arts since it takes years to become professionals.

**Indonesia**

**Fine Arts:** Hindus only make up 2% of Indonesian society, but most Indonesians are taught the story's values of goodness and kindness at an early age. It is considered a part of an old tradition in culture and art form.

The Kecak Dance dates from the twenties of this century and is a creation of the famous German artist Walter Spies, in close cooperation with Bali priests. About 60 men who are sitting on the ground in concentric circles perform the Kecak dance. In the middle of the inner circle are placed a number of burning torches and in

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the light of these torches are performed episodes from the Ramayana story. The men in the outer circles support the performers with their voice and posture. The dance is also used to attract tourists.

Sanskrit chhayanataka is the analogue of the Javanese wayang purva.

An important form of indigenous theatre is puppetry, of which the most celebrated is the **"wayang kulit"** shadow play of Java. These plays are magical and mysterious, and have often been seen as roads to the true heart and soul of Javanese culture. They are performed with leather puppets held by the puppeteer (dalang) who narrates the story of one of the famous episodes of the Mahabharata or the Ramayana. The play is performed against a white screen, while a lantern in the background casts the shadows of the characters on the screen. Most of the audience sits in front to watch the dalang (puppeteer) at work. A traditional performance can last from dusk till dawn, but shorter versions catering to a western sensibility are available in many cities.

**Wayang Beber:** The oldest form of "shadow" play is probably the Wayang Beber, in which the dalang or puppeteer simply unrolls a scroll bearing the scenes and figures of the story while he delivers his narration, accompanied by a gamelan orchestra.

**Wayang Golek** (wooden puppet play): The Puppet theatre has many forms and employs a variety of media. In West Java, for example, the most popular form is the Wayang Golek, using carved and painted three-dimensional wooden puppets. Both the Wayang Kulit and the Wayang Golek take their repertoire from the classical Indian Epics, but in Central Java, the wooden Puppet Theatre traditionally revolves around stories derived from popular folk legends and the spread of Islam.

**Wayang Wong:** A popular contemporary form of wayang theatre is the Wayang Wong, in which actors or dancers represent the characters in the story, presented on a conventional stage.

**Ketoprak:** An offshoot of the wayang wong theatre is the Ketoprak, a contemporary popular version of dance drama which takes its stories

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from popular folk legends and history rather than from the classical epics. Costumes, dialogues and dances are much simpler than those of the wayang wong.

**A Few International Universities with Ramayana Related Studies (Outside India):**

History Department, Thammasat University, Bangkok 2, Thailand

Silpakorn University, Nakhon Pathom, Thailand

University of Malaya, Malaysia

State University of Leiden, Department of Language & Cultures of South East Asia and Oceania, Netherlands

Australian National University, Canberra ACT, Australia

University Sains Malaysia, School of Humanities, Malaysia

Syracuse University, Department of Religion, New York, USA

South East Asia Institute, University of Heidelberg, Heidelberg 1, West Germany

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# Adi Shankaracharya

*Dr. Rajendra Singh Kushwaha*

Among all eminent philosophers of Bharata, Adi (आदि) Shankaracharya ranks the greatest. He epitomizes intellect in Bharata at its best. Such an excellent scholar, a brilliant dialectician and a compelling debater as he, was not known to have existed before to illuminate the dark middle ages. He was a philosopher of the calibre of the ancient rishis like Yajnavialkya (याज्ञवल्क्य) and Aruni (आरुणि) and the Sages like Patanjali (पंतजलि) and Kapila (कपिल). The prestigious position that Bharatiya philosophy enjoys among the great philosophies of the world is an incomparable legacy of Adi Shankaracharya.

For more than five thousand years the Hindu religion had its roots in the *Vedas* and *Upanishads*. Many evolutionary changes took place whereby Buddhist, Jain and Charvaka (चार्वाक) ideologies among others, originated in Bharata. Consequently, composite views that were at the same time old and new, famous and not so famous, sometimes mutually self-contradictory and paradoxical, some even indicative of religious degeneration, were projected by masses across the length and breadth of Bharata.

Adi Shankaracharya re-asserted and reorientated the religious axis towards the *Vedic* thought. He was responsible for the pervasive influence of Hindu religion for re-enunciating the basic doctrinal features of the *Vedas, Upnishads* and the *Gita,* Shankaracharya was accredited and revered as a world teacher.

The fact that the doctrines, principles, values and beliefs of Hinduism are so extensively known and entrenched in Hindu society today, can be easily said to be a tribute to Shankaracharya and his untiring and unceasing efforts to revive Hinduism.

Adi Shankaracharya was born in the state of Kerala in southern Bharata. The Bharatiya tradition assigns the date of birth of Adi Shankaracharya as the fifth day of the bright half

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of the month of Vaishakha in the year Kaliyugabda 2631 (called Nandana) of Yudhisthira Saka (era) corresponding to the Kaliyugabda 2594 (509 B.C.).

The great historical injustice has been done by the Western historians in fixing the date of Shankaracharya. According to the Western historians the date of Shankaracharya is 700 A.D, whereas Bharatiya traditions give that date as 509 B.C. Dr. P. Jayaswal writes in a short history of Kashmir, "Gopaditya, (the Kashmir King) built the temple of Shankara called Shankaracharya or Takti Sulaiman (Kashmir) in 367-366 B.C." A news item in the *"Hindu" dated* 17.7.1949, p.15, Column 2 is also important. It runs as follows:

"This shrine is situated in the city of Shrinagar. Shankaracharya is an ancient temple crowning the Takti-Sulaiman hill and standing 1000 ft, above the valley. The temple and the hill on which it stands take their name from Shankaracharya—the great South Indian Teacher of Monism, who came to Kashmir from Travancore. This temple was built by king Gopaditya who reigned in Kashmir from 368-308 B.C. It was repaired later by the liberal-minded Muslim King Zain-ul-Abdin".

Monuments are always constructed after the event. According to the historical record the temple of 'Shankar' in Kashmir was built by Gopaditya who ruled during the period of 368-308 B.C. as mentioned above. This is the clear proof that Shankaracharya lived in B.C. era. For the ancient history of Bharata the history of Nepal, particularly the chronology of Nepal, is a very important source.

The chronology of Nepal provides the details about the life of Shankaracharya from his birth to his Nirvana and during this period all the important events concerning Shankaracharya. According to it, the birth of Shankaracharya (Cycle year Nandana) was Kaliyugabda 2593 (509 B.C.) and the Nirvana at the age of 32 was in the year Kaliyugabda 2625 (477 B.C.). Shankaracharya visited Nepal in Kaliyugabda 2614 (488 B.C.). Jagadguru Sri Kalyanananda Bharati Mantracharya Swamiji Maharaj in his treatise "*Epochs of the History of*

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*Bharata Varsha"* on page 130 writes: "On Sunday, Vaisakha Shukla Panchami in the constellation of Punarvasu, and in the lagna of Dhanus in the (Cycle) year Nandana a son was born to Sivaguru and he was named "Shankara" by his father in 2593 Kali. This year corresponds to 509 B.C."

This blunder might have crept in because of the fact that there have been many Shankaracharyas all over the Advaita Mathas in Bharata and many of them have been famous writers of works on the Advaita philosophy and religion. 700 A.D. date of Adi Shankaracharya might have been given to some such a Shankaracharya who happened to be a great scholar and popular in 700 A.D.

The untimely death of his father during his infancy meant that the responsibility of bringing up the young and precocious Shankara devolved on his intelligent mother. Therefore, it was natural that his love for and devotion to his mother was very intense and superseded all other considerations. Predictably after he became a recluse, he disregarded the staunch belief that a *Sanyasi* could not perform the last funeral rites of the dead and personally cremated his mother.

At the tender age of five, Shankara commenced the study of Sanskrit and Hindu philosophy. By the age of sixteen he had mastered all these subjects. Thereupon, reluctantly his mother gave him permission and blessings to become a *Sanyasi*. After his initiation he began to promote the Vedantic philosophy and participated in a great religious debate with Mandana Mishra, a reputed scholar of *Vedic Karmakanda* (rituals), to settle the controversial issue on the merits of the *Jnana Marga* (Path of knowledge) and *Karma Marga* (Path of action) to attain *Moksha* (Salvation).

Mandan Mishra's wife, Saraswati Bharati, herself a scholar of the highest judicature, was present at this debate. Upon the retirement of her defeated husband, Saraswati continued to debate till eventually this enlightened wife acceded to Shankara's Vedantic contention.

Thereupon, Shankara proceeded to advocate and propagate the knowledge of *yoga* pronounced in the *Upanishads*. He embarked

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on an extensive and uninterrupted tour through Bharata to proclaim his views at all the sacred places of pilgrimage separated by thousands of kilometres. He established four monasteries in the four corners of the country. Even today his views are upheld in these monasteries located in the remotest corners of Bharata—Sringeri southern Bharata, Badrinath in the northern, Jagannathpuri in the eastern Bharata and Dwarakapuri in the western Bharata.

**Customs and Living Style**

Adi Shankaracharya's teachings and his monasteries proved to be the strongest unifying force for the vast country of Bharata, with so much diversity of languages and tradition. His dominance over the Hindu religious world persists even to this day, which is a testimony to the success of his efforts. Entirely due to Shankaracharya's widespread propagation, his great learning, his dialectic brilliance and his analytical mind, *Vedic* doctrines were once more restored in the hearts of people. Once again the roots of Hinduism began to penetrate deep into the soil of Bharata with renewed vitality.

Adi Shankaracharya was not only an eminent scholar but also a great reformer of the century. During this period, devotees used to pray to innumerable *Bhagwans* and *Bhagwaties* or were obsessed by religious superstitions or blind faith. This resulted in malpractices, ostensibly in the name of religion, for material gain.

Whilst condemning and strongly opposing these practices, Adi Shankaracharya introduced the pure, reformed and revitalized religion. Human sacrifices were known to have been offered in one temple in the Himalayas in that era. Through his intervention and influence this practice was totally abolished. Furthermore, to resolve the conflict between the prevailing religious sects Adi Shankaracharya directed all those involved along the path of devotion to one Supreme Brahman and emphasized that Shiva and Vishnu are the names and manifestations of the one and one Supreme Godhead.

At the young age of sixteen, Shankracharya was initiated as a *Sanyasi*. Subsequently, travelling thousands of kilometres on foot for

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the next sixteen years to promote Hindu religion, he caused parallel streams of knowledge and devotion—Ganga and Yamuna—to flood the whole country. At the relatively young age of only thirty-two years this great genius died in the year KB 2626 (477 B.C.). Seldom do we encounter such brilliant personalities who have accomplished what Shankaracharya did at such a young age and in such a brief life span.

Adi Shankaracharya has written penetrating commentaries on the three most significant religious books in the *Vedic* lexicon. These three texts are collectively known as the *Prasthanatrayi*. These are the *Upanishads, the Bhagavad Gita* and *Vedantic Sutras*. His most famous commentary on the *Brahma Sutra,* entitled 'Shankara Bhashya' expounds his main doctrine known as *'Advaita' popularly called Vedanta* or strict non-dualism. His eminent successors, the most distinguished of whom were the scholars Ramanuja, Nimbakacharya, Madhvacharya and Vallabhacharya have also written commentaries on Prasthanatrayi.

**Advaita Vedanta:** The greatest contribution of Adi Shankaracharya in the field of Bharatiya thought was his emphasis on 'तत् त्वम् असि' (Tattvamasi)"— "That thou art". *Advaita Vedanta* doesn't recognise any difference between the individual soul "व्यष्टि रूप" *(Vyashti rupa)* of the Godhead and the universal self "समष्टि रूप" *(Samashti rupa)* of *Brahman*. The Atma or Jiva is enveloped in cycles of birth and death due to ignorance but once it is released from "Bandha" (bondage) attains *salvation (Moksha)*. According to Adi Shankaracharya, *"Atma Sakshatkar"* (Self knowledge) is the only means of release from the cycle of birth and death. Hence, Brahma is considered real and *Jagat* unreal *(Mithya* or *Maya)*.

ब्रह्म सत्यं जगन्मिथ्या, जीवो ब्रह्मैव नापरः।
Brahma Satyam Jagat Mithya,
Jivo brahmaiva naparah.

"Brahman the absolute alone is real, this world is unreal *(Mithya* or *Maya)*. The *Jiva* or the individual soul is not different from Brahman."

Apart from his contribution to the philosophical thought of Bharata, the role of

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Shankara in the unification of Bharata is unparalleled. His effort in uniting Bharata geographically by establishing the four Peethas in the four corners of Bharata has already been mentioned. He also tried to unite the different sects of Hinduism prevailing in his time.

During his days, people were following five main sects:

1. *Shaivas*—the worshippers of Shiva;
2. *Vaishnavas*—worshippers of Bhagwan Vishnu;
3. *Ganapatyas*—worshippers of Bhagwan Ganapati;
4. *Shaktas*—worshippers of Shakti; and
5. *Saura Pujakas*—worshippers of Bhagwan Sun.

Shankara advocated the amalgamation of these different modes of worship, keeping the identity of each sect separate. He exhorted every body to have equal respect for all the modes of worship. He called it *'Panchayatan Puja'*—worship of five in-one.

He himself followed the dictum laid down by the *Bhagavad Gita:* don't confuse the masses who are following the rituals and are not enlightened—*na buddhibhedam janayed ajnanam karmasanginam*—Gita III. 26. (The common man does what the elders and the leaders of society do or tell him to do). These leaders must practice what they preach, otherwise the society will flounder on the rock of confusion (Gita III. 26).

Taking into view wholesome advice of Bhagwan Krishna, Shankara started to reorganize the society torn by the preachings of different religious leaders in different tones, by laying down for them the ritual based on sound philosophy and the psychological needs of the people. He established *'Panchayatan Puja*, so as to bring together these different practices of worship

A large body of devotees of the Bhagwan Bhairava was left out of *Panchayatan Puja.* They were displeased by Shankara's dispensation. Shankara respected their sentiments and included Bhairava in his scheme and proclaimed *'Shanmata'*—sixfold mode of worship.

The Bauddhas were busy proclaiming themselves as followers of a path different from that of the *Vedas.* Shankara pointed out the pitfalls in their approach and declared Bhagwan

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Buddha to be the Bhagwan of the Yogins, the avatar of Vishnu in the true Vedic tradition and thus nipped in the bud any possible controversy.

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# The Relevance of 'Satyarth Prakash'

*Vishwa Nath*
*Editor, Aryan Heritage*

The *Satyarth Prakash* of Maharshi Dayanand holds a unique place in the pivot books of world religions, such as the Bible, Holy Quran, Zend Avesta, Guru Granth Saheb, etc. These are books which are regarded as central around which the whole life of those communities revolve. While the Bible, its first part the Old Testament (the book of the Jews) has lots of history, stories of prophets, some psalms and prayers along with the Jewish rules of life and some criticism of God and related philosophies also; its New Testament (the book of Christians) four life-stories of Jesus Christ with descriptions of St. Paul's journeys to the south-east Mediterraneans to spread Christianity and his letters to converts, along with a highly

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fantastic description of the coming of Jesus in the future as its last chapter; the Quran with a relatively better statement of the Islamic philosophy and way of life and so forth; the *Satyarth Prakash* presents a systematically planned and penned statement of the philosophy of the Vedas and the Arya Samaj, the way of life as enunciated by it and, as additional material, a critical discussion regarding not only the Hindu sub-religions and sects but Christianity and Islam also. It is thus a complete manifesto of Vedic and Arya Samajic beliefs and practices. It is significant that the Rishi regarded the fundamentals and way of life as philosophy and way of life, and he rejected all other formulations of Hindu religion, expressed through idol worship of various kinds and ritual and the Puranas in its totality. It may therefore be safely concluded and declared that the *Satyarth Prakash* presents the Vedic philosophy and life in its purest form. Arya Samaj as an organization was launched to promote, organize and spread the true Vedic culture in India and abroad.

Those who have read the *Satyarth Prakash* will agree that though its tone stringent and, its logic and argument is correct and perfect at places may sound harsh, and it propagates the most liberal and humanistic view of Indian life. Reason pervades the work from beginning till end. People generally overstress its condemnation of Christianity, Islam, etc.., but if they keep in mind that such material constitute the later part of the work and was provided as a usage of the times they will be able to strike a balance. The times when Dayanand lived, were different: the Hindus were being attacked and ridiculed from all the sides not only by Christians–who being the ruler's religion, regarded themselves as superior, with a duty to convert as their primary function–but by Muslims also who were supported and goaded by the British to destroy Hinduism by whatever means they thought fit. It is, therefore, pertinent that the Christians and Muslims were basically responsible to create the particular situation and not the Arya Samajis–and others in other parts of the country–who per force had to take up the challenge. Dayanand was the most successful

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in the whole country to provide the true life philosophy to Indians and help them reorganize the whole society aimed at real transformation. Out of the Brahma Samaj, Prarthana Samaj, Narayana Guru, Swami Vivekanand and other such movements started in various parts of the country, only the Arya Samaj prevailed in entering the sub conscious of Indian mind and society, changing it to a considerable extent and continuing till the present times. It was also supported by Theosophical Society of India and Sri Aurobindo, the latter especially regarding Swamiji's interpretation of the Vedas.

I sometimes think that the samaj leaders have failed in suitably propitiating and promoting the highly enlightened and liberal values of Arya Samaj as also the image of Swami Dayanand in the country and the world. In comparison, Swami Vivekanand is placed far higher in the promotion scale, although the religion he belonged to, was relatively much dogmatic, and although he did tremendous work for the country's uplift, the Mutt and Mission did not contribute its mite even to the country's freedom movement, so much as throwing out the well known Irish nun Bhagini Nivedita. I feel and believe that second upsurge of Arya Samaj is not only possible but desirable in the present times, when worship of idols of devils in particular, has submerged the whole society. A suitable film, or TV serial on Swami Dayanand is long overdue, and inspiring social change-oriented materials will go a long way to transform the society now perhaps once for all times.

Perhaps the *Satyarth Prakash* needs a treatment that has been given to the Bible through history. It was promoted all over the world by not only translating it in as many languages as required, it was also thoroughly edited several times. The King James version was in vogue till two decades ago; the one in circulation at present is in the simplest English possible. So much so that the capitalising of 'h' in He for God, has also been eliminated. The *Satyarth Prakash* written by Swamiji in Hindi should also be given similar treatment, perhaps summarized to a certain extent, elaborated where needed, and presented to the readers in a neatly

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produced format.

The present English translation made by Dr. Chiranjiva Bharadwaj was made quite some time ago, and has gone into many editions. It is very well done and I may say that I had better comprehension of the subject after reading this version that I could have with the Hindi original. In fact it is this reading which convinces me of its greatness, its liberal attitude and its potential in transforming not only Indian society but influencing the world as a whole if properly promoted. I was immensely surprised at the sharp and undeviating logic of Swamiji; and his art though a monk, he never gives in to curved logic or is overawed by eye-openers.

Among the ideologies of Hindu sects, only Arya Samaj has the potential of being a world religion, and a properly presented *Satyarth Prakash* can be its instrument for doing so. The word 'Arya' does not mean a Hindu, it means a 'Cultivated Human Being'–which has continuously been stated and underlined in the vedic literature and by Arya Samaj–and in the present third millennium of globalization, it can be the predominant central point. A simple, humanistic, liberal, basically philosophical, ritual-less religion is the need of the day and Arya Samaj fits it like a cap over the head–or Rayban goggles for the young. The Arya Samaj–and the philosophy of the Vedas–are modern, but they do not behave modern, which they should do for their own as well as the world's sake.

To return to this English version of the *Satyarth Prakash*, it can be read by also those who are not Arya Samajis but Hindus and others who want to know about Indian religion and philosophy, and academics interested in comparative religion. The language gives the work the advantage of being studied far and wide. Though the German, French, Chinese and Burman translation are also available, the present one serves the purpose far better on all accounts.

*Satyarth Prakash* presents a systematically planned and penned statement of the philosophy of the Vedas and the Arya Samaj, the way of life as enunciated by it and, as additional material, a critical discussion regarding not only the Hindu sub-religions and sects but Christianity and Islam also. It is thus a complete manifesto of Vedic and Arya Samajic beliefs and practices.

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# Dayananda
# An Ideal Architect for the Modern World

*Dr. Ravi Prakash Arya*

Today the burning issues before the modern world are growing poverty (hunger), exploitation of poor and deprived, environmental pollution, communalism, religious bigotry, terrorism, discrimination of human beings on the basis of gender, colour, creed, race, region, or religion. Rishi Dayananda was a great seer of the modern age. He was the *yuga drashta* (Man of Era) and *vishva guru* (World teacher). He could visualize all these problems of modern world in the middle of 19th century itself and gave an amicable solution to all such problems that the world was likely to face in the years to come. The solution was given by him in the form of ten principles of Arya Samaj, *Satyartha Prakash* and many other books written in conformity with Vedas. He discarded the various religious sects in the name of *mata* and *matantaras* (*मत मतान्तर*) and set into motion a new movement in the name of Arya Samaj (social and spiritual agenda of reform) in 1875 with the Vedic motive of *'krinvanto vishwam aryam'*. To make the whole world noble, to purge the modern world of its various ailments and notions for the coexistence of human beings on the globe, to remove poverty, exploitation, communalism, religious bigotry, discrimination of human beings and to create social and environmental awareness. Initially he was not willing to give any name to his movement for the fear of its being branded as a religion like others in the world.

In addition to above, Rishi Dayananda was a revealer of the truth. His magnum opus *'Sathyartha Prakash'* (Expressing the True Meaning) is a glaring example of this fact. His contribution may also be counted towards shaping the prosperous, enmity-free modern world of friendship and fraternity. First time in the modern history of humankind he put forward

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the principles of coexistence. He was a staunch advocate of Vedic Altruistic Socialism, Altruistic Nationalism or Internationalism. Some of the burning problems of modern world are taken up hereunder and their solution will be addressed in the light of the views of Rishi Dayananda.

**1. Concept of Good Citizen**

Dayananda's life was an ideal example of a good citizen. In political science, the concept of good man has been distinguished from the concept of a good citizen. A good man is endowed with good personal qualities, but he has no role to play in the society and national development except that he is a good man. In other words, a good man is a passive person who neither acts nor reacts to what is happening in the society. But a good citizen is an active person who reacts with good or bad happening in the society. A good citizen has the guts, to declare wrong as wrong and right as right without any regard to his selfish interests. Rishi Dayananda was a good citizen. He never hesitated to point out rights and wrongs of British rulers and the Indian society irrespective of gender, caste, creed, region and religion. He was a person who praised the Queen for her justice but when the Viceroy asked him to praise the British rule in his public lectures, he plainly refused to do so and told British Viceroy that it is better to live in a self ruled State howsoever bad it is than to live under a good State ruled by foreigners. Once when his attention was drawn to unhappiness of British rulers for his comments, Dayananda said: "I have no fear from any ruler or king so far as the exposition and propagation of truth is concerned." Thus Rishi Dayananda's life teaches one to be a good citizen of one's own country. This notion lies in line with the Rig veda's slogan *vayam rashtre jagriyam purohita* 'Let us be awakened like a leader/ good citizen in the nation.

**2. Exponent of Altruistic Welfare in the Call for Globalisation**

Today the entire World is talking about globalisation under the pressure of America. American concept of globalisation is based upon the exploitation of weak and poor nations for selfish interest or say for further enriching its

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capital. This type of capitalist globalisation will prove fatal for humanity at large especially for poor and developing nations. Long back in the middle of 19th century, Dayananda also advocated globalization, but his concept of globalisation was based upon two principles (1). Well-being of the entire world as advocated by him in the 6th principle of Arya Samaj (The welfare of the entire world should be our aim). He defines the term welfare or *upakara* as promotion of physical, spiritual and social well-being.

(2). An Individual person's/nation's welfare lies in the welfare of entire society/or all nations as advocated by him in the 9th principle of Arya Samaj (An Individual's welfare lies in the welfare of Society). These principles, if followed in campaign of globalisation, will change the entire look of world.

### 3. Dayananda's Concept of a Welfare State

With the rise of socialism in the world the concept of a welfare state came to a forefront in a democratic set up to curtail the capitalism. American concept of a welfare state curtails capitalism within its internal set up, since it is not based upon the exploitation of its own citizens. It gives rise to another type of capitalism which is based upon the exploitation of poor, developing and under-developed nations. Dayananda's Welfare State in the light of 6th and 9th principle of Arya Samaj becomes the real welfare state which not only considers the welfare of its own citizens but the welfare of the other poor nations in the world. The Veda says: *kevalagho bhavati kevaladee,* i.e. a person/ nation who eats alone eats sin. The Vedic prayer in Hindi also reads as follows: *bhukha pyasa para parausi tune roti khai to kya!* (Your neighbour is sleeping hungry; what a great thing you have done if you have been successful to fill your own belly.) Today's capitalist countries would like to throw their surplus grain in the sea instead of transferring it to the needy and poor countries. Real welfare state in a democratic set up can be created only by following the principles of Rishi Dayananda.

### 4. King's Election

Today keeping in view the instability of Government in a democratic set up in India, a

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debate may be started as to whether the King (Prime Minister) should he elected by the people or the parliament. The great visionary saint Dayananda, on the basis of the statement of Vedas, stresses the element of election. King, as he interprets, is to be the president of assembly. According to him, the wisest and the most learned among the members of an assembly is to be elected the king or the president. Thus he provides a tangible solution to the present crisis of instability of the Government in India in the parliamentary form of Government. According to him, the prime minister should be elected by the parliament and not by the party. If this norm is made prevalent there will be no instability of the Government for five years. In parliament the prime minister may be voted out and not the Government. Another prime minister will be elected irrespective of consideration of majority or minority and the stability of the Government will he ensured and there will be no need for re-elections or midterm polls.

**5. Dayananda's Vedic Altruistic Nationalism**

Dayananda's nationalism discards the radical nationalism prevalent today and supports altruistic nationalism which is based upon the internationalism. He is a nationalist in the world perspective. His concept of nationalism does not stand at the cost of other nations. He introduces the idea of live and help others to live. He does not like to overlook his national interest but at the same time he does not want to interfere with others' interest. According to the 10th principle of Arya Samaj : An individual should be free to act so far as individual welfare is concerned but should not act freely so far as altruistic welfare (welfare of all individuals/ persons/ or nations) is concerned. He is not in favour of the kind of nationalism prevalent in America or Pakistan where one's own national interests are carried out at the cost of other nations.

**6. Founder of Dharma**

Krishna in Gita tells Arjuna: *dharma sansthapanaya sambhawami yuge yuge.* (The People like me take birth to found the lost *Dharma yuga* after *yuga.* Thus after Krishna, it was Dayananda who founded the lost *Dharma.* Today *dharma* has been replaced by religion.

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According to Dayananda, Dharma is not a religion but eternal laws based upon the truth which sustains universe and biological life on the earth. He himself defines *Dharma* in the fifth principle of Arya Samaj as, 'We all should act according to *Dharma*. i.e. with the consideration of what is truth and what is untruth.' Thus his *Dharma* or Vedic concept of *Dharma* propagated by him was not the concept of a religion created by human beings just like different religions of present day. Dayananda never trusted man-made things, since human beings create things for their selfish purposes. Man-made rules, or things cannot address the universal problems. Since they have a limited range and limited things do not have universality in them. Dayananda's *Dharma* is the fountainhead of Science. He never accepted the things in the name of religion. According to him, Vedas were not the religious books like Bible or Koran but the books of all true sciences and knowledge. He quotes Yaska : *sakshat krita dharmano rishayo babhuvuh,* i.e. 'There were born Rishis to whom was revealed the entire knowledge'. Thus his *Dharma* is not immune of science, whereas the religion, as we have seen presently and in the past, has been anti-science. To top it all he could visualise that all these religions are the business shops marketing human beings. The religions are dividing human beings from human beings by way of their vicious agendas, rituals, dress codes, way of worship and propaganda. That is why, he discarded the idea of existence of religious sects or *matas*. In the 12th, 13th and 14th chapter of *Satayarth Prakash* he made an attempt to reform the religions to make them more pro-science or knowledge. He rapped all these bigoted religions prevalent in the world whose business is thriving upon innocent human beings. These religions are the root cause of various confrontations and terrorism in the world. Today we have been talking about interfaith dialogue. But following Rishi Dayananda's notion I would emphasize that the need is not for the interfaith dialogue but the faith-less dialogue. If we want the true welfare of the humankind on the earth we shall have to discard all these religions out-rightly. If

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the world wants to survive the destruction caused by quarrels of religions and terrorism propelled by religions, religions would have to be discouraged (as done by Dayananda) and Dayananda's concept of *Dharma* would have to be followed in true spirit.

**7. Dayananda's Vedic Altruistic Socialism**

Dayananda's Vedic Altruistic socialism is similar to Marxian scientific socialism so far as Marx advocates that the right given to an individual in the socialistic set up are not for the benefit of the individual alone but for the benefit of the entire society. According to Rishi Dayananda ( 9th Principle of Arya Samaj), an individual/person or nation should not be content with his/her own welfare but an individual person's/nation's welfare lies in the welfare of all individuals/nations. Marx's Scientific Socialism is based upon the principles of cause and effect. He discards religion whereas Rishi Dayananda brings *Dharma* in its true form in his socialism.

**8. Staunch Exponent of Scientific Awareness**

Today we have ushered in the age of science. For the true advancement of science, scientific awareness is mandatory. Howsoever, the scientific advancement takes place in the world, but so far as the scientific awareness is lacking, a society cannot be said to be scientifically advanced in real sense of terms. Rishi Dayananda lays the foundation of scientific awareness among human beings, by coining the fourth principle of Arya Samaj. He observes: "One should always be ready to accept truth and give up untruth". The concept of truth is the underlying factor for scientific awareness. First time in the human history we find such a principle that advocates adherence to truth without following any religious dogma. According to the fifth principle of Arya Samaj, "All should perform their actions according to *Dharma* i.e. with the consideration of truth or untruth." Long back in human history, Rishi Dayananda came on the stage and asked people to accept what is scientific(true) and discard what is unscientific, as the human society in those times was dominated by all dogmatic religions and people were forced to accept what was advocated

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in their religion without any consideration of truth or untruth involved. The phrases like 'So far as Bible is concerned, sun moves round the earth and so far as science is concerned earth moves round the sun' ruled the roost.

**9. Advocate of co-existence**

A great visionary saint Dayananda could realise in the mid of the 19th century itself the need of the principles of co-existence for the survival of humanity in the world. Today this idea is much talked about but no body, or no nation knows how to follow the principle of co-existence. In the 10th principle of Arya Samaj, Dayananda lays down the very fundamental and underlying principles of co-existence. Accordingly, one individual person or nation should be free in abiding by the rules that concern one's own self interest but an individual person or nation should not be free in abiding by the rules that concern the interests of the entire society or world. Through these lines his message is clear. He is not against individual freedom, but he is against the freedom enjoyed by individual person or nation at the cost of others.

**10. Awareness towards preservation of Environment**

Today the world is facing environmental hazard. The biological life is standing on the verge of extinction from this planet. Due to the depletion of ozone layer and growing pollution, global warming is increasing. Rishi Dayananda emphasized for the preservation of the environment. He was well aware that the human beings through their various activities are polluting the environment. According to him, it is ardent duty of every individual to help preserve the environment. The activities for preserving environment were called by him as *Yajna* or *Agnihotra*. He doesn't want to introduce *Yajna* or *Agnihotra* as some religious tool or activity but as a tool to purify environment as advocated in the Vedas and Gita. He explains the aim of *Yajna* in the *Rigvedadibhashyabhumika* as to purify environment and precipitation of rain.

**11. Advocate of Education**

Rishi Dayananda was the ardent advocate of education to ensure the upliftment of human

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beings and their real freedom. He laid down the 8th principle of Arya Samaj as: "We should diffuse knowledge and dissipate ignorance". According to Romain Rolland, the eighth principle of Arya Samaj, to diffuse knowledge and dissipate ignorance, has played a great part in education of India—which seek to resuscitate the energies of the race and to use at the same time the intellectual and technical conquests of the West. Thus Rishi Dayananda was well aware of the fact that the progress of human race was not possible without proper education. Education is the power and strength of an Individual and a nation.

**12. Equality to women**

Today's world is grappling for providing women the equal status to men. Many women organizations have come up to safeguard the interests of women and to launch the tirade against gender bias and discrimination on the basis of gender. Rishi Dayananda was the first person in modern history who placed women at a respectable place, perhaps, at a higher place even than the men. He quotes Manusmriti and observes: *yatra naryastu pujyante, ramante tatra devatah,* i.e. gods reside there, where the women are respected.

To sum up, it can be observed that Dayananda's contribution of 10 principles of Arya Samaj is not only the contribution to Arya Samaj or Indian society but the contribution to the entire human race for its coexistence and ever existence with friendship and fraternity.

Arya Samaj Myitkyina (2001)

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# महर्षि दयानन्द और वर्तमान आर्य जगत्

*डॉ॰ चन्द्रकान्त गर्जे*

महर्षि दयानन्द का जीवन, उनका कार्य एवम् उनके उद्देश्यों से आर्यजगत् भली-भाँति परिचित है। देश के कोने-कोने में बुद्धिजीवियों का समुदाय भी महर्षि दयानन्द से परिचित है। उनके जीवन के विशाल पट को यहाँ पर रखने की आवश्यकता नहीं है। वर्तमान में महर्षि के विचारों, मन्तव्यों को रखने की नितान्त आवश्यकता है, ऐसा मुझे लगता है। मनुष्य मात्र को लक्ष्यकर महर्षि दयानन्द 'सत्यार्थ प्रकाश' के एकादश सम्मुलास में कहते हैं: "उन्नति करना चाहो तो आर्यसमाज के साथ मिलकर, उनके उद्देश्यानुसार आचरण करना स्वीकार कीजिए, नहीं तो कुछ हाथ न लगेगा।"

मानव समुदाय आर्य समाज का अंग हो जाए, यह ऋषिवर की इच्छा थी। यह इच्छा कभी-कभी ललकार का रूप धारण करती थी। ऋषिवर द्वारा स्थापित 'आर्य समाज' संगठन के अंतर्गत मानव समुदाय एकत्रित हुआ, जिसे हम 'आर्य जगत्' के नाम से जानते हैं।

वर्तमान में इस आर्यजगत् की सम्यक् आलोचना आवश्यक सा लग रहा है, जिस से उसकी वास्तविकता व्यक्त हो सके। आर्य जगत् के सम्यक् आलोचन के लिए आर्य जगत् को मोटे तौर पर तीन हिस्सों में बाँटा जा सकता है। आर्य जगत् का पहिला हिस्सा है, व्यक्ति और उसका परिवार, दूसरा हिस्सा है—आर्य समाज—संगठन और तीसरा हिस्सा है, इस संगठन से अलग समुदाय-समाज।

परिवर्तन सृष्टि का विधान है, फिर भी कुछ मान्यताएँ ऐसी होती हैं, जहाँ पर परिवर्तन का स्थान ही नहीं है। आर्य संस्कृति "मनुर्भव" में विश्वास रखती है। मनुष्य-मनुष्य के बीच प्रेम, सौहार्द, सदाचार आदि यही तो हैं आदर्श परिवार के आधार स्तम्भ। आर्य परिवार में ये आधार स्तम्भ कहाँ तक हैं? मेरा यह कहना कतई नहीं कि ये मान्यताएँ आर्य परिवार में हैं ही नहीं, जरूर होंगी, पर अपेक्षित रूप में नहीं हैं। परिवर्तन की धारा में पुरानी परम्परा का सारा ढाँचा ही ढह चुका है। परिवार के सिकुड़तेपन के पीछे आपस का प्रेम, सौहार्द और समझदारी का न होना रहा है, इसको नकारा नहीं जा सकता।

आर्य-समाज के नियम संख्या 4, 5, 7, 9, 10 नियमों के पालन में वर्तमान जगत् का आर्य कहाँ तक खरा उतरा है? घर पर दैनिक यज्ञ के स्थान पर जड पूजा, सत्य नारायण की कथा, गंगास्नान, तीर्थयात्रा, आदि अवैदिक बातें आर्य परिवारों के अंग बने हुए हैं। यह धारणा भी गलत है कि सच्चे अर्थों में आर्य परिवार हैं ही नहीं; अवश्य हैं पर उनकी सीमित संख्या है।

आर्य जगत् का दूसरा हिस्सा है, आर्य समाज संगठन।

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ऋषिवर की इच्छा थी कि आर्य समाज व्यक्ति का निर्माण करे; अब आर्य समाज अधिकांश रूप में भवन मात्र बनकर रह गये हैं। यह कभी कर्म हुआ करते थे, अब कर्मकांड के रूप धारण किये हुए हैं। अब आर्य समाज विवाह-संस्था में परिवर्तित होते नजर आ रहे हैं। नयी पीढ़ी का आर्य समाज से मानों कोई सरोकार ही नहीं है। आयु की सीमा पार किये हुए कुछ व्यक्तियों की उपस्थिति साप्ताहिक सत्सगों में देखी जाती है। ऋषिवर का उद्देश्य था कि साप्ताहिक सत्संगों के द्वारा समाज में सैद्धान्तिक क्रान्ति लायें। आर्य जगत् कहाँ तक सामाजिक क्रान्ति ला सका है? यह खोज का विषय हे। आर्य समाज संगठन कितना मजबूत है—यह भी चिंता और चिंतन का विषय है।

आर्य जगत् में विद्वानों, संन्यासियों की कमी नहीं है। आवश्यकता इस बात की है कि पक्षपात रहित वेदमार्गोपदेश से जगत् के कल्याण करने में अहर्निश प्रयत्नशील और प्रवृत्त रहना, यह आर्य विद्वानों सन्यासियों का मुख्य काम है। आर्य विद्वानों, सन्यासियों तथा आर्यजनों के बीच की दूरी भी बढ़ती जा रही है। इसी की ओर ध्यान देते हुए एक उपदेशक ने आर्य सम्मेलन के मंच से कहा: "मैं 55 साल से आर्य समाज की सेवा कर रहा हूँ। न कुछ मेरा बना है न आप लोगों में कोई बदलाव दीखता है। अब ऐसा लगने लगा है कि हमें बोलने की ठरक है, और आपको सुनने का चसका है।"

आर्य जगत् में शिक्षा के क्षेत्र में कई आर्ष गुरुकुल, कन्या गुरुकुल कार्यरत हैं। उपदेशक विद्यालयों की भी कमी नहीं है। इन संस्थाओं से बाहर निकला हुआ छात्र, उपदेशक बाहरी दुनिया में आर्य आदर्शों पर कहाँ तक टिक पाया है, यह भी आर्यजगत् की चिंता का विषय है।

अब आर्य समाजी "हिन्दू संगठन" को मजबूत करने में जुटे हुए है। कभी ऋषिवर "पाखंड खंडनी पताका" लिए अडिग खडे रहे, अब आर्य समाजी "हिन्दू जागरण मंच", "हिन्दू स्वाभिमान मंच" की स्थापना कर, सब हिन्दुओं को एकत्रित करने में लगे हैं। इस करनी में वे भूल रहे हैं कि आर्य समाज जैसे संगठन को हिन्दू संप्रदाय के अंतर्गत ला खड़ा कर रहे हैं।

एक जमाना था कि एक आर्य-समाजी की पहचान उसकी सादगी, उसके सदाचार, उसके निर्मल चित्त और आत्मीयता हुआ करती थी, अब ये सारी बातें ढूँढनी पड़ती हैं। आज का आर्य समाज न्यायालय के दरवाजों पर दस्तक देने लगा है, यह दृश्य देखकर मन विचलित हुए बिना नहीं रहता।

I do not entertain the least idea of founding a new religion or sect. My sole aim is to believe in truth and help others to believe in it, to reject falsehood and help others to do the same.

**Swami Dayanand**

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# Swami Shraddhanand

## Pioneer of Gurukul system of education

*Prof Swatantra Kumar*
*Vice-Chancellor, Gurukula Kangri Vishwavidyalaya, Haridwar*

### Influenced by Dayananda

Swami Shraddhananda (1856-1926) in his student life came in contact with Babu Bhartendu Harishchandra and was deeply impressed with his national sentiments. Though Babu Bhartendu was a generous and progressive vaishnav, but he was also a staunch follower of Maharshi. Swami Shraddhananda undertook the works of national education, the Gurukul system of education, freedom Movement, social reformation, Shuddhi movement and Journalism. In his autobiography Swamiji told that he came in contact with Babu Bhartendu Harishchandra in 1875 and Maharshi Dayanand Saraswati in 1879. He was much impressed with Maharshi Dayananda and his ideals of Arya Samaj. He decided to lead his life like his Guru, Maharshi Dyananda Saraswati, which is full of truth, purity, serenity, honesty and sublimity. He decided to spread Arya Samaj and its principles through his paper 'Sad-Dharma Pracharak', first published on Feb., 19, 1889. First of all it was published in Urdu but later on it was published in Hindi and it contained the principles and objectives of the Arya Samaj. It had the words of Sanskrit, Hindi and Urdu mix persian words.

### Influenced Gandhi ji

Swami Shraddhanand later on came in contact with Lokmanya Tilak, Madan Mohan Malviya and Mahatma Gandhi in the political field of the country. Gandhiji was very much influenced with Swamiji for his national feelings and education of Gurukula system. In one of his letters M.K. Gandhi has appriciated the great devotion of the Brahmacharies of the Gurukul for their country. He also referred in his letter that in the Gurukul, the students of his Phoenix Ashram learnt many things. The students of Swamiji sent Rupees fifteen hundred, which

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they earned through their physical labour, through Sri Gopal Krishna Gokhle to the African Satyagrah of Mahatma Gandhi. Gandhiji was very much impressed with the selfless and sincere work and sacrifice of the Brahamacharies of the Gurukul. Being inspired by these brahmcharies, the students of Gandhiji offered Shramdan in building the Ashram of Vardha on the occasion of Khumbh Mela at Haridwar in 1915. When Gandhi ji met with Swamiji he was deeply impressed with the radiant face, strong will power and sacrifice of Swamiji and the great scholarship in oriental learning and western scientific knowledge of Acharaya Ramdev. Gandhiji asked the guidelines from Swami Shraddhananda in preparing the rules and regulations of the Ashram of Ahamdabad because he had seen the successful system of the Gurukul Ashram of Swamiji at Haridwar. He adopted in his Ashram the Gurukul culture and its teaching method.

**Joined Freedom Movement**

The revolutionary ideals of Lokmanya Tilak inspired Swamiji to join the freedom movement. He brought out the first edition of 'Sad-dharama-Pracharak' in 1907. Swamiji accepted the challenge to be the chairman of the reception committee of the Amritsar Congress Conference. He proved himself as the staunch supporter of Hindu-Muslim unity and delivered his first political address on March 7, 1919. This address from the Jama Masjid jolted the Government. The great leaders of this country like Pt. Motilal Nehru and Chitranjandas praised Swamiji for his courageous and noble work.

**Disillusioned**

But after few years when Swamiji saw that Gandhiji was partial and did not give equal treatment to Hindus and Muslims, he was shocked. Inspite of these vital differences Swamiji still paid his love and regard as his brother to Gandhi ji. But he withdrew himself from Congress party. This he has written in his second weekly Journal 'The Shraddha'.

He started his third English Journal *'The Liberator'*. Though he was a staunch advocate of the national languages but he brought out his weekly paper 'Liberator' in English to convey

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his feelings and opinions to the non Hindi speaking areas of South India. In his article *A Confession of my Article of Faith,* published in the first issue (1st April, 1926) of "The Liberator" he said, *"It is true that in private correspondence with Indians I never use English as a medium, but in my wandering through Madras presidency during the last two years I found that if I wanted to reach the heart and the intellect of the Andhras, the Tamilians, the Malayalese and the Canarese I must utilize the English language as a vehicle of my thoughts and ideas"*.

In his 27 editorials of 'The Liberator' he comments on the national organization, which is the main issue of the contemporary politics of the country. He was the impresario of religious society, culture and education. He was a wayfarer of "Kalyan marg" shown by his visionary Guru Maharshi Dayanand Saraswati. He believed in the power of "Karma Tapasya". Simple life and spiritual aspirations were the two essential objectives of his life mission.

**Religion and Politics**

Inspite of his differences from Gandhiji he considered him a great national leader and used to think that religion must be a part of political field of the country. In one of his letters to the father of the nation in 1918 he writes, "We can not get success in making India great till we do not mingle true religion in the political field of the country". He called freedom movement as *Dharam Yuddha.* Ali brothers praised Swamiji for his great works. It is clear that both Swami Shraddhananda and Gandhiji were not supporters of politics without true religion.

**Uplifting Untouchables**

Swamiji was born in the same year (1856), when American President Wilson, Lord Halden of Englnad, English dramatist George Bernard Shaw and Lokmanya Bal Gangadhar Tilak were born. Like all these national leaders Swamiji was also interested in the values of education and spiritual sublime ideology. Though, he was a great educationalist and religious man and had no interest in political field but the need of the hour compelled him to involve himself in the works of national upliftment. He opposed *Rawatt Act Bill* because he thought that the Bill was

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against the basic rights of the people. It was only the demand of time that he had to accept the presidentship of the "Welcome Committee of Amritsar Congress" and after this on the request of Mahatma Gandhi he had to continue its membership and work for its important and national issues in an active way. He had joined this national organization with the hope and desire to spiritualize the Indian politics. He had an ambition that "inside the Congress" he would be in a better position to uplift the condition of the untouchables. But when he saw that his works for socially trodden people were not getting proper support, he left the platform of the congress. But he continued the works for the removal of untouchability and rejuvenation of Hinduism outside the congress.

**Not Against Muslims**

Mahatma Gandhi, Pt. Nehru and Lala Lajpat Rai paid their tributes in most appreciating words on his assassination by a Muslim fanatic on 23 December 1926. Gandhiji wrote in his autobiography that Swamiji was not against Muslims, rather he was a staunch supporter of Hindu-Muslim unity. He accepted that it was true that Swamiji had no faith in some certain Muslims who were extreme fanatics, but he had no ill will even for them. He thought that some Hindus were made terrified by some Muslim fanatics, therefore, he wanted that Hindus should be brave and fearless to lead a respectful life. He praised Swamiji with the words, "Shraddhananda lived a hero and died a hero". The same opinions were of Pt. Nehru and Lala Lajppat Rai and other contemporary leading national leaders.

**Appeasement of Muslims**

Swami Shraddhananda was of the opinion that all the people of different caste and creed should be treated equally without any distinction but he was unhappy to see that Mahatma Gandhi, whom he regarded above his own self, began to stoop down unnecessarily before the polity of the minority. Moreover, his suggestions to solve the problems of the untouchables, which he put in the Nagpur Congress Conference were not given any importance by Mahatma Gandhi. Swamiji

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worked a lot for the upliftment of the untouchables which was no doubt, accepted by Mahatma Gandhi and he praised him for this superhuman task in these words, "No body has done such an immense work in the field of untouchability, even the congress could not do so, as Swami Shraddhananda has done." His weekly journal "The Liberator" is devoted to the cause of untouchables. It is the reason that in the Congress - Conference of Gaya it was said that the untouchability eradication committee could not do any work because in it there was no man of the grand personality like that of Swami Shraddhananda. He talked about the eradication of untouchables not on political ground but on the basis of human justice.

**Shuddhi Movement**

Swami Shraddhananda was an instigator of Hindu Mahasabha and the Shuddhi movement. In his views Hindu organization was very important to check the activities of Muslim League and the Muslim religious conversion committee. He wanted to redeem the Hindus. His book on Hindu organization 'Saviour of the Dying Race' is worthy to be read for this purpose. Sri Jugal Kishore helped him financially for the works of Hindu organization and Shuddhi movement. Gandhi ji commented on the Shuddhi works of Swami ji in appreciating words, but his words were taken otherwise by the muslim orthodox people.

**Founder of Gurukul System**

He was a great social reformer, religious leader, freedom fighter, pioneer of journalism and a great educationalist. He was also the pioneer of girl's education, the leader of the Gurukul section of the Arya Samaj and the founder of the famous Gurukul Kangri Vishvavidyalaya, Hardwar. In his Gurukula he gave great value and importance to oriental Vedic and Sanskrit Studies and was a pioneer in imparting instructions in Hindi at the collegiate level.

**Defective Education Systems**

In his time there was different type of education which were prevailing in the country. The Sanskrit schools (Pathshala) were traditionally running on in a very traditional

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way. They were based only on Sanskrit grammar, Ved, Puran and other oriental teachings. On the other hand, the Muslims were running on Arabi-Madarsas where only the Islamic teachings were given to the students. These two types of education in the country were far away from modern education and there was no synthesis between the scientific Western education and spiritual Eastern education. There was also a third type of education, which was supported by the British government. The schools and colleges were run by the Christian priests in their respective churches or the educational institutions were under the management of Christian societies. The medium of these educational institutions was English and they based on Western education system. No doubt, there was the teaching of modern scientific subjects but it was not touching the internal and spiritual part of the students. Thus, all the three type of prevailing system of education were partially fulfilling the needs of the students. But no complete education was given to the students so they were half starved in learning.

**Dayananda's Idea**

Maharshi Dayananda Saraswati was not happy with this set back of education in his country. He recognized the draw backs of the prevailing education systems in his country. In his "Satyartha Prakash" he presented the complete system of education and asked the lovers and devotees of learning to teach their disciples and students according to the synopsis of education which was laid by him in the *Satyartha Prakash.* He was of the opinion that if we want to give the complete education, we have to adopt the national language (Matribhasha). Science and oriental education should go side by side in the syllabus of the students. Only by doing so the students can uplift their livelihood. As the workshops for his Gurukul teachings, he opened a number of educational institutions in the places like- Farukhabad, Mirzapur, Kasganj and Jalesar etc. Here he appointed the teachers of the Indian roots and culture but of broad and vast knowledge. Pt. Guru Dutta and Lala Jiwan Das

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even after the death (Nov.1883) of Maharshi Dyananda Saraswati spread out the flames of Anglo - Vedic education and culture throughout the country. It was a great challenge to the British government and the Christian institutions supported by them. Mahatma Munshi Ram became sanyasi on April 12, 1917 and decided to fulfil the dream of Maharshi Dayanand Saraswati. Now Munshi Ram was known as Swami Shraddhanand Saraswati.

In 1892 he was elected as the president of Arya Pratinidhi Sabha Punjab and decided to open the Gurukul according to the dream of his Guru. He collected Rs.40,000 and established Gurukul Kangri on Oct, 22, 1901, on the banks of river Ganga at Kangri Village. The land 14,00 Bigha was donated by Munshi Aman Singh for this noble cause. It was the real "Guru-dakshina" as his Guru worship. Thus he became the leader of the Gurukula section of the Arya Samaj.

**Kanya Mahavidyalaya**

Swami ji was the first leader of the country who founded also the Kanya Mahavidyalaya of Jalandhar with the financial coopration of Lala Devraj. Now his mission was only to spread out Gurukul system of education for both girls and boys throughout the Northern India. He had immense faith in the Arya Samaj and the value of Vedic and Sanskrit studies. He had pioneered in imparting instructions in Hindi at the colligiate level. Pt. Ganga Prasad Upadhyaya has praised his using Hindi in his Gurukul in the following lines:

उर्दू छुड़ा के हिन्दी का नक्शा जमा दिया,
पंजाब की ज़बान को भाषा बना दिया।

Swamiji made the syllabus for the students of Gurukul according to the dreams of ideal Guru. In Gujranwala also he opened a Gurukul on May 1900. In Gurukul Kangri the students were not only taught oriental and western educations but also given the education of patriotism. A number of students took part in the freedom movement and went in the prisons with the zeal of nationalism.

This great institution founded by this great visionary, is now a great educational institution of the world. The new campus of this

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Vishwavidyalaya is at the bank of Ganga canal, a secluded place near Kankhal, which is about six kilometer from Haridwar down the stream. The Gurukul which was started with this great visionary teacher with his two sons, now has become a central university of the country. The Vishwavidyalaya has followed the mid path of the Western and the Eastern education. It has revived the Gurukul system of education in India and proudly and rightly adopted Hindi as the medium of instruction. The Vishwavidyalaya enjoyed the honour of being first in India to prepare text books on science in Hindi. Now it enjoys the unique doctoral level work in modern mathematics in Hindi medium. *Professor Krishna Avtar Agrawal* has edited two volumes on the idea sand works of Maharshi Shraddhananda Saraswati. These two volumes - *'Socio-Political Observations of Swami Shraddhanand'* and *'Editorial Observations of Swami Shraddhananda'* have been published by Shraddhananda Shodh-Sansthan of the Gurukul Kangri University, Haridwar.

**An educationist par excellence**

## Pandit Gurudutt Vidyarthi

*D.C. Sharma*

Pandit Gurudutt Vidyarthi occupies a prominent place in the field of education. He was the first Indian whose book was prescribed in the syllabus of Oxford University. Even in a short period of 26 years which the Lord had offered him, he has produced wonderful works carrying real value and worth. Fourteen years ago his death centenary had been celebrated but not with the enthusiasm which he deserved by virtue of his contribution to society. Though he was a rare example for the modern teachers but very few of them know who he really was.

Pandit Gurudutt Vidyarthi was known by many names. Initially he was called 'Moola'. Later on he was known as 'Vairagi. Then he was called 'Guran-ditta.' At the final stage he was popular as 'Gurudutt'. But he was most

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popular as 'Gurudutt Vidyarthi' Simply because he had a quest for more and more learning till the last days of his life. His interest in learning never ceased, rather it went on increasing as he advanced in years. Such was his quest for learning and knowledge.

Gurudutt was just a boy of eight when he learnt Hindi, Sanksrit, Urdu, English and Persian. He was so intelligent a boy that he never even touched the school books at home.

He simply learnt attentively whatever his teachers taught him at school. See what a brilliant chap he was that he always stood first in whatever examination he had taken.

When he was just in his teens, he had completed his Master's degree in Physics. By virtue of his brilliant career he was immediately in demand. He was at once taken as Assistant Professor at Govt. College, Lahore. But he was not destined for that institution where there was constant interference from the Britishers. And an intellectual of his calibre was not prone to such a raw deal. So he sacrificed even his last penny in order to help establish the first DAV College at Lahore. He would serve the poor and the needy, he declared. He, therefore, joined hands with Mahatma Hans Raj who was his classfellow. He even decided to donate his whole salary in order to spread the quality education through the DAV institutions.

It is not the caste alone which makes one a Pandit. He was a Pandit not by caste but by virtue of work and worth. He was a top notch scholar in the field for Vedic learning. The epithet of 'Pandit' was bestowed upon him simply because he deserved it on account of his excellent Vedic learning.

It is strange that earlier Gurudutt was a non-believer in God, probably because of his scientific bent of mind. But watching the most peaceful death of Maharishi Dayananda Saraswati, Gurudutt became a firm believer. Then he read the Vedas again and again. He read the 'Satyarth-Prakash' of Swami Dayananda eighteen times, each time analyzing its meaningful gist with a fresh vigour and vitality. He was so much impressed by that book that he couldn't help remarking: "Had I to sell my

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everything to procure this single book I wouldn't hesitate to do that even! It has entirely changed my mind, body and soul to such an extent that I feel thrilled all the time..." Such was the impact of Swami Dayananda upon this great intellectual.

What a marvellous contribution of Gurudutt Vidyarthi to society in removing the darkness that had engulfed the ignorant humans! He had penned down fourteen rare books in such a short span of life of just 26 years! His 'Terminology of the Vedas and the European scholars', 'Evidences of Human Spirit', and the 'Realities of inner life' have revolutionized the entire world. Even the scientists read his books with an absorbing interest. A large number of world famous intellectuals wrote to him for advice and clarifications on certain matters. His letters written to them as a reply had also broken into print. Even the beef eating Britishers rushed to him to learn Sanskrit. But we ourselves have not yet recognized his real worth till date!

Gurudutt Vidyarthi was a selfless worker. He cared more for society than for his own self. Even while on his death bed, he was busy discussing about the welfare of the Indians, than for his own end. He believed in equality among all. That's why he didn't like the idea of imposing the work of cleanliness and sweeping upon the poor Harijans. He did his best to raise the downtrodden above the poverty line.

Pandit Gurudutt Vidyarthi was a teacher in the real sense of the term. Had he seen the modern day teachers he wouldn't have tolerated their greedy attitude. Tuitions, not teaching, is the motto of the modern teachers. Even dirty politics has entered the educational system these days. Shouldn't the life histories of teachers like Gurudutt Vidyarthi be distributed among the modern teachers so that the general welfare of the students be brought into focus? The well known teacher like him whose books were well read even by the foreigners should not be ignored at all. The sooner we recognize and appreciate our own heritage the better it shall be.

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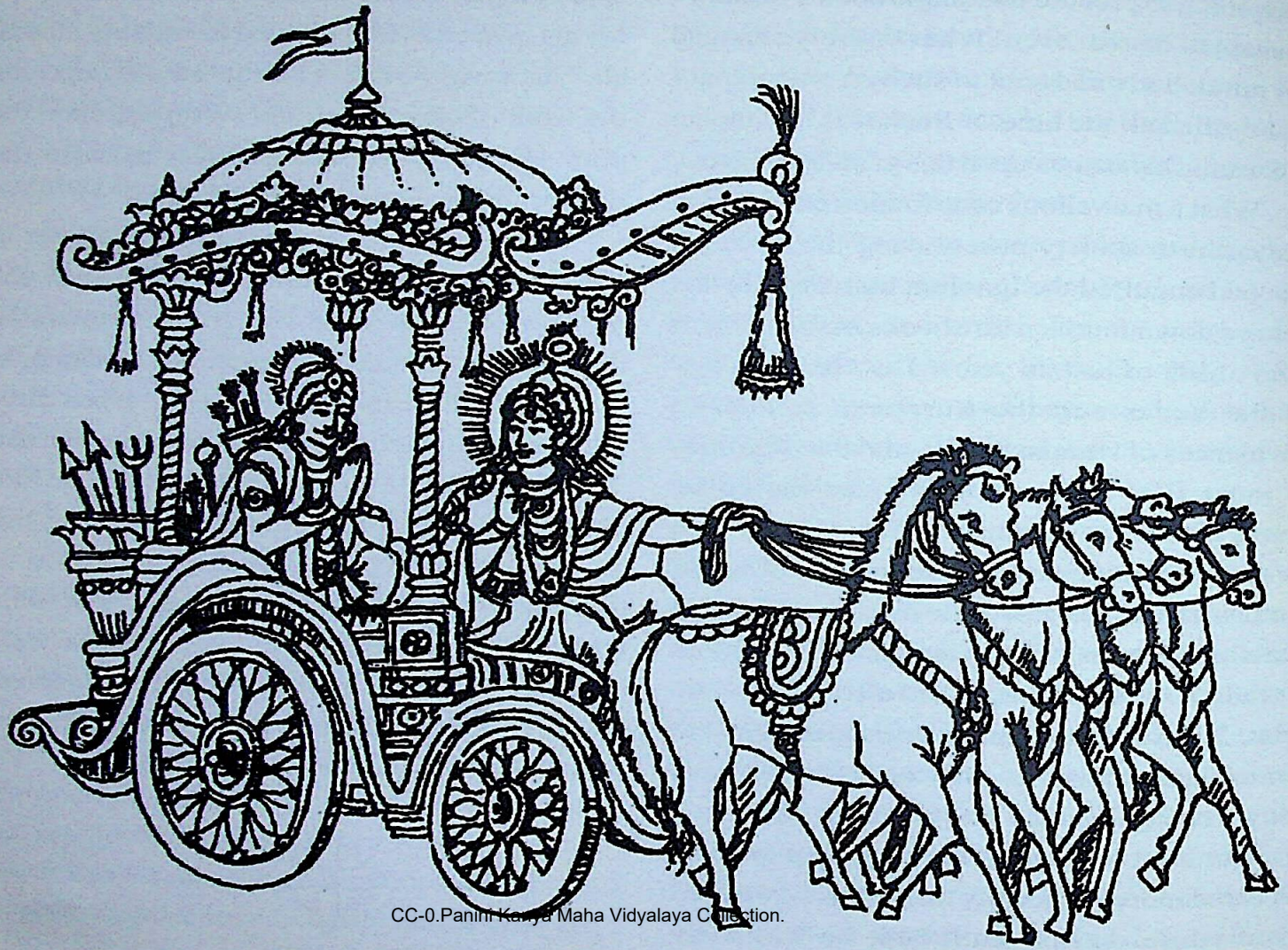

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# साहित्य
# Literature

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# GAUTAMA BUDDHA

*J.G. Desai*

**Introduction**

The Dhammapada is the main religious book of the Buddhist religion and it contains the most important teachings of Buddha who was its founder. The Buddha was born in India in 567 B.C. He was an outstanding figure in the history of mankind. Dr. S. Radhakrishnan writes as follows about Buddha:

"In Gautama Buddha we have a master mind from the East, second to none so far as the influence on the thoughts and life of the human race is concerned, and sacred to all as the founder of a religious tradition whose hold is hardly less wide and deep than any other. He belongs to the history of the World's thoughts, to the general inheritance of all cultivated men; for, judged by intellectual integrity, moral earnestness, and spiritual insight, he is undoubtedly one of the greatest figures in history."

**The Dhammapada**

The Dhammapada is a religious book of the Buddhist faith. It contains 423 verses in 26 chapters. It is written in Pali, a language current in some parts of India around the 6th century B.C., the age in which Gautama Buddha (the Enlightened one) lived.

Scholars are generally in agreement with MaxMuller that the Dhammapada was written in the first century B.C. Its origin, however, as the oral tradition has it, lies in the utterances of the Buddha himself, though the verses themselves were not composed by Gautama but by an unknown author who perhaps was a disciple of the Buddha. The Chinese tradition has it that the author was Arya Dharmatrata and the time when he lived is unknown, but Samuel Beal suggests that he lived about 70 B.C. Lin Yutang in his 'The Wisdom of India' Page 299, writes that whoever was the author of the Dhammapada "must have caught fire of a valiant call to the religious life and felt a great spiritual joy."

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**Teachings**

The Dhammapada is a continuous, original and rare work of religious literature, "unified in rhythm, style, theme and treatment, and infused with a high moral passion." (Lin Yutang, P 299) ?The verses are generally connected with incidents in the life of the Buddha and illustrate the method of teaching adopted by him" (S.Radhakrishnan–"The Dhammapada", P. 3).

Dhamma, the Pali version of the Hindu term Dharma, signifies law, discipline, religion: while the word Pada means path and also means a method (Upaya) as well as way (Marga). Dhammapada therefore means the path of virtue, or moral and spiritual wisdom. In it are several passages from the chief sacred texts of Buddhism and as a result the Chinese translate Dhammapada as "Scriptural Texts!" Pada also means the base, or the foundation of religion, for the Buddhists.

For Millions of devout Buddhists the Dhammapada has held the same important place as the Bhagvad Gita has held for the devoted Hindus. Its hold on the imagination and life of Buddhists has been immense if judged by the morals and earnestness of its religious teachings. The Dhammapada exhorts men and women to the call of the spiritual life, to rouse people from ignorance, indolence, and general thoughtlessness. It speaks of the victory of the noble life over that of the selfish life of passion, greed and anger as well as lust. Watchfulness over the vagaries of an undisciplined mind, exertion towards the morally good life, the conquest of evil by good, and finally, through the practice of virtues and meditation, to attain NIRVANA or final freedom, immortality, are the important teachings of the Dhammapada.

It summons all spiritual seekers to the higher life of the mind which involves the uprooting of base desires, vain conceit and excessive craving for the pleasures of life. The Dhammapada gives us the assurance that virtues, right reflection on the nature and functions of our thoughts, feelings, emotions and will, and the desire for spiritual freedom will in the end lead towards a total mastery of the mind, both in its conscious and unconscious depths.

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It also instructs in the causes and effects of all our thoughts, words and deeds and in this it is indebted to the Hindu doctrines of the Law of Karma and Reincarnation. Good results accrue from good thoughts, words and deeds, while just the opposite is the reward for all evil undertakings, whether in this life or the next.

**Salvation**

Since through attachment to the body and the desires of flesh man becomes bonded; then through mental and bodily culture, purification, willpower and earnest reflection on the passing nature of all phenomenal existence, and the desire for freedom from all earthly things, will eventually lead to salvation. Knowledge will dispel the darkness and evil and ignorance of many births.

The seeker for salvation relies not on any external authority but as the Buddha has taught and as also the Dhammapada teaches, freedom from all earthly vanity and sorrow can come from man's own effort. Salvation which comes through individual striving and which saves man from the wheel of birth and death *(samsara)*, places the responsibility for spiritual freedom squarely on the shoulders of the individual person. One must work out one's salvation through diligence. Man may mar or make his own destiny.

**The Teachings of Dhammapada**

1. Purity of thought: All our tendencies of character result from our thoughts. If a man acts or speaks with a pure thought, happiness follows him like a shadow, that never leaves him. I.2
2. Avoid passion: As rain breaks through an ill thatched house, so passion makes its way into an uncultivated mind. I.13
3. How to increase glory: If a person is reflective, if he rouses himself, if he is ever mindful, if his deeds are pure, if he is self-restrained and lives according to law, his glory will increase. II.4
4. The greatest helper: Not a mother, not a father, nor any other relative will do so much as a well directed mind; it will do us greater service. II.11
5. Self-introspection: One should pay heed

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to one's own deeds of omission or commission, and not the unworthy actions and deeds of omission or commission of others. IV.7

6. The fool: So long as an evil deed does not bear fruit, the fool thinks that it is like honey; but when it bears fruit, then the fool suffers grief. V.10

7. The wise man: As a solid rock is not shaken by the wind, so wise men are not moved amidst blame and praise. VI.6

8. The real conqueror: If a man were to conquer in battle a thousand times a thousand men, and another conquers one, himself, he indeed is the greatest of conquerors. VIII.4

9. How to avoid evil conduct: A man should hasten towards the good, he should restrain his thoughts from evils. If a man is slack in doing what is good, his mind comes to rejoice in evil. IX.1

10. Example is better than precept: Let each man first establish himself in what is proper, then let him teach others. If he does this, he will not suffer. XII.3

11. The way to happiness: Follow the law of virtue, do not follow the path of sin. He who practises virtue lives happily in this world as well as in the world beyond. XIII.3

Non-practice is the impurity of meditation; uncleanliness is the impurity of the body; indolence is the impurity of the senses and restlessness is the impurity of the mind.

**Gautama Buddha**

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# VARDHAMANA MAHAVIRA

*Dr. R.C. Shah, Bombay*

## Introduction

Vardhamana is the last, i.e. 24th Tirthankara (Messenger) of the Jainas. Tirthankara means one who acquires the highest form of knowledge and liberates himself from the cycle of birth and death and who becomes the spiritual guide and leader of the people during his incarnation. Jainism prevailed in India since the time of the first Tirthankara Rishabhadeva. Vardhamana Mahavira reorganised the Jaina religion and his teachings are preserved in the Jaina scripture.

Vardhamana Mahavira was born in a royal family in the year 599 B.C. His father Siddhartha was a Kshatriya King of Kundagrama and his mother Trishala was sister of King Chetaka of Vaishali. His childhood name was Vardhamana. On account of his physical strength and courage child Vardhamana was also called Mahavira. (Great Hero)

At the age of thirty, Mahavira left the royal palace and family and went out in the nearby park named Jnatrikhanda and made a public renunciation of all worldly wealth, belongings and attachments. He plucked off all hair on his head and face, and he kept only one piece of cloth on his body.

At the end of very hard penance and self-control, Mahavira, at the age of 42, attained Kevalajnana or Omniscience. Kevalajnana is the highest form of knowledge, which knows no limits, which is infinite and which is required for qualifying one's self for attaining Moksha or Nirvana. He became a Kevalin or Jina, a Conqueror or a Tirthankara.

Vardhamana Mahavira then spent the remaining thirty years of his life going on foot from place to place preaching the principles of Jainism. At the age of seventy two Vardhamana Mahavira left the human body and liberated his soul from the cycle of birth and death,and attained Nirvana.

Vardhamana Mahavira preached the five

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great vows of the Jainas and laid great stress on Anekantavada or Syadvada, for peace and harmony in life. The ultimate goal of all living beings should be Moksha, which can only be achieved by getting rid of all sins, all karmas. Sins creep into the mind through negligence or thoughtlessness (pramada, प्रमाद) and therefore one should always remain alert. Vardhamana Mahavira's advice to Gautama (his chief disciple) was: "O Gautama, do not be negligent or thoughtless even for a fraction of a second."

**Jainism**

Jainism is one of the greatest and oldest religions of the world, though it is not much known outside India. Even in India, compared to the total population of India, Jainism at present is followed by the minority of the Indian population amounting to about four million people. Yet Jainism is not unknown to the scholars of the world in the field of religion and philosophy, because of its highest noble principles.

The followers of Jainism are called Jainas. The word 'Jaina' is derived from the Sanskrit word 'Jina'. One who follows or worships Jina is a Jaina. Etymologically Jina means conqueror or victor. Those who have conquered all their passions and have attained perfect liberation from the cycle of birth and death are called 'Jina'. A Jina who spiritually guides his followers is called 'Tirthankara'.

According to Jainism Right Knowledge, Right Faith, and Right Conduct are the three most essentials for attaining Moksha, liberation. In order to acquire these one must take the five great *Vratas* (vows); 1. Ahimsa (non-injury) 2. Satya (Truth). 3. Asteya (Non-stealing). 4. Brahmacharya (Celibacy). 5. Aparigraha (non-acquisition). Among these five vows 'Ahimsa' is the cardinal principle of Jainism and hence it is called the highest religious principle or the corner stone of Jainism.

**The Teachings of Mahavira**

1. Dharma (Piety, righteourness) is the most auspicious thing in the world. Piety consists of Ahimsa (Non-injury), Samyama (Self-Control) and Tapa

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(Penance). Even the gods bow down to one whose mind is always full of piety.

2. Right Knowledge, Right Faith, Right Conduct are the three most essentials for attaining the highest state of existence, i.e. Moksha.

3. A wise monk should always practise the five great vows; Ahimsa (Non-injury); Satya (Truth); Asteya (Non-stealing); Brahmacharya (Celibacy) and Aparigraha (Non-acquisition).

4. All living beings desire to live. Nobody desires death. The Jaina monks should, therefore, renounce injury to all living beings.

5. All living beings are equal. One should treat all living beings like one's own self.

6. Not to hurt any living beings is the essence of Ahimsa. One should never utter, even out of anger, greed, fear or jest, such words which are likely to hurt others.

7. One must always speak the truth, which should be wholesome and pleasant. One should avoid untruth in a restrained and alert manner.

8. Harsh words, even if truthful, hurt others. It is sinful to speak harsh words.

9. Movable and immovable property, wealth, food and other comforts are not capable of freeing a man from misery, which he has to suffer as a result of his past misdeeds.

10. Conquering one's own self is indeed a greater victory than to conquer thousands of warriors in a battle-field.

11. It is very difficult to conquer one's own self. He who has conquered his self through restraint and penance becomes happy in this world as well as in the world beyond.

12. It is very difficult to conquer the five senses, anger, pride, delusion and greed. It is equally difficult to conquer one's own self. He who has conquered his self has conquered everything else.

13. O Man! Conquer your own self. Thus alone you will be free from all sorrows and miseries.

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14. For a living being it is most difficult to obtain four things of the utmost value: 1. Human birth 2. Religious Preachings 3. Faith in religion and 4. Strength to practise self-control.

15. O Men Awake! Why are you not awaking? It is difficult to get enlightenment after death, and it is difficult to get human life again.

16. Anger destroys love; pride destroys humility; deceit destroys friendship; and greed destroys everything. One should conquer anger by forgiveness, pride by humility, deceit by straightforwardness and greed by contentment.

17. A tortoise withdraws its limbs into its own body. Similarly a wise man with the help of meditation should withdraw his senses from commiting sins.

18. One does not become a Shraman (hermit) by shaving his head nor a Brahmana by chanting Om, nor a Muni by living in a jungle, nor a Tapasa by wearing garments of bark. One becomes a Shraman by Equanimity, a Brahmana by Chastity, a Muni by Knowledge and, a Tapasa by Penance.

19. Even innumerable mountains of gold and silver will not satisfy a greedy man because, like sky, desire has no limit.

20. A true monk is without any possessions, without egoism, without attachment and without vanity. He is impartial towards all living beings.

21. A true monk is indifferent to advantage or disadvantage, happiness or misery, life or death, censure or praise and honour or insult.

22. A monk should observe perfect self-control in walking, sitting, standing, sleeping, eating and speaking so that he does not commit any sin.

23. A man who observes perfect self-control is far superior to a man who gives away, by way of charity a million cows every month.

24. A needle, if attached to a thread does not get lost in the ground; similarly a man, if

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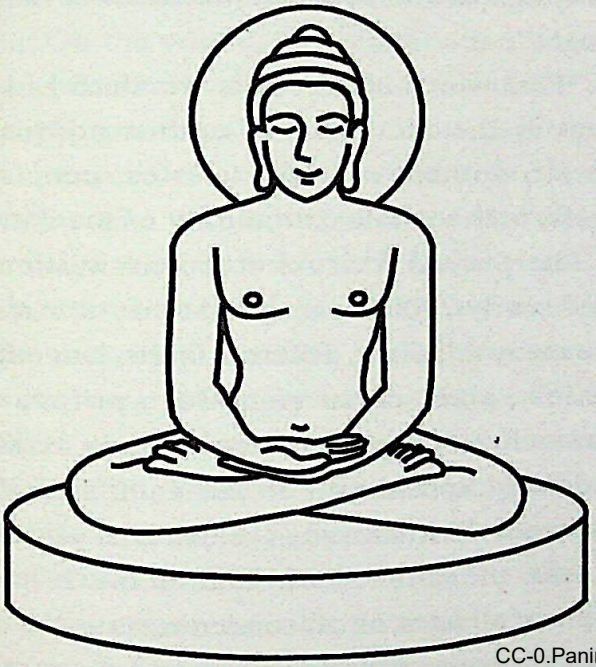
he has acquired Knowledge of scriptures, does not get lost in worldly existence.

25. Time marches on; the days and nights pass away quickly; pleasures of the senses are not permanent. Just as birds leave the trees when fruits are over, similarly, pleasures come to man, but forsake him.



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## 'THIRUKKURAL'

### Man's Supreme Moral Code

*T.S.K. Kannan, Chennai*

Tiruvalluvar's Tirukkural is the supreme master-piece of the Sangam age and the crown and glory of the Tamil Literature. It belongs to the second century B.C. Tiruvalluvar has dealt in it with the Muppal (the three supreme aims of Life) viz., *aram, porul, inbam,* morality, wealth and pleasure (the fourth or ultimate aim being moksha or the spiritual bliss of beatitude).

In Sanskrit these are expressed as 'Dharma', 'Artha' and 'Kama'. These are called purusharthas or human pursuits. There is a wrong impression that Indian spiritual tradition looks down upon 'Kama', organic satisfaction and 'Artha', wealth which serves as the means to 'Kama'. On the other hand, these are considered as valid human pursuits or purusharthas. But what is frowned upon are

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'Lobha' (greed) and 'Moha' (delusion), arising from uncontrolled excessive organic cravings; they are unethical and cause problems in society –becoming anti-social. It is the first purushartha, 'Dharma' which controls 'Artha' and 'Kama' and makes them acceptable and beneficial to society.

Indian tradition refers to 'Dharma', 'Artha' and 'Kama' as the 'Thrivarga', the inseparable group of three, treats them as the universal warp and woof of all ordered human society, theistic, atheistic or agnostic and presents Moksha, absolute freedom of spirit, as the fourth purushartha, which is an optional transsocial pursuit meant for those who desire and who dare, to dive deeper into the spiritual dimensions of reality and realize one's true nature in all its glory.

Valluvar has not dealt with the fourth purushartha, (moksha) which really means attainment of spiritual liberation, or reaching fulfilment in life. When a person strictly follows the first three purusharthas diligently, he reaches the goal of human life, not in another birth but in this very itself.

The Kural does not consciously deal with Moksha ('veedu' in Tamil); the first three purusharthas are adequate for human fulfilment.

Mr.M.Ariel, in a letter to Burnouf published in the Journal of Asiatique (Nov-Dec-1948) speaks of Thiruvalluvar's work as under:

"The Masterpiece of Tamil Literatuer. One of the highest and purest expressions of human thought".

"That which above all is wonderful in the Kural is the fact that its author addresses himself, without regard to castes, people or beliefs, to the whole community of mankind."

The Sacred Thirukkural was written in Tamil nearly 2000 years ago. At that time, there were many religions, different faiths, languages, ethnics and cultures. But purposely, Thiruvalluvar never recommended any of them. He did not appeal only to the Tamils of 2000 years ago. Thirukkural is relevant to all India, all Asia, the entire world and as much to the people of all ages, as of wooden carts as to those of our own age of the computer and space craft.

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He might have been influenced by his own religion, language and political authority but these influences never touched his neutrality and objectivity.

Philosophy or philosophies are there, but he did not advocate any particular philosophy; religious thoughts are there, but he did not advocate any particular religion; different faiths are there, but he did not advocate any particular faith. On the whole, he emphasises a virtuous life based on character. In his period, the four concepts, namely, Dharma, Artha, Kama and Moksha were established in the entire Indian literary scene. Thiruvalluvar too divided his monumental work into three major parts as : Aram, Porul and Inbam. They are not to be mathematically equated with purushaartha. Thiruvalluvar strongly says that wealth and pleasure should not be the aims of humanity. He says: "Pleasure is pleasure only when it follows virtues; all else is weariness and wasteful and without praise" (Kural : 39)

As a versatile genius, he established ways of accumulating wealth. But even here, he never advises to earn wealth by dishonest ways. He says: "Wealth gained by loss of love and grace; Let man cast off from his embrace".

Thirukkural contains 1330 couplets in 130 chapters which consist of 10 couplets each. His poem is one of the supreme world-poem and shows with supreme brevity and beauty the morality of wisdom and the wisdom of morality. He was a supreme poet and thinker who summed up India's culture and vivified it by his own original and independent vision and interpretation of life and gave the world one of its eternal poetic and philosophic possessions. We should again and again read and remember his gospel which is contained in the following two stanzas:

Those who have not reached the lotus feet of God who is the ocean of Righteousness, (Aram) cannot cross the seas of wealth and pleasure

Those who have reached the feet of God can cross the ocean of re-birth. Others cannot do so.

Thiruvalluvar was a supremely good and

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Godly person. He was a theist and more than thesist who showed reverance to God as a creator and preserver and destroyer of the Universe and realised that Brahma, Vishnu and Shiva were but one and the same divinity.

Hence, the ethical work Thirukkural was considered as Tamil Veda through the ages. Therefore, the work is claimed as a masterpiece of literature by almost all the religious sects of Tamil Nadu. The Shivaite claims that it was composed by Shaivaite author. The Vaishnavaite claims it as their own.

St. Tiruvalluvar is the national poet of the Tamils and he is the greatest pride and possession of the Tamil people. Tiruvalluvar's Tirukkural and Manick-avachakar's Tiruvachakam are supposed to be the body and the soul respectively of the blessed Mother Tamil. At least this is the faith of the Tamils. The one builds up the character and conduct of human beings while the other feeds their souls on its felicitous food of divine ambrosia and prepares them for their eternal beatitude. The one develops the intellect and brain and makes men live a life of honour, dignity and honesty. The other purifies the soul of its dross and dirt and melts and moulds it in the pattern of endless bliss. The one lays the foundations for and the other actually builds up the Kingdom of God in Man. The one is the dawn of and the other is its dazzling Sun of day. And both of them are complimentary to each other. Without Tirukkural's guidance no one can have his heart and soul quite healthy and whole. And both of them are necessary to build up a perfect man with a balanced development of body and soul. Thus it will be seen that Tirukkural and Tiruvachakam which are considered to be the body and soul respectively of the blessed language of Tamil, are equally the nourishing food for the body and soul alike for the lucky students of both of them.

Now that St.Valluvar has been mentioned as the greatest and best national poet of the Tamils, I would like to reproduce some quotations which speak of St.Valluvar's unique distinction and which would also as accurately reflect the uniqueness with our literature.

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"Valluvar is not our poet (only) but the world's." -W.S.Landor.

"No Nation has produced anything like his equal; there is no quality in the human mind, there is no class of topics, there is no region of thought, in which he has not soared or descended and none in which he has not the commanding word." -Emerson.

"Valluvar is of no age, nor I may add, of any religion or party or profession. The body and substance of his works come out of the unfathomable depths of his own oceanic mind; his observation and reading supplied him with the drapery of his figures". –Coleridge.

"If I say Valluvar is the greatest of intellects, I have said all concerning him. But there is more Valluvar's intellect than we have yet seen. It is what I call an unconscious intellect; there is more virtue in it than he himself is aware of."

-Carlyle.

"The stream of Time which is constantly washing the dissoluble fabrics of other poets, passes by without injuring the raiment of Valluvar". -Dr. Johnson.

"In strength of intellect he was a demigod; in profundity of view, a prophet; in allseeing wisdom, a protecting spirit". -Schlegel.

"We are apt to consider Valluvar only as a poet; but he was certainly one of the greatest moral philosophers that ever lived".

-Lady Montagu.

"Valluvar is one of the means of culture the world possesses. Whoever is at home in his pages is at home everywhere." -H.N.Hudson.

We are living in an ever-changing world. This world is considered as 'maya'. 'Maya' means illulsion. But it has another meaning-impermanence; what exists at a particular moment does not exist the next moment. This is a scientific truth. Change is the unchanging law of a nature. During the last two thousand years, vast and revolutionary changes have taken place in every field of human activity. Social structures have undergone radical changes. Under these circumstances, whether what had been enunciated regarding the art of living which is the essence of the Kural would be relevant to modem societies or not? Most of

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the pronouncemnets in the Kural are still valid. Therein lies the genius of Valluvar.

To fully understand the validity of the Kural even for modem conditions, one should know what is meant by Dharma (Aram) in the Kural. Dharma has many meanings. The word Dharma traditionally means religion, ritual, duty, alms, righteousness, ethical values, both individual and social. It also implies justice, truthfulness, freedom from fear, faith, solace, fulfilment and peace. In the Kural it essentially means righteousness or ethical values, individual and social. There are certain values which are eternal; they are applicable to all people and at all times.

Valluvar deals with all activities of the human species.

In every topic that he (Valluvar) has dealt with, he has endeavoured to abstract the core of the subject and succeeds in making his observations so general that they lend themselves to interpretation in terms of contemporary developments, thus accounting for all the changes that may take place in human progress.

Whatever the subject the Valluvar touches one finds that there is in his treatment an extraordinary streak of rationalism, a flash like that of lightning that aims at revealing the innermost secrets of a subject.

The Kural is a human document shining as a guideline to humanity to promote human happiness, harmony and peace. The Kural is thus a document of universal application.

Thiruvalluvar was an extraordinary intellectual and was a very matured writer. Poet Thiruvalluvar had elegantly decorated so much in all genre of Tamil Language with his beautiful lines amazing everyone written in lovely inimitable style.

The biggest plus point of Thiruvalluvar's success is his fluent flowery flow of language. It is heartening to know that Thiruvalluvar has such vision to write the true picture of the society.

The elegance of Thiruvalluvar's Thirukkural is that it contains sweet messages of all religions and at the same time it is free from the clutches

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of religion, away from any religious influence. More over almost all major religions appreciate the immortal message available in the grand literary structure called Thirukkural and hence they pay highest regards to its author Thiruvalluvar.

Tamil language's powerful masterpiece literature had attracted the entire world. Tamil's glory and crown Thirukkural has created an all time record. This book has been translated in most of the world's languages, because it contains highest human thoughts in a wonderful dignified literary manner.

Thirukkural is not only the pride of Tamil people but for the entire humanity, human culture, human civilisation, human moral code, human philosophy, human language and all aspects of human life have so nicely, neatly been described in Tamil literature that the scholars of foreign countries are stunned seeing such a vast and sound literature.

Dr.K.M.Munshi says, "In its essence, Thirukkural is a treastise par excellence on the art of living. Thiruvalluvar, the author, diagnoses the intricacies of human nature with such penetrating insight, perfect mastery and consummate skill absorbing the most subtle concepts of modem psychology, that one is left wondering at his sweep and depth. His prescriptions, leavened by godliness, ethics, morality and humanness are sagacious and practical to the disease. They cut across, caste, creeds, climes and ages and have a freshness which makes one feel as if they are meant for the present times."

Dr. S.C. Soni (left) with renowned Sanskrit Scholar Dr. Satya Vrat Shastri at International Ramayan Conference, Northern Illionis University

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# GURU NANAK

**Life Sketch**

In the 15th century Muslim rule prevailed over many provinces of India. However, India was principally the country of the Hindus and this resulted in continuous confrontation between the two communities. At such a period of history of India two saints, Nanak and Kabir, were born in Northern India. They preached a life of unity and peacefulness to the followers of both the religions.

Nanak was born in Punjab in 1469. From childhood he was compassionate and a devotee of God. At most times he sat meditating on the Lord. He believed that all human beings were the children of God. He preached that no one was a Hindu or a Muslim. Everyone should live a life of honesty and try for God-Realization.

At the age of 27 he left home and travelled over the country, preaching about religion. He composed hymns and sang them at places where he preached. The essence of his sermons was that people should not only utter the name of the Lord but should try to experience His divine power within their hearts. They must live a life of simplicity and purity. Man should not only make efforts for his personal happiness but also engage himself to drive out the afflictions of others. He should dedicate his life to serve others and live with them in unity and affection.

**Sikh Religion (Sikhism)**

The populace being tired of frictions and battles found solace in the sermons of Nanak. People congregated in large numbers to listen to his sermons. Both the Hindus and the Muslims attended his preachings and many became his disciples. They came to be known as 'Sikh'. The word Sikh is derived from 'Shishya' which means 'disciple'. The second meaning of the word Sikh is a selected person dear to the Lord. The first to compile Guru Nanak's teachings was Mardana, one of his disciples. The religion (sect or mata) that was formed on the basis of Nanak's teachings came

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to be known as Sikh Religion (Sikhism).

Sikhs are bearers of five (5) "KAS" –objects beginning with the letter 'KA'–namely: 1. Kanghi (comb) 2. Kripan (sword) 3. Kachchha (loin cloth) 4. Kada (bangle) 5. Kesh (hair).

These have become the symbols of Sikhism.

Sikhs believe in one God whom they address as OM or "Sat Akala", who is the creator of the universe, unborn, everlasting and self-existent. Two social principles have united them as a class group: (a) One could overcome worldly illusion by the mercy of the Guru; and (b) share and eat.

**Sikh Gurus**

Guru Nanak was followed by his disciple Angad who became the second Sikh Guru. Likewise there have been ten Gurus of this sect. The fifth Guru, Arjundev is very famous. He was a devotee and a poet. He wrote many hymns and compiled those composed by Guru Nanak and other Gurus. This collection is known as "Guru Grantha Sahab" and is the recognized holy scripture of the Sikhs. Arjundev erected the largest Sikh temple in Amritsar known as the Golden Temple (Swarna Mandir). The Sikhs came into confrontation with the Muslim rulers of the Punjab and Delhi from the time of Arjundev. These rulers tried to restrict religious freedom. The Mogul emperor, Jehangir committed atrocities against them and later the Sikh Guru was murdered. The ninth Guru, Teg Bahadur was imprisoned by Emperor Aurangzeb and later he too was put to death.

Thus the religion that Guru Nanak had founded for Hindu-Muslim unity, unfortunately had to face confrontation with the Muslim rulers.

Guru Gobind, son of Guru Teg Bahadur, became the tenth Guru. He started military training for the Sikhs, who from that time onward added "Singh" (lion) to their names. Guru Gobindsingh lost his four sons in the battles against the Mogul rulers, and later he, too, was murdered. Before his death Guru Gobindsingh terminated the status of "Guru" and instead conferred this title to their religious book "Guru Grantha Sahab." Today the majority of Sikhs live in the Punjab and Delhi.

N.V.


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## SAINT POET KABIRDAS

Kabir was the first poet of the branch of devotees who followed the path of knowledge and worshipped the formless God. It is said that he was born in a brahmin family in Benares but was reared by a Muslim family of weavers. Although he was not literate his love for God brought him into contact with the monks of various sects, through whose discourses he obtained much knowledge. Finally, he was ordained by the saint, Ramanand. Saint Kabir acquired the knowledge of the three main schools prevailing in his times, namely, Nath Panth, Sufi Mata and Vaishnavism based on Vedanta. On the basis of these he developed a middle path. The collection of Kabir's poems *(vaani)* is famous by the name of 'Beejak', which has three parts, Sakhi, Ramaini and Sabad. Sakhi are couplets *(dohas)* which give the principles of the Kabir sect and the remaining parts are made up of songs and hymns.

Even though his language is not refined, the sentiments expressed touch the heart. Kabir was simple at heart but fearless in his expressions. Whatever he said, was not based on knowledge from books but on personal experience. The poems of Kabir highlight the impermanence of the world, the purity of mind, the power of delusion, and the practice of spiritual love and yoga. His praises of Rama did not refer to the prince who was the son of Dasharatha, but implied the formless Brahma. He showed the way by which one may overcome the sorrows of the world by experiencing the all-pervading existence of Brahma.

He strongly criticised both Hindus and Muslims who displayed an outward show of religion and he declared pilgrimages and idol worship etc. to be meaningless. His poems are full of knowledge and seasoned with faith instead of sentimentalism. His firm self-confidence and attitude of upliftment of society enabled him to create a new path.

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# Sakhi and Bhajans of Kabir

## (Verses and Hymns)

**Sakhi**

1. The Lord dwells within you
   Like the fragrance inside the flower;
   Yet you know not the mystery, like the musk-deer wandering about sniffing for musk.
2. The ice was formed from water
   Then the ice itself melted;
   Kabir, whatever there was has become That (Himself).
   Nothing remains to be said.
3. Describing the experience of self-realization
   To someone desirous of knowing,
   Is like the predicament of the mute
   Who eats gur (treacle) and can only smile in enjoyment.
4. When the Ego existed, the Lord was not there Now the Lord reigns supreme, and I am nothing. The path of (divine) love is indeed narrow. There is no place for a second traveller.
5. Kabir, do not feel proud,
   Death holds you by the hair;
   There is no knowing where he will swoop on you,
   Whether at home or abroad.
6. Whom the Lord Protects
   None can ever destroy;
   Not a hair of his head shall be harmed,
   Though the whole world turns his foe.
7. If my beloved were in alien lands
   I'd write letter after letter expressing my love;
   What message can epistles convey to him
   Who resides in my heart, my mind, and in my eyes?
8. Aeons have gone by in turning the beads,
   Yet my misgivings remain;
   Cease turning the beads in the hand,
   Rotate the beads of the mind.
9. The beads turn in the hand,
   The tongue revolves in the mouth;
   The mind travels in all directions;
   How can this be remembrance of the Lord?

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# TULSIDAS

## Life and Works of Tulsidas

Tulsidas was born in 1532 A.D. at Rajapur on the river jamuna in the district of Banda (U P). His father was Atmarama Dube and mother was Hulsi. After the death of his mother he was adopted by a sadhu named Narahari of the Ramanand sect. After studying at Benares for some fifteen years he married Ratnavali. Tulsidas was very fond of Ratnavali and the thought of being away from her was a source of unhappiness to him. Once Ratnavali went to visit her parents and she had to be away for some time. Tulsidas was unable to endure the long absence and went to fetch her. She was very distressed at his passion for her. She reminded him that she was very much made of bone and flesh and was not worthy of his passionate love. If he showed such love to God, it could lead to the purification of his soul and final salvation, or mukti. Tulsidas who had already developed a strong religious character, was struck by this remark. His thought changed and the cloak of maya (Illusion) was removed from his mind with the inner enlightenment. He left his home and became a sadhu (mendicant).

## Ramacharitmanas (Tulsi Ramayana)

His famous book, Ramacharitmanas was composed by him in March 1574 A D. Apart from this some 21 books have been attributed to Tulsidas, but of these only twelve are considered by most scholars to be from his pen.

The Ramacharitmanas is in no way a Hindi translation of Valmiki's Ramayana. Broadly speaking, it follows the course of his story, and like the main topic is divided into seven kandas (sections) bearing the names that Valmiki had given. But the whole spirit of Tulsidas's poem differs very widely from that of the epic. Valmiki tells the story of Rama as a royal hero, but for Tulsidas, on the other hand, Rama is held to be one with Vishnu and with Brahman merely playing the part of a mortal man and for the

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benefit of the faithful.

**Great Devotee and Poet**

Tulsidas was a great devotee and a great poet. He is considered to be the greatest of all poets in Hindi literature. By writing books of such great literary merit such as Ramcharitmanas (Tulsi Ramayana), Vinay Patrika and Kavitavali, he has made his name immortal in Indian literature. His poetry contains literary and devotional merit of the highest standard. People from the ranks of learned scholars to the illiterate villagers have been influenced by his literature and devotion. He propagated devotion to Shree Rama among the people of Northern India.

The devotion to Rama of Tulsidas is such that it improves the quality of life. He instituted reverence and self confidence in society. With the flow of the Gangaa of devotion, Tulsidas purified society; and he saved religion and culture.

During the time of Tulsidas, the Moguls had established their overlordship in India. The Indian population was full of despair at its political defeat. There was the fear that together with the political rule, it would lose its religion and culture. The future of the country and the nation was enveloped in darkness. In such a time were born in India such saints as Tulsidas, Surdas, Kabir, Meera, Narsinh Mehta and Tukaram, who by flowing the current of their devotion immortalized the Hindu nation.

Tulsidas dispelled the social and religious antipathy of his time. He was himself a great devotee of Shree Rama. Even so he had religious tolerance towards those of other sects. The Rama of Tulsidas says that if his devotee was opposed to Shiva, then he would not appeal to him even in a dream. Tulsidas had the idea of harmony. He created literature with the sentiment of social well-being. He paved the way for the lay-society to bring into practice the tenets of the religious scriptures. He demonstrated the harmony between devotion, knowledge and action. He also demonstrated the excellence of household duties and succeeded in giving them the turn towards material detachment. In the religious field he established the unity of Rama, (Vishnu), Shiva and Shakti. The religion projected in the

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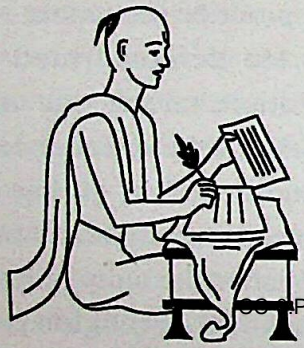
Tulsi Ramayana is that of humanism. In it is shown sympathy towards human kind. He asserted benevolence and compassion to be the core of religion. The Rama of Tulsidas was very affable. He upheld every type of decorum. He presented the ideals of father-son; brother-brother; husband-wife; master-servant etc. and he inspired society to move towards those ideals. The Rama of Tulsidas was so great that he did not speak harshly even to his adversaries (Kaikeyi, Manthara, Ravana, etc.) and never expressed any bitterness towards them.

In this way Tulsidas has left an immortal message, not only for Hindu society but also for all human kind.

**D.D. and S.K.**



## NARSINH MEHTA

Narsinh (or Narsee) Mehta is acknowledged to be the earliest of the Gujarati poets. Even though he was the first poet he had reached the highest pinnacle of poetical art. It was Narsinh who had initiated the Bhakti (Devotional) period in Gujarati literature. After Narsinh it was Meera who spread the Bhakti Movement in Gujarat. Meera is without parallel among female poets of India without doubts, but she gained equal popularity in literature of three languages Gujarati, Hindi and Rajasthani. There is no one besides Meera amongst all the poets male or female whom people of different Indian languages consider to be their chief poet. Apart from Meera and Narsinh, Akho Bhagat is the main poet of the devotees who followed the path of knowledge in Gujarati literature, and who, like Kabir, severely criticised the external hypocrisy of devotion.

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The period of Narsinh is the 15th century (1414 to 1480). He was a Nagar Brahmin of Saurashtra. His childhood was spent in poverty and great difficulties because he became an orphan at a very early age. Proper arrangements could not be made for his education. But from his childhood Narsinh loved to keep the company of the saints and sages. He was profoundly influenced by their sermons. In this way he obtained much knowledge. He became so detached from hearth and home and worldly matters that when his wife died he sang: *Bhalun Thayun Bhangi Janjal, Sukhe Bhajishun Shree Gopal*. In other words, it was just as well for him because his worldly ties were now broken and he could happily devote himself to God.

After this, Narsinh led the life of a saintly person devoted to God. Forsaking all differences of high and low he went about everywhere singing his devotional songs. He went even amongst those tribes who were considered to be untouchable where he showered his nectar-like songs of devotion. He considered these backward tribes to be the true children of God. For this reason he was even ostracised from his own Nagar Brahmin community who tormented him greatly. By this time his chief occupation became propagation of devotion through constant composition of new hymns and the singing of them by the accompaniment of cymbals in the company of various choirs.

In the Gujarati language there were two chief poets devoted to Krishna. They were Narsinh and Meera. They sang songs of devotion to Krishna motivated by love and sweet sentiments. They both projected their emotional feelings for Krishna and sang of his pastimes. The eternal element of love which is inherent in man was directed by them towards God through which they made great progress and they influenced society through the inner feelings of their hearts. Narsinh composed his poems in both forms of worship viz., God with attributes (saguna) and God without attributes (nirguna) and he wrote hymns of knowledge and detachment. Thus moving away from devotional love his poems reached out towards knowledge and detachment. In the end he said that until such time as

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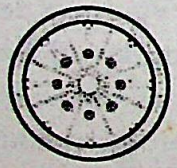
knowledge of the Self is not obtained, all disciplines are meaningless. Narsinh was a follower of Vedanta and sang of the non-duality of Brahma. He saw the entire universe as comprising of Brahma. Rings, earrings and necklaces made of gold may appear different from each other but the material source of all is gold. In this way he presented the idea of non-duality. Today, even after 500 years, verses of Narsinh's 'Prabhatia' are considered the 'necklace' of Gujarati women. 'Prabhatia' are verses which are sung in the morning, while performing the morning ablutions and obligatory rites. Gujarati men and women sing these verses of devotion and selfknowledge with absorbed minds. The hymn 'Vaishnava Jan' of Narsinh is considered to be the pinnacle of devotion and was made famous in India by Mahatma Gandhi. Two of Narsinh's songs are given on the following pages.



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## Devotional Songs of Narsinh Mehta

### Him We call a Vaishnava

1. Lo! Him we may call the man of the Lord Omnipresent who experiences in himself the pain that another suffers from; who renders service to soothe another's distress; who does not import into his mental texture pride of ego or of deed.

Who venerates each one in every world; who speaks ill of none; whose speech, whose senses and mind are kept under firm discipline; blessed is the mother who gave birth to him. Him we may call a Vaishnava.

Whose sight is equivisual, whose ambitions have been abandoned; to whom all women locked in marriage are as mother; whose tongue slips not to utter untruth; whose hand does not stretch forth to touch what is not his own; him we call a Vaishnava.

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He does not fall prey to delusion; he is not overwhelmed by material lures; his mind is incapable of attachment to things of this world; he is engrossed in his love for the name of the blissful Lord; his person is so cleansed and pure that in it are concentrated all the sanctifying places of pilgrimage of this earth. Him we call a Vaishnava.

He cherishes no desires; he knows no tortuous ways; he has cast off all wishful longings, also resentment and indignation, says Narsaiyo. Seventy one generations of ancestors pass on to Paradise on one's attaining a glimpse of such a one, whom we may call a Vaishnava.

**The Nature of Brahman**

2. In the whole universe O God, *(brahman)* You alone reside. And yet You appear to have manifested in many different forms. You are manifested as the atman *(soul)* within the body. And in fire it is that *(soul; atma)* which has manifested as its *(atma's)* essence. The Vedas declare that in the celestial region it is God who is manifested as sound. It is You O God, who are wind; land too, You alone are; You are also the mountains.

In the skies You have manifested as all the stars. You alone as the architect of the entire universe have created it in all its various forms. And in order to derive pleasure from it You have become from Your essence of bliss its living form. Your desire to enjoy the pleasure of the universe has made You as Shiva the blissful one to have the *jiva* (soul) in it.

The Vedas have stated with the *shruti* and *smriti* likewise bearing witness, that there is no difference at all between the gold and its ornaments (earrings). All the many different forms of gold ornaments that have been fashioned from gold appear to have different names and forms. In the end, however, all of them are certainly nothing but gold without a doubt. In like manner the entire creation shines forth in name and form as different individual entities. The entire creation shines forth in many different forms.

**N.V.**

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# MEERA BAI

Amongst the devotional poets of Hindi literature Meera Bai has also a highly respected position. She is the greatest poetess of Hindi, Gujarati and Rajasthani literature.

Meera was born in the family of Rao Jodha who established the city of Jodhpur. She was born in about 1503 A.D. and was the only daughter of her father Rattan Singh. From her very childhood she accepted Krishna as her tutelary deity. A few years after her marriage her husband Bhoj Raj passed away. After this separation she severed all her worldly relationships and she grew closer to her tutelary deity. She became absorbed in devotion to the Divine and she honoured and entertained the saints and sages who called on her and she went often to temples for worship. Meera, when transported to the highest state of ecstacy in her love for God, used to sing and dance before the image of her Lord with bells tied to her feet and cymbals in her hands. Her husband's family opposed her greatly and put her into much difficulties, yet they could not get her to turn away from her devotion to Krishna. Sometime later she went on pilgrimage and reaching Vrindavan, she became absorbed in devotion. Later she went to Gujarat and stayed in Dwarika where she directed her devotion to Shree Ranchhod Rai (another name of Krishna). She died there in 1548 A.D.

The devotion of Meera is Interwoven with sweet sentiments and the pure love of that of husband and wife. She took God to be her spouse and worshipped him with undivided love. Her poems were outbursts of the agony of separation and of consternation. As worshipper of Krishna, she composed poetry primarily dealing with devotion to him. But some of her verses resound of devotion to God without attributes. Her path of devotion beautifully synthesizes the worship of God of both with or without attributes. *(saguna and nirguna)*

The devotion of Meera reflects a deep

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manifestation of the emotions produced upon both the union and separation of lovers. The intensity of such emotions is indeed very rare. Her expression of the agony of separation is extremely mystical and emotional. Her language is sweet and simple. Yet it is very heart-touching. In the words of K.M. Munshi, "... her poetic skill possesses the supreme art of being artless" .

At the time of reading the verses of the love-obsessed Meera, the reader also becomes obsessed with love.

Her poems are pregnant with all the elements of the lyric, namely, emotion, music and sweet expression. Meera is primarily an accomplished devotee. Her excessive devotion turned her into a poetess. Her poetry is fit to be sung. Numerous melodies have been used in the composition of her poetry.

The language of Meera's poetry is that of the Vraja dialect mixed with Rajasthani. She was the river of love that filled desert like Rajasthan with abounding devotion. Her Gujarati verses have also become very popular.

**D.D. and S.K.**

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## VEMANA

### Life and Work

One of the most important of the four Dravidian tongues of South India is Telugu. Telugu speaking people are in the majority. Sanskrit has influenced the Telugu language to such an extent that more Sanskrit words have been incorporated into the Telugu language than into any of the northern languages which have their roots in Sanskrit. Its literature is not only prolific but of great literary merit. Telugu literature has developed mainly on its close association with the Sanskrit language.

Vemana is the popular religious saint of the Telugu-speaking people. There are differences of opinion with regard to his date of birth and his life. It is contended however, that he lived in the 16th or the 17th century. Vemana grew up generally in poverty but he acquired a wealth of experience of what life is and living through

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difficulties, he gained an insight into life and an intelligent understanding of man.

His humanitarian instincts provoked him to oppose the caste system–the hierarchical status, according to each individual and discrimination practised in society. He did not approve of idolatory practices which implied the worship of different gods, for he was a staunch believer and advocate of the simplicity of life, truthfulness and purity of heart.

V.R. Naria in his book 'Vemana' has stated, poet, philosopher and prophet, outstanding in many ways, Vemana has a message for all times and all nations. His relevance to the world of today, with its moral crisis, with its loss of sense of direction, is all the more. Did he not say: "Our world could be heaven if only men live like men?"

His religion is the religion of man, and his mission the mission of love, understanding and amity among men, and his goal the establishment of the universal brotherhood of man. Vemana has thus a message to give to everyone including the agnostic and the atheist. The essence of his teaching contained in his sublime declaration: "Only he who considers the sorrows of his fellow-men as his own is worthy of being called a man."

**D.D. & S.K.**

## Teachings of Vemana

Though he should daily read or hear
The Veda, the sinner still is vile.
Will not its blackness still appear
Though coal in milk be washed a while?

Religions counted by the score
There are. But yet not one is good
If faith be lacking in its lore.
Faith makes our worship please our God.

They read the Shastra, write them out,
And learn the truths that in them lie.
And yet of death they are in doubt.
They know not even how to die!

"Thou art unclean! O, touch me not!"
They cry. But who can draw the line?
Which man was born without a spot?
In each man's flesh sin has a shrine.

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# TUKARAM

**Saints of Maharashtra**

During the tail end of the middle ages of Indian history (15th, 16th, 17th century A.D.) Maharashtra produced, as indeed did all of India's other provinces, many great saints. They spread religious knowledge and the spirit of devotional *bhakti* via the medium of the Marathi language. Of these saints the most famous are Jnaneshvara, Namadev, Tukaram and Ramdas.

It was Jnaneshvara who first set into motion the spirit of religion during this time in Maharashtra. He has given an extremely learned commentary on the Bhagavad Gita, which is well known as the Jnaneshvari Gita. Namadev by exposing the futility of practices such as *japa* (chanting of *mantras* via counting of beads), penances, vows, fasts, pilgrimages etc. showed that the true spirit of religion was in devotional *bhakti*. It is Guru Samartha Ramdas who is accredited to have begun the unfurling of flag of true awakening of Hindu religion in Maharashtra. He is famous as the teacher of the King Shivaji who had established the strong Hindu kingdom. It is said that when once Samartha Ramdas had approached Shivaji to beg him, Shivaji had immediately donated his entire kingdom to him. Ramdas accepted the donation and prevailed upon Shivaji that henceforth the king should rule as his regent and told him that he should rule as a servant of God and that Shivaji should consider it his duty to rule the populace by affording it his protection. Shivaji accepted his guru's terms and advice and making a flag from a piece of his guru's saffron coloured cloth, he accepted the rulership of the kingdom. From that time the saffron coloured flag became the symbol of the Hindu state.

Among Maharashtra's saints the status of Tukaram is a unique one. Tukaram was obliged to shoulder the burdens of running his family at a very tender age.

But being of a religious nature, this saint could not bring himself to run the family shop.

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He was of such a magnanimous nature that once, after having sold some goods in the village, when he was returning home he saw a bankrupt man being persecuted. Seeing this Tukaram gave all his money to him and freed him from his debt. After this incident he began to live the life of a Bhakta. He underwent many trials and tribulations in life. He was indifferent to both praise and blame. Tukaram stood steadfast in his vow of not yielding to anger and he forgave everyone. With a perfect understanding of the nature of the oppressed and the unhappy he was always full of compassion for them. He used to see God in the hearts of miserable people. He inspired people through the medium of his verses to lead a life without deceit and boastfulness, simple and pure lives. He has written countless verses in the Marathi language which are called *abhangas*. These verses have become very popular because of their attraction. People used to make frequent use of them and they do so even today as they inspire them to lead good life.

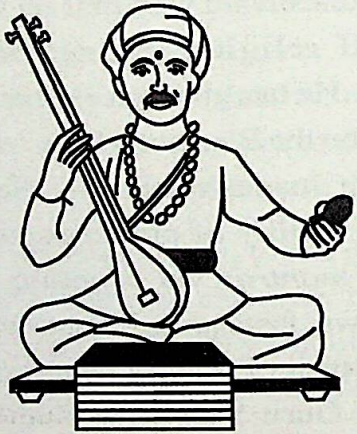
# Song of Tukaram

## The Truly Good Person

That person who identifies himself with the poor and the miserable is fit to be known as the true good man. God resides in such a person's heart.

Just as butter is soft both within and without so too is the mind of a noble person. The noble person accepts as his own all those who are friendless and without relatives. That man is truly an image of God if he can tolerate and forgive his servants just as he does his own son.

N.V.



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# राष्ट्रमाता गौ

*स्व० पं० प्रकाशवीर शास्त्री (पूर्व सांसद्)*

हमारे आर्थिक आंकड़ों से सम्बन्धित एक और भी प्रश्न है जिसने आजकल राष्ट्र का ध्यान बड़ी गम्भीरता से अपनी ओर आकर्षित किया हुआ है, और जिसके लिये 1,74,89,332 हस्ताक्षर देश की जनता ने करके राष्ट्रीय स्वयं सेवक संघ द्वारा अपनी माँग राष्ट्रपति के आगे रक्खी है, वह है 'गोवध बन्दी आंदोलन।'

**गोधनः** भारत में धन केवल रुपया, पैसा और हीरे जवाहरात को ही नहीं माना गया, अपितु अन्य महाधनों में गो धन भी एक महत्त्वपूर्ण धन माना गया है। महाभारत काल में किसी की उच्चता का मापक जहाँ धन और धरती होती थी, उसमें धेनु का भी उतना ही प्रमुख स्थान था। आर्य लोग विवाह में कन्या का हाथ वर के हाथ पर रखने से पूर्व कम से कम एक गौ अवश्य देते थे। प्राचीन यज्ञों की दक्षिणा अथवा शास्त्रार्थों में विजय प्राप्त करने पर सोने से सींग मंढ़वा-मंढ़वा कर सहस्रों गायें दी जाती थीं, जिसकी गाथायें उपनिषदों में भरी पड़ी हैं। महाराज दिलीप को सन्तान की कामना से वशिष्ठ की गौ नन्दिनी की सेवाओं एवं पति पत्नी दोनों (सुदक्षिणा और दिलीप) के गोशाला में निरन्तर वास से ही पुत्र प्राप्ति हुई थी। आरम्भ से ही भारत यज्ञ प्रधान देश रहा है, जिसका मूल आधार गौ ही है। कृषि और स्वास्थ्य की तो संरक्षिका ही एक प्रकार से गौ है। गौ को भारत में गौमाता कहकर पुकारा जाता है। संस्कृत में निरुक्तकार यास्काचार्य ने माता की व्युत्पत्ति करते समय लिखा है—"माता निर्माता भवति" अर्थात् जो निर्माण करे वह माता होती है। प्राचीन काल में जिन वैदिक आर्यों ने गौ के साथ माता शब्द लगाया था, वह केवल श्रद्धा के अतिरेक से ही नहीं, अपितु कुछ गहन तथ्यों के आधार पर लगाया था। जन्मदायिनी माता हमारे संस्कार बनाती है, शैशव में हमारा लालन-पालन करती है, नौ मास अपने उदर में हमें स्थान देती है, इस प्रकार जहाँ जननी का ऋण है उसी प्रकार गौ अपने दूध घी से हमारे स्वास्थ्य का, बैलों से हमारी खेती का, जिससे अन्न-वस्त्र दोनों हमें मिलते हैं, गोमूत्र व गोबर से हमारे खाद और घरों की स्वच्छता का और मरने के बाद अपने चर्म से जूतों के निर्माण का अवसर हमें देती है। भला बताइये जो राष्ट्र-निर्माण के इतने बड़े उत्तरदायित्वों को अपने कन्धों पर लिये है, उसे हमारे पूर्वज क्यों न माता कहते? भारत में माता शब्द का प्रयोग विशेष रूप से इन्हीं तीन के लिये होता है—माता (जननी), धरती माता और गौमाता। वेद में भी गौ को माता ही कहा है 'गावो विश्वस्य मातरः' अर्थात् गौ सब प्राणिमात्र की रक्षा करने वाली है।

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**गौवंश कृषि में सहायक:** भारत आरम्भ से ही जहाँ विद्या का भण्डार, शक्ति का स्रोत और शान्ति का सन्देशवाहक माना जाता रहा है वहाँ वह एक अत्यन्त समृद्धिशाली कृषि प्रधान देश भी रहा है। प्राचीन ग्रन्थों को देखने से पता लगता है कि न्यून से न्यून तीन एकड़ भूमि और एक गाय तो राज्यों में प्रत्येक किसान के पास नित्य ही रहती थी। दीपावली और होली के पर्वों ने भले ही आज कुछ और रूप ले लिया हो परन्तु प्राचीन भारत में इनका महत्त्व नवसस्येष्टि यज्ञों के रूप में विशेष था। किसान लोग इन दिनों में अपनी नई फसलों के आने पर प्रसन्नता से बड़े-बड़े यज्ञ करते थे और नये अन्नों की आहुतियां उनमें देते थे।

जिस प्रकार विदेशी लोग अपने त्यौहारों में भारत के बने सूती और रेशमी वस्त्र धारण कर अपने को धन्य समझते थे, उसी प्रकार यहाँ के चावल को भी पर्वों में प्रयुक्त किया जाता था। आज की तरह भारत ने कभी किसी देश के आगे अन्न को पल्ला नहीं पसारा। भारतीय हिन्दू किसान परिश्रमी भी पहले से होता है, इसका साक्षात् प्रमाण तो पाकिस्तान की सरकार से पूछो, जिसके लायलपुर की भूमि कभी गेहूं उगलती थी आज वहीं गेहूं के लाले पड़े हैं और भारत से हाथ जोड़ रहे हैं। भारत ने भी अपनी उदारता का रिकार्ड ही तोड़ रक्खा है; 'आप मियां मंगते बाहर खड़े दरवेश' वाली कहावत है। स्वयं दूसरों से मांगते है और जो खाकर कल को हम पर ही गुर्राने की तैयारी कर रहे हैं, उन्हें हजारों टन गल्ला हम दे रहे हैं।

तो भारत की इस कृषि का आधार है गौ और उससे उत्पन्न होने वाले बछड़े। परन्तु आज कितना अभाव उनका हो गया है, उनकी मंहगाई इतनी बढ़ गई है जिससे किसान के पास हाल तो उतना पैसा नहीं जो बैलों की अच्छी जोड़ी घर में रख सकें। डेढ़-डेढ़ हजार की अच्छी एक जोड़ी बैलों की सुगमता से नहीं मिल पाती।

**दयानन्द सरस्वती की गो रक्षा:** स्वामी दयानन्द सरस्वती ने अपने जीवन में एक साथ कुछ भाषण पूना में जस्टिस रानाडे के आग्रह पर दिये, उनमें एक भाषण में स्वामी जी चर्चा करते हैं: 'देखो अंग्रेजों के राज्य में गोधन कितनी तीव्रता से समाप्त हो रहा है जो बैल पच्चीस-पच्चीस रुपये को बिकने लगे।' यदि आज की अवस्था स्वामी जी अपने आँखों से देखते तो शायद आश्चर्य प्रकट करने के स्थान पर कहीं रो न पड़ते। गौ और उनकी सन्तानों से गोबर और गौमूत्र द्वारा होने वाला वह सुलभ परन्तु अमूल्य खाद आज हमारे हाथों से छिनता जा रहा है और उसके स्थान पर सिन्दरी कारखाने अथवा विदेशी कम्पनियों का वह खाद भूमि को दिया जाता है जिससे एक बार को तो भूमि में उबाल सा आ जाता है, परन्तु बाद में भूमि उतनी ही अधिक शक्तिक्षीण भी हो जाती है। और फिर वह महंगे खाद कितने व्यक्ति ले सकेंगे? वैज्ञानिक साधनों और यन्त्रों के प्रयोग से उपज

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बढ़ने पर धर्म नष्ट होने का डर मुझे नहीं, परन्तु यह भी तो देखा जाये उसमें जान (पौष्टिक तत्त्वों) की मात्रा तो कहीं कम नहीं होती जा रही है?

**डॉ॰ राजेन्द्रप्रसाद का लेखः** स्वाधीन भारत के राष्ट्रपति माननीय डॉ॰ राजेन्द्र प्रसाद जी ने, जब वह शायद राष्ट्रपति नहीं थे अपितु विधान परिषद् के अध्यक्ष थे, एक लेख लिखा था, जिसका शीर्षक थाः 'हमें ट्रैक्टर नहीं बैल चाहिये।' उस विस्तृत लेख में राष्ट्रपति ने लिखा थाः बैलों से जो खेती की जाती है वह अच्छी होती है, क्योंकि बैल ट्रैक्टर की तरह तूफानी वेग से घण्टों में तो कई एकड़ भूमि को जोतने ही नहीं, वह तो अपनी उसी मस्तानी चाल से चलते हैं जिससे धरती सूर्य की किरणों से पर्याप्त पोषक तत्त्व अपने में ले लेती है। इसके अतिरिक्त चलते समय किये जाते गोबर और मूत्र स्वाभाविक खाद का भी काम देते रहते हैं जिसकी आशा ट्रैक्टरों से करना दुराशा ही है। भारतीय किसान परिश्रम के आदी रहते हैंः स्वास्थ्य अच्छा रहता है। इन सबों के अतिरिक्त भी यदि कभी ट्रैक्टरों को चलाने वाले तेल उतनी सुगमता से न मिल सकें तब फिर क्या होगा? परन्तु आज का मनुष्य कम परिश्रम से अधिक फल लेना चाहता है, इस कारण विज्ञान का चमत्कार यह ट्रैक्टर भारत में आया, वहाँ बैलों का अभाव भी इसका कुछ कम कारण नहीं है। दिनों दिन कम होते जा रहे बैलों की कमी को देख कर क्या हम आशा करें कि माननीय राष्ट्रपति लेखनी की नोंक से वह श्रेय प्राप्त करेंगे जिसे भावी भारत की पीढ़ियाँ स्वर्णिम अक्षरों में लिखेंगी।

**आर्थिक लाभः** उत्तर प्रदेश के मुख्यमंत्री पंत जी ने अभी पीछे गौ के सम्बन्ध में अपना एक संक्षिप्त वक्तव्य देते हुए विधान सभा में कहा गौ से विभिन्न रूपों में भारत को दस अरब रुपये की आय है। विभिन्न देशों में जो दूध होता है उसके अनुपात से हर व्यक्ति पर कितना दूध आता है, इसके आंकड़े दिखाते हुए संसार के पशु विशेषज्ञों ने जहाँ डेन्मार्क में दूध की इतनी बहुतायत बताई थी कि 1 सेर 12 छटांक दूध आसानी से प्रत्येक व्यक्ति ले सकता है वहाँ भारत के आंकड़ों में केवल पौने चार तोले के लगभग ही पड़ता था। गोपालकों के देश में दूध की यह दुर्दशा? हो भी क्यों न? यूरोप के देशों में सरकारें गायों पर एक से अधिक रुपया व्यय प्रति वर्ष करती हैं जबकि भारत सरकार प्रति पशु पर वार्षिक 6 पाई व्यय करती है। गत दस वर्षों में इंग्लैण्ड की सरकार ने तो प्रति पशु 8 रुपया वार्षिक तक व्यय किया। सरकारों का यह व्यय जनता द्वारा किये जाने वाले व्यय के अतिरिक्त है।

**स्वास्थ्य वर्धकः** गौ हमारे स्वास्थ्य का भी एक सजग प्रहरी है। कितना गौरवपूर्ण था भारत का वह अतीत जब किसान ब्रह्ममुहूर्त में उठकर कंधों पर हल और हाथों में बैल की रस्सी लिये अपने खेत पर जाता था और सूर्योदय तक 3-4 बीघा भूमि आसानी से जोत कर जब चोटी का पसीना निकाल कर एड़ी तक ले आता था तो

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गाँव की ओर मुड़-मुड़कर देखने लगता था। इधर से कृषक पत्नी एक लोटे में मट्ठा, एक कटोरी में आधा पाव मक्खन और दो गेहूं चने की रोटी का प्रातराश लेकर खेत पर मुस्कराती हुई पहुंचती थी। कल्पना कीजिए उस समय के स्वास्थ्य और सौन्दर्य की! और इधर जरा आज पर भी दृष्टि दौड़ाइये जहाँ चाय में डालने को भी डब्बों का दूध नहीं मिल पता। इसी का परिणाम है, हर 17 व्यक्तियों में एक आदमी तपेदिक का शिकार बना हुआ है, और भी ऐसे-ऐसे रोग फैलते जा रहे हैं जिनका कभी नाम भी नहीं सुनने में आता था। बी.सी.जी. के टीके लगाने और उनके परीक्षण करने को हमारी शासनसत्ता अन्य देशों को आमन्त्रित करती है। इधर घी-दूध -मट्ठा-मक्खन जैसे सात्त्विक स्वास्थ्य वर्धक पदार्थों का अभाव है और दूसरी ओर विलासिता का वातावरण बढ़ता जा रहा है फिर राष्ट्र का स्वास्थ्यस्तर गिरे न तो क्या हो? इस पर एक ओर वह नकली घी कोटोजम चल पड़ा है जो रही-सही शक्ति को और हीन करके ही दम लेगा।

**गाय और भैंस:** भैंस एक समुद्री पशु है, अतएव उसका उपयोग प्रमाद की साक्षात् मूर्ति होने के कारण खेती में वैसा नहीं हो सकता है जैसा बैलों का होता है। यों अभाव में करना पड़ता ही है। दूसरे उसके दूध में वह स्फूर्ति और सार नहीं जो गौ के दूध में होता है। गाय और भैंस के दूध में और भी एक बहुत बड़ा अन्तर है; जैसे पानी की चिकित्साओं में विविध रंग की बोतलों में पानी रखकर, चिकित्सा की जाती है, उसका यह आधार, सुनते हैं कि वह रंग, जिस रंग की बोतल में वह पानी है, सूर्य किरणों में जो सात रंग होते है अपने अनुरूप रंग को ले लेता है और वर्णभेद से विविध रोगों पर वह पानी दिया जाता है। ठीक इसी प्रकार गाय की त्वचा भी इतनी मुलायम होती है जो सूर्य की किरणें उसमें प्रविष्ट हो जाती हैं और जिस वर्ण (रंग) की गाय होती है उसी प्रकार का अपना प्रभाव बोतलों वाले पानी की तरह दूध में छोड़ देती है। इसी कारण आयुर्वेद ग्रन्थों में लिखा मिलता है कि राजयक्ष्मा के रोगी को काली गाय का दूध लाभकारी है, मूत्राशय की बीमारी वाले रोगी को लोहित वर्ण वाली, कुष्ठी को चितकबरी (काले-सफेद धब्बों वाली) गाय का दूध लाभ देगा आदि-आदि। भैंस पानी का जानवर होने से क्योंकि उसकी त्वचा मोटी और सख्त होती है, सूर्य किरणों को शरीर में उतना नहीं लय कर पाती, इसी से इसका दूध भी शिथिलता और प्रमाद का ही जनक माना गया है। उसे पचाने में भी पर्याप्त शक्ति लगानी पड़ती है। एक मनोरंजक गाथा भी इसी आधार पर भारत में प्रचलित है—

एक बार किसी गोष्ठ में बंधे गाय के बछड़े ने भैंस के कटरे से कहा, चलो भाई आज तो उछल-कूद खेलें। वह बोला: "यह तो हमारी परम्परा के विपरीत है, तुम्हें खेलना है तो आओ कान फटाफट खेलें।" गाय के बछड़ों को उछल-कूद भाग-दौड़ में अधिक आनन्द आता है

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और भैंस के बच्चे को एक स्थान पर खड़े-खड़े कान हिलाते रहने में ही मजा आता है।

गाय के दूध में स्फूर्ति की मात्रा अधिक होती है और भैंस के दूध में प्रमाद के अतिरिक्त क्रोध की मात्रा अधिक होती है। इसी कारण यमराज के व्यंग्यचित्र बनाने वालों ने शायद उसकी सवारी भैंसा निर्धारित की है।

जिनको सन्तति न होती हो उनको गोशालाओं में निरन्तर रहना और पञ्चगव्य के सेवन का विधान बताया है। आमाशय के रोगी को तो गोमूत्र रामबाण औषध है। गौ के मट्ठे के बारे में तो यहाँ तक आयुर्वेद ग्रन्थों में प्रशंसा है–

**यथा सुराणाममृतं हिताय**
**तथा नराणां भुवि तक्रमाहुः।**

जैसे देवताओं को अमृत हितकारी है ठीक उसी प्रकार मनुष्यों को तक्र (मट्ठा) लाभकारी है।

लेपन करने पर गाय का गोबर जहाँ स्वच्छता और सुन्दरता का जनक है वहाँ बहुत से रोगों के छोटे-छोटे कीटाणुओं का भी नाशक है। प्राचीन भारतीय जहाँ वायुशुद्धि के लिये यज्ञों का प्रयोग करते थे, वहाँ भूमि की सतह से लगे हुए वे कीटाणु जो अधिक ऊँचा नहीं उड़ पाते थे, उन्हें गोबर रूपी फिनायल से समाप्त करते थे।

**अन्न और दूधः** 'अधिक अन्न उपजाओ' आंदोलन पर लाखों रुपया बहाने वाले यह क्यों भूल जाते हैं कि पेट की वह थैली जिसमें भोज्य पदार्थ जाते हैं, सीमित ही तो है। कभी इस देश में घी और दूध बहुत अधिक होता था जिसका साक्षी आज भी अभिवादन के उत्तर में वृद्ध माताओं का आशीर्वाद है: 'दूधों नहाओ पूतों फलो।' यह उसी समय का चला हुआ क्रम है। चीनी यात्रियों ने लिखा है कि भारत में प्यास लगने पर दूध के लोटे पिये जाते थे और पानी मांगे तो बुरा सा मुंह करके कहते थे यह हमारी परम्परा के विपरीत है कि गृहस्थी के द्वार पर बैठ कर कोई केवल पानी पिये। उसके लिये तड़ाग-वापी हैं, वहाँ जाकर पीओ। जातक ग्रन्थों में आता है, जिसके पास 4 हजार गायें होती थीं, उसे उपनन्द और जिस पर 9 हजार होती थीं उसे नन्द और जिस पर 18 हजार होती थीं, उसे महानन्द कहते थे। वेद-व्यास ने लिखा है, अकेले महाराज युधिष्ठिर की गौशाला में 18 लाख गायें थीं, फिर जब गोधन इतना अधिक था तब दूध और घी की नदियां बहनी कौन असम्भव बात है ? पेट की थैली में जब घी-दूध-मक्खन और इनसे बनी ही बहुत-सी भोज्य सामग्री पहुंच जाती थी, तब अन्न की इतनी परेशानी नहीं थी। इसी से आज के 'अन्न अधिक उपजाओ' आंदोलन के जन्मदाता क्यों नहीं 'गोधन अधिक बढ़ाओ' के भी नारे साथ-साथ लगाते।

**गो करुणानिधिः** इस दिशा में सबसे अधिक स्तुत्य प्रयास गत 10 वर्षों में महर्षि स्वा० सरस्वती और उन द्वारा स्थापित आर्य समाज ने किया है। महर्षि ने 'गो करुणानिधि' पुस्तक 1857 के स्वाधीनता संग्राम के बाद तुरन्त लिखकर देशवासियों के बिगड़ते हुए आर्थिक

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भविष्य की ओर से सचेत किया। गौ की उपयोगिता पर विवेचना करते हुए स्वामी जी ने लिखा है—एक गाय के जन्म भर के दूध से 25740 मनुष्य पूरा पेट भर सकते हैं। एक गाय से उत्पन्न बैलों की जोड़ी अपने जीवन में 4800 मन अनाज उत्पन्न करती है, जिससे 25600 मनुष्य एक बार में तृप्त हो सकते हैं, जबकि उसके मांस से केवल 80 मांसाहारी ही एक बार में तृप्त हो सकते हैं।

सत्यार्थ प्रकाश में भी उस पर विवेचनात्मक और पंक्तियां लिखी हैं। राजस्थान के पोलिटिकल एजेन्ट कर्नल ब्रुक्स से स्वामीजी मिले भी और लगभग दो करोड़ हस्ताक्षर कराकर ब्रिटेन की पार्लियामेंट या रानी विक्टोरिया को भी भेजने चाहे थे। उसके बाद 1892 में बलिया में और ला. लाजपतराय के मांडले जाने के बहुत बाद 1918 में कटारपुर में सन् 1927 में सहारनपुर में गाय को ही लेकर आर्य समाजियों को फांसी भी लगी और अन्डमान भी भेजे गये। क्या ही अच्छा होता आज के गोरक्षा आन्दोलन का सूत्रधार भी आर्य समाज ही होता। परन्तु उसका ही कार्यक्रम यदि कहीं से भी संचालित होता है, तो इसमें उसका गौरव है और आर्य समाज को उसमें पूर्ण योगदान देना ही चाहिये। बाबा साहब कर्बे, लोकमान्य बालगंगाधर तिलक, जमनालाल बजाज और गांधी जी ने भी इस दिशा में अच्छे प्रयास किये। बड्गलौर गौ सम्मेलन के अध्यक्ष पद से भाषण देते हुए महात्मा जी ने कहा था: "मैं मुहम्मद अली की खिलाफत मैया को इसलिये साथ दे रहा हूं जिससे वह मेरी गाय मैया की रक्षा करेगा।" परन्तु गांधी जी को यह पता नहीं था वह कच्ची गोली खेलने वालों में नहीं है। गाय मैया की रक्षा तो दूर उन्होंने तो बाद में यह फतवा भी दिया कि एक गिरा हुआ मुसलमान भी गांधी से बेहतर है, क्योंकि वह कुरान में यकीन रखता है।

**अंग्रेजों की कुनीतिः** अंग्रेज ने भी अपने शासन काल में गोहत्या को 'फूट फैलाओ और राज करो' के सिद्धान्त का एक प्रमुख आधार बना हिन्दुओं के विरुद्ध मुसलमानों को खूब उभारा। महात्मा गांधी, लोकमान्य तिलक, महामना पं० मदनमोहन मालवीय और ला० लाजपतराय गोहत्या को बन्द करना चाहते हैं जो मुसलमानों का धार्मिक कृत्य और भोज्य आधार है, कहकर मुसलमानों को इनके नेतृत्व में विश्वास न करने के लिए सम्मति दी। एफ० के० दुर्रानी ने अपनी 'मीनिंग आफ पाकिस्तान' पुस्तक में सर सैयद अहमद खां के कांग्रेस विरोधी नीति निर्धारण के सम्बन्ध में 1–वन्दे मातरम् गीत, 2–1857के स्वाधीनता संग्राम के बाद हिन्दुओं द्वारा मुसलमानों पर अत्याचार कराना, 3–काशी में 1867 में प्रमुख हिन्दुओं द्वारा ब्रजभाषा और देवनागरी लिपि को राष्ट्र भाषा बनाने का आन्दोलन, 4—हिन्दुओं का अपने इतिहास पर गर्व, को जहाँ बताया है वहाँ पांचवां कारण मुख्य यह लिखा है—चोटी के कांग्रेस नेता तथा शिवाजी की पूजा के नये प्रवर्तक कट्टर मराठा बालगंगाधर तिलक द्वारा चलाया

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गया गोहत्या विरोधी आन्दोलन।

**गांधी जी का आग्रहः** जिन महात्मा गांधी की अभी गाय मैया की बात ऊपर लिखी है, इन्हीं ने सन् 36 में हिन्दू मुस्लिम एकता का फार्मूला जब तैयार किया, तो उसमें क्योंकि मुसलमानों को गोवध की खुली छूट दी थी, यह देखकर उस फार्मूले पर लकीर फेर दी और कहा: "मैं गोमाता की गरदन पर छुरी रखकर भारत की आजादी नहीं लेना चाहता।" अंग्रेजी शासकों की नीति से प्रभावित दुर्रानी ने अपनी उसी पुस्तक के 111 पृष्ठ पर लिखा है: "गो पूजा जैसे हिन्दुओं के अन्धविश्वासों के प्रति गांधी जी के स्वच्छ मस्तिष्क में कोई आदर नहीं हो सकता, फिर भी हिन्दू जनता की चापलूसी करने के लिये वे अनेक बार यह घोषणा कर चुके हैं, स्वराज्य यदि गाय की कुर्बानी न रोक सका तो उसका कोई मूल्य नहीं होगा।"

मुहम्मदन कॉलेज अलीगढ़ (वर्तमान मुस्लिम यूनिवर्सिटी) के प्रथम अंग्रेज प्रिंसिपल श्री बेक के एक भाषण का कुछ अंश सैयद तुफैल अहमद ने अपनी पुस्तक 'मुसलमानों का रोशन मुस्तकबल' पृष्ठ 315 में यों दिया है—गत कुछ वर्षों से देश में दो आन्दोलन जोर पकड़ रहे हैं एक तो राष्ट्रीय महासभा और दूसरा गोरक्षा का आन्दोलन। इनमें पहला अंग्रेज़ों के विरुद्ध है और दूसरा मुसलमानों के। गोरक्षा आंदोलन का उद्देश्य मुसलमानों को गाय की कुर्बानी करने और अंग्रेज तथा मुसलमानों को खाने के लिये गोवध करने से रोकना है। गोवध करने के लिये वह अपने विरोधियों का बहिष्कार करते हैं, जिससे वे पेट की ज्वाला से परेशान हो कर उनकी आधीनता स्वीकार कर लें। बम्बई आजमगढ़ आदि के भीषण दंगे इसी का परिणाम हैं। श्री वेक ने 1889 में स्वयं जामा मस्जिद की सीढ़ियों पर बैठकर और अलीगढ़ कॉलज के छात्र को भेजकर गो हत्या जारी रहने के लिये 20735 हस्ताक्षर ब्रिटिश पार्लियामेन्ट में भेजने को कराये, जिनका बाद में दूसरा ही उपयोग किया।

**बाबर की सलाहः** कई मुस्लिम शासक भी ऐसे हो चुके हैं जैसे अकबर, हुमायूं, शाहआलम और बाबर जिनके राज्य में गोहत्या बन्द थी। बाबर का वह वसीयतनामा उस सत्य का प्रबल प्रमाण है जिसकी नकल कोल्हापुर राजाराम कॉलेज के प्रिंसिपल डाक्टर बालकृष्णन के पास थी।

जहीरुद्दीन बादशाह गाजी (बाबर) की शाहजादा नसीरुद्दीन मुहम्मद हुमायूं को, जिसे ईश्वर चिरायु करे, राज्य की शक्ति वृद्धि के निमित्त लिखी गई वसीयत—

"प्रिय पुत्र! भारत के साम्राज्य में अनेक धर्मों का पालन करने वाले व्यक्ति निवास करते हैं। ईश्वर को धन्यवाद है जो उन्होंने ऐसा साम्राज्य तुम्हें प्रदान किया है। तुम्हारा कर्त्तव्य है कि तुम अपने हृदय से ऐसी सभी भ्रामक धारणाएं निकाल बाहर करो जो तुमने विभिन्न धर्मों के प्रति बनाई हों। प्रत्येक व्यक्ति के प्रति उसके

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धर्मानुकूल न्याय करो, गाय की कुर्बानी विशेष रूप से बन्द कर दो। कारण उसके रहते हुए तुम भारतीय जनता के हृदय को जीत नहीं सकते। तुम्हें ऐसा प्रयत्न करना चाहिये जिससे तुम्हारी प्रजा हृदय से राजभक्त बन सके।

"किसी भी सम्प्रदाय के मन्दिर और धर्मस्थान को नष्ट न करो। शासन का नियम यही है। न्याय ऐसा करो जिससे तुम्हारी प्रजा राजा के प्रति और राजा प्रजा के प्रति सन्तुष्ट रहे। इस्लाम का प्रचार जुल्म की तलवार की अपेक्षा दया और उदारता की तलवार के सहारे अधिक व्यापक रूप से हो सकता है।

"शिया और सुन्नियों के धार्मिक मतभेदों की उपेक्षा करो अन्यथा इससे इस्लाम की कमजोरी प्रगट होगी।

"ऐसा प्रयत्न करो जिससे विभिन्न विश्वासों वाली प्रजा उसी भांति से आपस में मिलकर एक हो जाय जैसे मानव शरीर के चारों तत्त्व मिलकर एक हो गये हैं, और सारा राज्य विभिन्न मत-भेदों से सर्वथा मुक्त हो जाये। प्रेम प्रसारक सौभाग्यवान तैमूरलंग के संस्मरणों को सदैव अपने नेत्र के सम्मुख रखो जिससे तुम शासन कार्यों में दक्ष हो सको।" जमादिउल अव्वल 935 हिजरी।

**गोवध बन्दी साम्प्रदायिक नहीं:** गोवध बन्दी आंदोलन को साम्प्रदायिक कहने वाले महानुभावों से इतना ही कहना पर्याप्त है, कृपा कर अपनी आँखों पर लगे हिन्दू-मुस्लिम के उस चश्मे को अब आप उतार दीजिये जो 15 अगस्त सन् 47 से पहले चढ़ा रखा था। गाय यदि बचती है तो उसके घी, दूध, मक्खन और कृषि, खाद आदि से सारे ही भारत के व्यक्ति लाभ उठायेंगे। उसमें हिन्दू और मुसलमान नाम से किसी भी वस्तु पर, जो गाय की देन है कंट्रोल नहीं लगेगा। और फिर सबसे बड़ी गोहत्या तो उन बूचड़खानों में हो रही है जहाँ से विदेशों को खालों का और कच्चे तथा सूखे मांस का निर्यात किया जा रहा है। गवर्नमेंट द्वारा संचालित बूचड़खानों को बन्द कराने में पता नहीं कौन सी साम्प्रदायिकता है। आचार्य विनोबा भावे और राजर्षि पुरुषोत्तमदास टंडन जैसे निष्पक्ष सन्त और राष्ट्रपति पद से नहीं, व्यक्तिगत रूप से स्वयं डॉ० राजेन्द्र प्रसाद जी भी गो हत्या रोकने के हामी हैं। कई दूरदर्शी मुस्लिम नेताओं ने भी गोवध राजनियम से अवैध घोषित कराने के सम्बन्ध में अपने मत दिये हैं।

भारतीय जनता को यह विश्वास था कि 15 अगस्त 1947 को लाल किले पर जब नेहरू जी झंडा फहरायेंगे तब साथ-साथ यह भी घोषणा करेंगे कि आज के बाद भारत में गो हत्या नहीं होगी। परन्तु यह सब कहां? सोचा विभाजन होने से अभी बहुत सी ऐसी समस्यायें आ गई हैं जिन्हें सम्भालने में हमारे राष्ट्रनायक व्यस्त हैं, परन्तु अब जब पाँच वर्ष हो गये और नये बने विधान के आधार पर (जिसमें गोवध बन्दी की भी एक धारा है) भारत के चुनाव भी हो गये, फिर भी गोवध जारी है, तब जनता का असन्तोष वैध और शान्तिपूर्ण आंदोलन बन कर उठ खड़ा हुआ।

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**रफी अहमद किदवई का विचार:** बिहार राज्य गोशाला संघ के तत्त्वावधान में आयोजित गोसेवा सम्मेलन का उद्घाटन करते हुए 24 दिसम्बर को केन्द्रीय खाद्य मंत्री श्री रफी अहमद किदवई ने भी इस असंतोष की ओर ध्यान खींचते हुए कहा था—'गोवध निषेध का प्रश्न अब इस स्थिति तक पहुँच गया है कि उसकी उपेक्षा नहीं की जा सकती। भारत क्योंकि एक गणतन्त्र राष्ट्र है, इसलिये बहुमत यदि गोवध पर प्रतिबन्ध लगाने के पक्ष में है, तो वह लगाया जाना चाहिये।' खाद्य मंत्री ने यह भी अपने भाषण में कहा गैर दुधारू गायों का पालन यदि जनता नहीं कर सकती, तो पिंजरापोल जैसी संस्थाओं में उन्हें भेज दिया जाये और वहाँ उनका पालन करना सरकार का कर्त्तव्य है। गोवध बन्दी के सिलसिले में कुछ और भी सुझाव रखता हूँ—

1—राजनैतिक बू इस आंदोलन में किञ्चिन्मात्र भी नहीं आनी चाहिये।

2—प्रत्येक गोभक्त और राष्ट्रप्रेमी व्यक्ति या संस्था को गोवध बन्द कराने के लिये श्रेय लेने की भावना से शीघ्रता से कोई पग (सत्याग्रह आदि का) अकेले ही नहीं उठाना चाहिये, अपितु सबकी सहानुभूति उस राष्ट्रीय आंदोलन के साथ रह सके, ऐसे गम्भीर कार्यक्रम बनाने चाहिये।

3—पौराणिक बन्धु उन पुस्तकों के बारे में सम्मिलित वक्तव्य दें, जिनमें गोवध करना लिखा है।

4—वृद्ध और अपाहिज पशु यदि किसान रखने में असमर्थ हों, तो सरकार उनकी व्यवस्था करे।

5—गायों का दूध निकालते समय गोभक्त उनके बच्चों का भी ध्यान रखें।

6—गौ के नाम पर गोशालाओं में चल रहे व्यापार एवं गायों को नदियों और घाटों में खड़ा कर उनके नाम पर धर्म की दुहाई देकर पैसे मांगने की कुप्रथा का सामाजिक बहिष्कार होना चाहिये।

7—चमड़े का प्रयोग विशेष रूप से, उन मुलायम चमड़ों का जो जीवित पशुओं को मारकर निकाले जाते हैं, बन्द किया जाये।

8—गोचर भूमि और नस्ल सुधार में शासन को पर्याप्त सतर्कता बरतनी चाहिये।

9—काली पर बकरे और विन्ध्यादेवी पर भैंसे चढ़ाने से भी हिन्दू हाथ खींचें।

गौ का राष्ट्रीय जीवन में बहुत बड़ा महत्व है इसीलिए इस सम्बन्ध में यह कुछ पंक्तियाँ लिखी हैं, अन्यथा तो हर उपयोगी पशु का वध बन्द होना चाहिये। यदि राज्य की ओर से वृद्ध और अपाहिज पशुओं की रक्षार्थ पहाड़ों आदि की तराई में पशु रक्षण केन्द्र खोले जायेंगे, तो हमारा विश्वास है उन्हें विधिवत् संचालन से सरकार को बहुत अधिक हानि नहीं उठानी पड़ेगी। उनके खाद, त्वचा और हड्डी भी अच्छी आय दे सकेंगे।

*सौजन्य: "भारतीयता के प्रबुद्ध प्रहरी"*

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# काल एवं कालगणना

*ठाकुर रामसिंह*

## काल का स्वरूप और महत्व

सब प्राणियों को काल का अनुभव है। काल की सत्ता सब प्राणियों पर हावी है। काल की कृपा का नाम आयु है और कोप मृत्यु है। काल सब प्राणियों (भूत) की रचना करता है और उनको मार भी देता है। ब्रह्मांड का आदि और अंत भी काल ही है।

काल क्या है? काल की अवधारणा प्रकृति में कब आई? काल का आरंभ और अंत कब होता है? इन सब बातों का हिंदू मनीषियों ने गहराई से चिंतन किया है। उन्होंने मोक्ष प्राप्ति के लिए साधनभूत द्रव्यों के साथ काल को भी द्रव्य माना है। इस संबंध में महर्षि कणाद कहते हैं: पृथिव्यापस्तेजो वायुराकाशं कालो दिगात्मा मन इति द्रव्याणि

(वैशेषिक दर्शन 12/5)

अर्थात् पृथ्वी जल, अग्नि, वायु, आकाश, काल, दिग्, आत्मा और मन, ये द्रव्य हैं। निःश्रेयस् की प्राप्ति के लिए इनकी पूर्ण जानकारी होना अनिवार्य है।

इस से यह स्पष्ट हो जाता है कि प्राचीन हिंदुओं की दृष्टि में काल परिज्ञान कितना महत्त्वपूर्ण था। उन्होंने प्रकृति के घटनाक्रम का अध्ययन केवल कालक्रम के परिपेक्ष्य में ही नहीं किया, अपितु काल को भी अपना अध्ययन विषय बनाया।

काल शब्द की व्युत्पत्ति गत्यर्थक 'कल' धातु से घञ् प्रत्यय लगाने से होती है। इससे स्पष्ट हो जाता है कि काल का संबंध गति से है। परमेश्वर सब को गति प्रदान करता है। उसका नाम ही काल है।

हिरण्यगर्भ के विस्फोटक विश्वद्रव्य के मूल पदार्थ के गतिमान होने पर ही काल का बोध होता है। जब तक परिवर्तनशील अथवा गतिशील पदार्थ नहीं बनता, तब तक काल का अस्तित्व संभव नहीं है। सृष्टिक्रम चल पड़ने पर ही काल का भान होता है।

## काल के दो रूप

### 1. मूर्त एवं अमूर्त काल

मूर्त काल वह है, जो लव, निमेष, युग के रूप में अनुभव में आता है। यह काल का मूर्त रूप है। घड़ी की सुई से बनने वाले मिनटों और घंटों की तरह मूर्त काल प्रगति का फल है। इसके पीछे की जो प्रेरणा शक्ति है, वह अमूर्त या अव्यक्त काल है।

## इतिहास और काल

भारतीय इतिहास कोई दो-चार हजार वर्षों की विषय वस्तु नहीं अपितु, यह कालचक्र की स्थापना के बिन्दु से आरंभ होकर १७७ करोड़ वर्षों का है। अतः काल और

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इतिहास का अंगांगी संबंध है। काल बिंब है, तो इतिहास प्रतिबिंब है। जो काल है, वह इतिहास है और जो इतिहास है, वह काल है।

**कालगणना**

काल की जानकारी विज्ञान के जिस शास्त्र से मिलती है, उसका नाम कालगणना है। विश्व में कोई 70 के लगभग कालगणनाएं हैं, परंतु वे प्रायः सब हिन्दू कालगणना को छोड़कर किसी जाति विशेष, देश विशेष, महापुरुष विशेष अथवा घटना विशेष के साथ संबंधित है। काल जो सारे ब्रह्मांड को व्याप्त करता है उसके साथ उनका कोई लेना-देना नहीं है। केवल हिन्दू कालगणना ही है जो काल के तत्त्व पर आधारित होने के कारण वैज्ञानिक ही नहीं, अपितु वैश्विक भी है। काल के तत्त्व का हमारे मनीषियों ने गहन चिंतन कर काल की सूक्ष्म से भी अतिसूक्ष्म और बड़ी से बड़ी इकाइयों का निर्माण किया है। अति सूक्ष्म इकाई परमाणु है और सारे ब्रह्मांड को व्याप्त करने वाली इकाई महाकल्प है। परमाणु के लेकर दिनमान के पूर्व 19 छोटी इकाइयां निम्नलिखित है:-

(1) 2 परमाणु = 1 अणु
(2) 3 अणु = 1त्रसरेणु
(3) 3 त्रसरेणु = 1 त्रुटि (एक त्रुटि का परिमाप एक सैकेंड का 33750वां भाग है।)
(4) 100 त्रुटि = 1 वेध
(5) 3 वेध = 1 लव
(6) 3 लव = 1 निमेष
(7) 3 निमेष = 1 क्षण
(8) 5 क्षण = 1 काष्ठा
(9) 15 काष्ठा = 1 लघु
(10) 15 लघु = 1 नाडिका
(11) 6 नाडिका = 1 प्रहर
(12) 8 प्रहर = 1 अहोरात्र-दिन रात
(13) 15 दिन = 1 पक्ष (शुक्ल और कृष्ण इसके दो भेद हैं।)
(14) 2 पक्ष = 1 मास
(15) 2 मास = 1 ऋतु
(16) 1 मास = 1 अयन (उत्तरायण और दक्षिणायन इसके दो भेद है।)
(17) 2 अयन = 1 वर्ष

**दिनमान**

**1. सावन दिन**

पृथ्वी की दो गतियां हैं। पहली गति में यह अपनी कक्षा की धुरी पर 1600 कि०मी० प्रति घंटे की गति से घूमती है। ऐसा करने में उसे एक सूर्योदय से दूसरे सूर्योदय तक 24 घंटे लगते हैं। 12 घंटे पृथ्वी का पूर्वार्ध सूर्य के सामने रहता है तथा उत्तरार्ध सूर्य के पीछे रहता है। जो भाग सूर्य के सामने रहता है वहाँ दिन होता

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है और जो भाग सूर्य के पीछे रहता है वहां रात होती है।

**2. सौर दिन**

पृथ्वी अपनी दूसरी गति में सूर्य की परिक्रमा 1 लाख कि०मी० प्रति घंटा की गति से 365.25 दिनों में पूरी करती है। यदि पृथ्वी की कक्षा को 360 अंशों में विभक्त किया जाए, तो पृथ्वी का अपनी कक्षा पर एक अंश चलन एक सौर दिन कहलाएगा। सौर दिन सावन दिन से 29 मिनट बड़ा होता है।

**3. चान्द्र दिन**

चान्द्र दिन को तिथि कहते हैं। पृथ्वी का भ्रमण करते हुए चन्द्रमा का 12 अंश तक का चलन एक तिथि अथवा 1 चान्द्र दिन होता है। अमावस्या के दिन चन्द्रमा पृथ्वी और सूर्य के ठीक नीचे होता है। यह स्थिति '0' अंश कहलाती है। उस समय चन्द्रमा सूर्य के निकट होता है और बाद में सूर्य के 12 अंश के हिसाब से दूर होता जाता है। इसे शुक्ल पक्ष की तिथि या दिन कहते हैं। जब चन्द्रमा सूर्य से 180 अंश दूर होता है, तब पूर्णिमा होती है। पूर्णिमा के बाद चन्द्रमा 12 अंश के हिसाब से सूर्य के निकट जाना शुरू करता है। इसे कृष्ण पक्ष की तिथि या दिन कहते हैं। इस प्रकार शुक्ल और कृष्ण पक्षों का निर्माण होता है। इन दोनों पक्षों के दिनों से चांद्र मास बनता है।

**4. नाक्षत्र दिन**

पृथ्वी अपनी धुरी पर पश्चिम से पूर्व की ओर घूमती है। पृथ्वी का कोई निश्चित स्थान किसी निश्चित नक्षत्र के सामने आ जाता है, तो नक्षत्रों का एक चक्र पूरा हो जाने को नक्षत्र दिन कहते है।

**दिन अथवा वार का प्रारंभ**

सूर्य सिद्धांत के अनुसार सृष्टि का आरंभ आधी रात्रि से हुआ। विश्व के अधिकतम देशों में अर्धरात्रि में ही दिन का आरंभ माना जाता है। परन्तु दूसरी ओर विष्णु धर्मोत्तर (पुराण) में आर्यभट्ट प्रथम और भास्कर आचार्य सूर्योदय से दिन का आरंभ मानते है। उनके मत से सूर्योदय से दिन का आरंभ होता है। ये दोनों ही मान्यताएं आजकल प्रचलित है।

**2. सप्ताहमान**

सात दिनों का सप्ताह होता है। सप्ताह के दिनों के नाम उन आकाशीय ग्रहों के नाम पर रहते हैं, जो हमारी पृथ्वी को प्रभावित करते हैं। **3. मासमान**

360 अंश वाले पृथ्वी के कक्षाचक्र को 12 भागों में विभक्त किया है। इस प्रकार 30 अंश का एक भाग हुआ, जिसको मास कहा जाता है।

**4. वर्षमान**

पृथ्वी 1 लाख प्रति घंटा की गति से सूर्य की परिक्रमा 361.25 दिन में पूरी करती है। इस कालाविधि को एक वर्ष कहा जाता है। १७७ करोड़ वर्ष पहले पृथ्वी सूर्य के चारों और घूमने में 360 दिन लगाती थी। यही कारण है कि उस समय वैदिक ऋषियों ने एक वृत्त को

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360 अंशों में विभाजित किया और एक वर्ष 360 दिन अथवा 720 दिन-रात का वर्णन किया। वर्तमान कल्पारंभ में भी वर्ष के 360 दिनों की महत्ता को बनाए रखा है। सृष्टि का प्रारंभ चैत्र शुक्ल से होने के कारण वर्ष का प्रारंभ भी उसी समय से माना गया।

**5. युगमान**

(1) **पांचवर्षीय युग**—वर्ष से बनी कालगणना हेतु सूर्य और चन्द्रमा के एक ही नक्षत्र में योग को आधार बनाया गया। सूर्य और चन्द्रमा की उसी नक्षत्र में 5 वर्ष के बाद उसी तिथि में युति होती है। अतः इस अवधि को 5 वर्ष का युग माना गया। पाँचवर्षीय युग युगमान की प्रारंभिक इकाई है।

(2) **12 वर्षीय युग**—बृहस्पति को एक राशि पार करने में एक वर्ष तक समय लगता है और एक भ्रमण चक्र 12 वर्ष में पूर्ण होता है। अतः इस अवधि को 12 वर्षीय युग कहा गया।

(3) **60 वर्षीय युग**—युग की सीमा की और बड़ा करने के लिए 5 वर्षीय युग का परिगणन बृहस्पति के सन्दर्भ में किया गया था। बृहस्पति का एक भ्रमण चक्र 12 वर्ष में पूर्ण होता है और 5 भ्रमण चक्रों का युग माना जाता था। भ्रमण चक्रों का काल 12×5 = 60 वर्ष होता है। इस प्रकार युग के मान का विकास तीनों चरणों में पूरा हुआ। पहले चरण में युग 5 वर्ष का था, दूसरे चरण में 12 वर्ष का और तीसरे चरण में 60 वर्ष का युग विकसित हुआ। अश्विनी नक्षत्र से आरंभ होने वाले 60 वर्षीय युग के आरंभ का काल कल्प से है। परन्तु शर्मिष्ठा नक्षत्र में प्रारंभ होने वाले इस 60 वर्षीय युग का प्रारंभ कल्प के आरंभ से 86 करोड़ 60 लाख वर्ष बाद में हुआ। यह कल्प में केवल 5 बार घटित होता है।

**6. चतुर्युगमान**

(1) **महायुगमान**—पूर्व के तीन युगों की अवधि से भी बड़े युग का निर्माण किया गया। भारतीय मनीषा के अनुसार कल्प के आरंभ में पृथ्वी को प्रभावित करने वाले सातों ग्रह अपने भोग और शर के साथ एक साथ थे। उन्होंने घूमना शुरू किया और 4,32,000 वर्ष के बाद पुनः उसी स्थान पर आए। अतः उनकी इस प्रथम युति को कलियुग कहा गया। द्वितीय युति को द्वापर, तृतीय युति को त्रेता और चौथी युति को सत्य युग कहा गया। इन चारों युगों को मिलाकर महायुग बना। (4,30,00 वर्ष)

(2) **मन्वन्तरमान**—चतुर्युग के अतिरिक्त हिन्दू मनीषियों ने और भी लंबी अवधि वाले मन्वन्तरमान का निर्माण किया। इसका आधार जगत्क्रम के परिवर्तन और पृथ्वी की ध्रुवता के परिवर्तन में लगने वाले काल को बनाया। सृष्टि का बदल 30,87,48,000 वर्षों में होता है। इस काल को मनु या मन्वन्तर कहा गया।

हमारे वैदिक ऋषियों ने वर्तमान सृष्टि को पांच मंडल क्रमावली में खोजा। ये मंडल इस प्रकार है: चंद्र

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मंडल, पृथ्वी मंडल, सूर्य मंडल, परमेष्ठि मंडल और स्वायंभुव मंडल। यह पांचों मंडल एक दूसरे के इर्द-गिर्द घूमते है। उदाहरणार्थ चंद्र मंडल पृथ्वी मंडल के, पृथ्वी मंडल सूर्य मंडल के. सूर्य मंडल परमेष्ठि मंडल के और परमेष्ठि मंडल स्वायंभुव मंडल का परिभ्रमण कर रहे हैं। यह परिभ्रमण क्रम ही कालखंडों का निर्माता है वास्तव में सूर्य का परमेष्ठि मंडल का परिभ्रमण ही पृथ्वी की ध्रुवता और दिशा क्रम के परिवर्तन का कारण है।

सूर्य मंडल परमेष्ठि मंडल का परिभ्रमण 30,67,20,000 वर्षों में पूरा करता है। गणना की दृष्टि से इसमें 1728,000 वर्ष का एक सन्धिकाल जोड़ना पड़ता है और फिर वह जोड़ एक मन्वन्तर का काल बन जाता है। एक दूसरे हिसाब से ७१ महायुगों का एक मन्वन्तर होता और इस में एक सन्धिकाल जोड़ना पड़ता है। (30,67,20,000+17,000=30,84,48,000 वर्ष)

(3) **कल्पमान**—14 मन्वन्तरों का एक कल्प होता है। यह हिसाब इस प्रकार है: 30,67,20,000×14+17, =28,000×15 4,32,00,00,000 वर्ष)

इसके बाद ब्रह्मा आ जाते हैं:—

| | |
|---|---|
| ब्रह्मा का दिन 1 कल्प | = 4,32,00,00,000 वर्ष |
| ब्रह्मा की रात 1 कल्प | = 4,32,00,00,000 वर्ष |
| ब्रह्मा की दिन-रात 2 कल्प | = 8,64,00,00,000 वर्ष |
| ब्रह्मा का एक मास | = 8,64,00,00,000 ×30 =2,59,20,00,00,000 वर्ष |
| ब्रह्मा का एक वर्ष | =2,59,20,00,00,000× 12 =31,10,40,00,00,000 वर्ष |
| ब्रह्मा की कुल आयु | =100 वर्ष। यह सारे ब्रह्माण्ड की आयु है =31,10,40,00,00,00,000 वर्ष |

ब्रह्मा जी ने अपनी आयु के 50 वर्ष (अर्थात् प्रथम परार्ध) 15 नील, 25 खरब, 20 अरब वर्ष पूर्ण कर लिये है और द्वितीय परार्ध के 51 वें वर्ष वर्तमान श्वेतवाराह कल्प में प्रवेश किया है।

हमारे मनीषियों ने काल की छोटी 12 इकाइयों के पश्चात् दिनमान, पक्षमान, वर्षमान, युगमान (5 वर्षीय युग, 12 वर्षीय युग, 60 वर्षीय युग) चतुर्युगमान (कलियुग, द्वापर युग, त्रेता युग और सत्य युग) मन्वन्तरमान, कल्पमान और महाकल्पमान (100 वर्ष) की बड़ी इकाइयों का निर्माण किया है। काल के इन भेदों का अंनतकाल के साथ जो संबंध है, उसे पुराणकारों ने लोमश ऋषि की कल्पना से प्रकट किया है।

एक सृष्टि ब्रह्मा का दिन और एक प्रलय ब्रह्मा की रात है। ऐसे रात और दिन को जोड़कर जब 100 वर्ष पूरे हो जाते हैं, तब ब्रह्मा जी की आयु पूरी हो जाती है। लोमश ब्रह्मा जी के पुत्र हैं। ब्रह्मा जी की एक आयु लोमश की आयु का एक दिन समझा जाता है। इसका अर्थ यह हुआ कि लोमश को प्रतिदिन अपने पिता का

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श्राद्ध करना पड़ता है। इसके लिए लोमश सारे सिर का क्षौर न कराकर अपने सिर का एक रोम उखाड़कर फेंक देते है। अर्थात् लोमश के एक-एक रोम में एक-एक ब्रह्मा जी की आयु के बराबर काल की सत्ता समाई हुई है। लोमश का नाम ही यह प्रकट करता है कि उनके रोम-रोम में काल का यह अनंत परिमाण भरा हुआ है।

**लोमश के देह के रोएं कौन गिन सकता है?**

लोमश की आयु में कितने सर्ग और प्रलय पार उतर जाते हैं, इसकी कल्पना भी गणित के अंकों द्वारा हमारे मन को नहीं हो सकती। अनंतकाल की नाप करने में भी कौन समर्थ हो सका है? दोनों की कल्पना से बुद्धि चकराने लगती है। विदेशी विद्वान मेटरलिंक कहते हैं कि 'काल और देश, जीवन और चैतन्य, अनन्तता और नित्यता, अगम्य और अचिंत्य रहस्य हैं।'

**हिन्दू प्रतिभा का रोमांचक चमत्कार**

हिन्दू ऋषि मुनियों द्वारा काल की सूक्ष्म से सूक्ष्म इकाइयों और बड़ी से बड़ी इकाइयों, यहाँ तक कि ब्रह्मांड को व्याप्त करने वाले महाकल्प आदि, का निर्माण करने के बाद तत्पश्चात् काल के इन भेदों को अनंत काल के साथ जो संबंध है, उसके लिए लोमश ऋषि की कल्पना प्रकट करना हिन्दू प्रतिभा का अद्वितीय और रोमांचक चमत्कार है।

# वेदव्यास कृष्ण द्वैपायन और वेदाचार्य दयानंद

## समानताएँ और विशेषताएँ

*पं० भीमसेनजी विद्यालंकार*
*अम्बाला*

वैदिक संहिताओं और वैदिक साहित्य के साथ वेदव्यास और ऋषि दयानंद के नामों का विशेष सम्बन्ध है। द्वापर के अन्त में, भारत में धन धान्य-ऐश्वर्य की अधिकता के कारण यज्ञयागों और कर्मकाण्ड की मुख्यता हो गई थी। मीमांसादर्शन इसका ज्वलन्त उदाहरण है। वेदमन्त्रों की यज्ञपरक व्याख्या के कारण विचारक इन यज्ञप्रधान वेदों के पण्डितों को "वेदवादरता:" कह कर भी स्मरण करते थे। वेदव्यास कृष्ण द्वैपायन ने इस विचारधारा को मर्यादा में रखने के लिए ज्ञानसाध्य प्रधान उपनिषदों के आधार पर वेदान्त दर्शन की रचना की। स्थान-स्थान पर वैदिक संहिताओं के मंत्रों का भी उल्लेख किया। महाभारत की रचना करते हुए "इतिहासपुराणाभ्यां वेदार्थं समुपबृंहयेत्" के अनुसार महाभारत में अनेक स्थानों पर वेदसंहिताओं

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की महत्ता का भी प्रदर्शन किया। वेदमंत्रों को उस समय के कर्मकाण्डियों ने रूढ़ि शब्दों तथा यज्ञयागों से जकड़ दिया था। वेद व्यास ने शब्द को रूढ़ि प्रधान मानने की प्रवृत्ति के विरुद्ध शब्दों को यौगिक मानने की विचारधारा का समर्थन किया। महाभारत में अनेक स्थानों पर व्यक्तियों, वस्तुओं, प्राकृतिक पदार्थों के नामों की भी व्युत्पत्ति की गई है। अर्जुन-कृष्ण, नदी-पहाड़ सबके नामों की व्युत्पत्ति करके शब्दों को अर्थप्रधान सिद्ध किया। इस प्रकार ज्ञानकाण्डियों ने वेदमंत्रों को कर्मकाण्डियों द्वारा जकड़ी गई रूढ़िप्रधान कर्मों की जंजीरों से मुक्त किया। ऋग्वेद के कई मंत्रों की व्याख्या यौगिक पद्धति से महाभारत में की गई है।

18 अध्यायी गीता श्री कृष्ण ने नहीं गायी। उनके भाषण पर कथन के सार को 18 अध्यायों में विभक्त किया गया। इस गीता में भी वेदमंत्रों की कर्मकाण्डपरक व्याख्या को वेदवाद कह कर ज्ञान-प्रधान कर्मों को मुख्यता दी गई। वेदव्यास को इस ओर विशेष ध्यान इसलिए देना पड़ा कि वह देख रहे थे कि देश में ब्राह्मण, क्षत्रिय, वैश्य, शूद्र कर्म प्रधान होने के स्थान पर जन्म-प्रधान हो रहे थे। उन्होंने वेद संहिताओं के यौगिक अर्थों के आधार पर युक्त कर्मप्रधान व्यवस्था का प्रतिपादन किया। इसके अतिरिक्त उस समय के भारतीय समाज के सामने अनेक प्रकार के आपद्धर्म उपस्थित थे। निःसन्तान राजवंश समाप्त हो रहे थे। द्रौपदी स्वयंवर के कारण पाँचों पाण्डवों की पत्नी होने की समस्या भी उस समय के विचारकों को तंग कर रही थी। कुन्ती-माद्री के नियोगज पुत्र भी जनता की समालोचना के लक्ष्य बन रहे थे। वेदव्यास ने नियोग को आपद्धर्म रूप में स्वयं स्वीकार किया। यह विचार उनको 'उदीर्ष्व नारी' नियोग सम्बन्धी मंत्र से ही मिला था। मनुष्य-जाति के सामने समय-समय पर उपस्थित होने वाली समस्याओं का हल मूल वेदसंहिताओं से ही मिल सकता है। उस समय के मुख्य क्षत्रिय कौरव और पाण्डव थे। उनको सन्मार्ग पर लाने के लिए वेदव्यास कृष्ण ने अनेक प्रकार के यत्न किये। अन्त में अपेक्षाकृत दृष्टि से ज्यादा धर्मात्मा, न्याय पर आश्रित पाण्डवों को पथ-प्रदर्शन करने में वे सफल हुए। वीतराग होते हुए भी उन्होंने उस समय की राजनीति में मुख्य भाग लिया। युद्ध समाप्ति के समय जब पाण्डवों के सेनापति-सिपाही, संजय गावलारिय को मारने लगे थे तो वेदव्यास ने उन्हें इस कुकर्म से रोका। धृतराष्ट्र तथा गांधारी को वह अनेक प्रकार से समझाते रहे। वह चाहते थे कि उस समय के ब्राह्मण, क्षत्रिय, वैश्य, शूद्र वैदिक संहिताओं के आदर्श के अनुसार मुख्य कर्म प्रधान हों। जन्म तथा कर्म से भिन्न-भिन्न वृत्तिवाले द्रोणाचार्य आदि की समालोचना करने में भी उन्होंने संकोच नहीं किया। महाभारत में पराशर गीता के नाम से उन्होंने उस समय की प्रत्येक सामयिक समस्या के विषय में समाधान किया। विविध देशों से आये व्यक्तियों के मिश्रण तथा अनुलोम, प्रतिलोम विवाहों

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से पैदा हुई संतानों के सम्बन्ध में कर्तव्याकर्तव्य का निर्णय उन्होंने वेदसंहिताओं के आधार पर किया और आवश्यकतानुसार पुराने विचारकों के विचारों का प्रत्याख्यान करने में भी संकोच नहीं किया।

अपनी इस विशेषता और क्रांतिकारी धारणाओं के कारण वह वेदव्यास नाम से प्रसिद्ध हुए। उनका असली नाम कृष्ण द्वैपायन गौण हो गया। त्रेता युग के आदि में वेदसंहिताओं को प्रकट किया गया था। वेद व्यास को द्वापर के मध्य में वेदसंहिताओं को फिर से प्रचलित करने के कारण वेदव्यास का नाम दिया गया। मूल वेदसंहिताओं को जनता के सामने विशुद्ध रूप से प्रकट करना महा कठिन कार्य था। त्रेतायुग तथा द्वापरयुगीन ऋषि-मुनियों की व्याख्याओं का खंडन करना या उनकी अपेक्षा स्वतन्त्र कार्य करना किसी विरले प्रतिभाशाली योगी-ज्ञानी का ही काम हो सकता है।

वर्तमान युग में मुसलमानों के शासन काल के बाद यूरोपीय लोगों के भारत में पधारने पर इसी प्रकार की अवस्था पैदा हो गई थी। भारत के क्षत्रिय राजवंश परस्पर ईर्ष्या-द्वेष से लड़ते रहते थे। उनके पुरोहित या अध्यापक ब्राह्मण राजवंशों के गुलाम या उन पर आश्रित हो रहे थे। जन्म से ब्राह्मण, क्षत्रिय, वैश्य, शूद्र वर्ण कर्मों से हीन होकर वैदिक परम्पराओं को कलंकित कर विदेशियों के दास बनकर उनके सामने हाथ बाँधे खड़े रहते थे। काशी के विद्वान पंडित रूढ़िप्रधान शब्दों की गुत्थियाँ सुलझाने में लगे हुए असली अर्थों को भूल चुके थे। ऐसे समय में दयानंद ने वेदसंहिताओं के महत्त्व को जनता के सामने रखा था। उनकी मूल कापी आवश्यकता पड़ने पर विदेशों से भी मँगाई गई। वह वेदसंहिताओं को केवल ज्ञानचर्चा का विषय ही नहीं मानते थे। वह मानव समाज की रचना वेदसंहिता के सिद्धान्तों के अनुसार करना चाहते थे। उस समय देश के सामने राजनैतिक, सामाजिक तथा सांस्कृतिक समस्याएँ उग्र रूप में उपस्थित थीं। साधारण सुधारक इन समस्याओं का हल स्मृति-ग्रन्थों तथा सूत्र-ग्रन्थों के अनुसार करते थे। इन ग्रंथों में दैशिक, कालिक बन्धनों से जकड़ी रूढ़ियों को धर्म का चोला पहनाया हुआ था। स्त्रीजाति, ब्राह्मण, विवाह, राजनीति, यज्ञ-याग, स्पृश्यास्पृश्य, म्लेच्छ, स्वदेशी, समुद्र-यात्रा, भक्ष्याभक्ष्य, मूर्तिपूजा, अवतारवाद की पौराणिक विचारधाराओं के कारण भारतीय समाज का दिमाग संकीर्ण तथा प्राणशक्ति रहित हो गया था। तब ऋषि दयानंद ने इस सारी परिस्थिति में क्रान्तिकारी परिवर्तन करने का मुख्य उपाय वेदसंहिताओं का पुनः प्रचार, उनकी यौगिक शब्दोंवाली व्याख्या को ही माना। इसके लिए ही उन्हें महीधर, उव्वट, सायण तथा यूरोपीय वेदभाष्यकारों की वेदव्याख्याओं का खंडन करना पड़ा।

देश के सामने विवाह सम्बन्धी समस्याओं के समाधान के लिए उनहोंने वेदसंहिता के मूल मंत्रों को प्राधान्य देकर नियोग पद्धति, कर्मप्रधान वर्णव्यवस्था, स्त्री-पुरुष की समानता, बाल विवाह की निन्दा आदि क्रान्तिकारी सुधारों

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का प्रचार तथा समर्थन किया। स्त्री-शूद्र क्या, मनुष्य मात्र को वेद पढ़ने-पढ़ाने, सुनने-सुनाने का अधिकार (घर और बाहर-दोनों का विरोध होने पर भी) देने में ऋषि ने संकोच नहीं किया। आज हम देखते हैं कि भारत क्या, विश्व भर के विचार मूल वेद के मंत्रों को अपना आदर्श वाक्य बना रहे हैं। प्लेटो ने फ़िलासफी को पुस्तकों से निकाल कर आम जनता की सम्पत्ति बनाया था। वर्तमान युग में ऋषि दयानंद ने वेद संहिताओं को प्रबल स्मृतियों के सूत्रों के जाल से निकाल कर शुद्ध रूप में पेश किया और उसमें प्रतिपादित सिद्धांतों के अनुसार मानव-समाज की रचना की योजना हमारे सामने रख दी। वेदव्यास तथा वेदाचार्य दयानन्द ने साधारण जनता तक वेद मन्त्रों की गूँज पहुँचाई। आपद्धर्म उपस्थित होने पर वेदों की सहायता से उसे सुलझाने की प्रेरणा दी। इस मार्ग प्रदर्शन के लिए हम दोनों को कृतज्ञता के साथ नमस्कार करते हैं और उनके पदचिह्नों पर चलते हुए आए दिन उपस्थित होने वाली समस्याओं का वेद के आधार पर हल करने का संकल्प करते हैं।

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# Dharma and Sectarianism

*S.N. Goenka*

Everyone seeks peace. Everyone seeks harmony. Life is full of misery, misery of one kind or another, due to this or that reason. There is misery everywhere. How can we come out of misery? How can we live peaceful, harmonious lives, good for ourselves and for others?

**Cause of misery**

The sages, saints and seers of India–the wise, enlightened ones–asked: "Why is there misery?" and "Is there a way out of misery?" There are innumerable apparent reasons why there is misery. But we cannot come out of misery by eradicating these apparent reasons. The real cause of misery lies deep within ourselves. And unless this deep-rooted cause of misery is eradicated, we can never experience real peace, real harmony or real happiness.

How can we eradicate the deep-rooted cause

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of misery within ourselves? Everyone who was wise and enlightened realized that the only way to eradicate misery was by following the path of Dharma. If one lives the life of Dharma, one is definitely coming out of misery. Dharma and misery cannot co-exist. But the difficulty came when, after a few centuries, people forgot what Dharma was. When one does not understand the real meaning of Dharma, how can one apply Dharma in life?

**Dharma versus Sects**

Two thousand years ago in India, there were two distinct traditions. One tradition gave importance to the purity of Dharma. The other gave importance to sectarian rites, rituals, religious ceremonies, external appearances, and so on. In those days the tradition of pure Dharma was quite strong, but slowly it became weaker and weaker, and eventually vanished from India. What was left had no trace of pure Dharma. It is very unfortunate that we have lost Dharma. When one speaks of Dharma in today's India, the question that arises in the audience's mind is: "Which Dharma? Hindu-dharma, Buddhist-dharma, Jain-dharma, Christian-dharma, Muslim dharma, Sikh-dharma, Parsi-dharma, or Jewish-dharma? Which Dharma?"

It is a great pity that we have totally forgotten pure Dharma. How can Dharma be Hindu, Muslim, Christian, Jain, Parsi, or Sikh? This is impossible. If Dharma is pure Dharma, it is universal. It cannot be sectarian. Sectarian rites and rituals differ from one sect to another. The so-called 'Hindu-dharma' has its own rites, rituals and religious ceromonies; its own beliefs, dogmas, and philosophies; and its own external appearances, and disciplines, such as fasting. It is the same with the Muslim-dharma, Christian-dharma, Sikh-dharma, and so on. But Dharma has nothing to do with all these. Sectarianism is divisive. Dharma is universal: it unites.

**Kushala and Akushala Dharma**

The meaning of Dharma in the ancient language of India has been lost. Unfortunately, our country has lost the bulk of its ancient literature and scriptures. This literature was preserved and is still being maintained in the neighbouring countries. When we study these

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writings it becomes so clear what the people of this country meant by Dharma in ancient times. The definition was *"Dharayati iti dharmah"*—what one holds, what one contains, is Dharma. This means what one's mind is holding, what one's mind is containing, at this moment. These contents may be wholesome thoughts, or unwholesome thoughts. In the language of those days, wholesome thoughts were called *kusala-dharma,* and unwholesome thoughts were called *akusala-dharma.* We find that these two words were used for a long time in our ancient literature. *Kusala-dharna* and *akusala-dharma* are both Dharma. What one's mind contains at this moment is Dharma—*"Dharayati iti dharmah.*

**Arya and Anarya**

Two other words that occur in the ancient literature are *arya-dharma and anarya-dharma.* As the centuries passed, the real meaning of these words has been lost. Today the word Arya is used for a particular race of human beings. In the India of those days, this meaning was nowhere to be found. Arya had nothing to do with a race of human beings. Rather, it meant one who has a pure mind—one who is a noble person, a saintly person; one who has eradicated all the impurities of the mind. Such a one was called an *arya.* One who lives the life of negativity, impurity, and generates anger, hatred, ill will, or animosity, was called *anarya.* So anybody whose mind contained purity was called *arya,* and anybody whose mind contained impurity was called *anarya.*

Words like Hindu-dharma, Buddhist-dharma or Jain-dharma, were never used in our ancient literature. Other sects came much later, but even when these three were there, nobody used these words. The words *kusala-dharma* and *akusala dharma* were used. Slowly, after a few centuries, another division came: *kusala-dharma* (wholesome Dharma) was called *dharma,* and *akusala-dharma* (unwholesome Dharma) was called *adharma.*

**Nature is Dharma**

In the ancient scriptures, there was another definition of the word *dharma:* the nature or characterstic of what the mind contains, whether

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wholesome or unwholesome. What is the characterstic of the contents of one's mind? This was called *dharma*. Its nature, its characterstic was called *dharma*. In Indian languages today, we still hear an echo of this meaning when someone says: "The *dharma* of fire is to burn." The nature of fire is to burn itself and to burn others. Similarly, we can say that the *dharma* of ice is to create coolness. This is the nature of ice.

What do these universal characterstics have to do with Hinduism? What have they to do with Buddhism, or Christianity, Islam, Jainism or Sikhism? Fire burns; ice cools. This is a universal law of nature. If fire does not burn itself and others, it cannot be fire.

This was how the word *dharma* was used in those days. If the contents of my mind are unwholesome–for example, if I am generating anger, hatred, ill will, or animosity at this moment–then the nature of these negativities is to burn. They will burn me. The vessel containing the fire is the fire's first victim; then this fire and its heat start spreading to the environment around it.

**Negativity isAdharma**

It is the same when there is negativity in the mind. One who contains this negativity, who generates this negativity, is the first victim. He or she becomes very miserable. How can you expect peace, harmony and happiness, if you are generating anger? This is totally against the law of nature. That means it is totally against Dharma, which is the universal law of nature. If, knowingly or unknowingly, I place my hand in fire, my hand is bound to burn. The fire does not discriminate. It does not notice whether the hand belongs to a person who calls himself or herself a Hindu, Muslim, Christian, Jain, Sikh or Parsi, or an Indian, American, Russian or Chinese. There is no difference, no discrimination, no partiality; Dharma is Dharma.

In the same way, when my mind is generating purity, the negativities are eradicated. According to the law of nature, when the mind is pure, it is full of love, compassion, sympathetic joy and equanimity. This is the nature of a pure mind. This pure mind may belong to a Hindu or

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a Christian, or it may belong to an Indian or a Pakistani: it makes no difference at all. If the mind is pure, it must have these qualities. And when the mind is full of love, compassion, goodwill and equanimity, then again, the universal law is such that these contents of the mind have their own nature, their own Dharma. They give so much peace, so much harmony, so much happiness. One may keep calling oneself by any name. He may keep performing this rite or that ritual, this religious ceromony or that religious ceremony. He may have this external appearance or that external appearance. He may believe in this philosophy or that philosophy. It makes no difference at all. Dharma is Dharma.

**Adharma is punished**

The moment you defile your mind, the moment you generate any negativity, nature starts punishing you then and there. The punishment doesn't wait until after death. Whatever happens after death will happen then. But what happens now? Anybody who generates anger now will experience nothing but unhappiness and misery. This person may have any name, may be from any caste, from any community, from any sect or from any country: it makes no difference at all. Because one has generated negativity, one is bound to suffer here and now.

**Dharma is rewarded**

Similarly, when you generate purity of mind, when your mind is full of good qualities such as love, compassion and goodwill, nature starts rewarding you here and now. You won't have to wait until the end of your life–you start getting the rewards of a pure mind now. When your mind is full of love, full of compassion, you start experiencing so much peace, harmony and happiness. This is Dharma. It has nothing to do with sectarianism.

Someone who calls himself a very staunch Hindu, a staunch Muslim, a staunch Christian or a staunch Sikh, may be a very good Dharmic person, or may not have any trace of Dharma. Sectarian rites and rituals, sectarian beliefs or philosophies, sectarian religious ceremonies and outward appearances have nothing to do with Dharma. Dharma is totally different. Dharma

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means what your mind contains now. If what it contains is wholesome, it rewards you. If it is unwholesome, it punishes you.

If this understanding of Dharma becomes more and more prevalent in Indian society, as it was twenty-five centuries ago, then the country will be more peaceful because its people will be more peaceful. Everyone will give importance to whether or not he or she is a Dharmic person. That means, is one keeping one's mind pure, free from impurities, free from negativities? If you keep generating anger, hatred, ill will, animosity and other negativities, you are not a Dharmic person.

You may perform some rite or ritual. You may go to a temple and bow before a particular idol, or to a mosque to recite a namaz. These do not help at all.

When you generate negativity in your mind, you may blame various outside reasons for your misery. You may find fault with others. You may be under the wrong impression that you are miserable because so-and-so abused or insulted you, or because something which you wanted has not happened, or because something that you did not want has happened. You remain deluded for your whole life that you are miserable because of these apparent external reasons.

Suppose someone abuses me, and I become miserable. Between these two events, something very important happens inside me. But that link remains unknown to me. When somebody abuses me, I start generating anger and hatred; I start reacting with negativity. Only then do I become miserable, not before. The reason I am miserable is not because somebody has abused me, nor because something unwanted has happened. Rather, it is because I am reacting to these outside things. This is the real cause of my misery. You cannot understand this by listening to discourses such as this, by reading scriptures, by intellectualizing or accepting it at the emotional or devotional level. The real understanding of Dharma can only come when you start experiencing it within yourself.

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# आर्य समाज

## स्वतन्त्रता से पहले और बाद में

*डॉ० भवानीलाल भारतीय*

उन्नीसवीं शताब्दी में भारत में जो नवजागरण के आन्दोलन हुए, उनमें आर्य समाज सर्वाधिक सशक्त तथा व्यापक था। यों तो उसने समस्त संसार के उपकार को अपना लक्ष्य बनाया था, किन्तु प्रमुखत: हिन्दू धर्म और समाज में आयी विकृतियों और दुर्बलताओं को दूर कर उसे सशक्त, प्राणवान बनाना तथा सामयिक चुनौतियों का मुकाबला करना उसका तात्कालिक उद्देश्य था।

**स्वतंत्रता से पहले आर्य समाज सप्राण था :** विगत शताब्दी के आरम्भिक दो-तीन दशकों में उसका असाधारण विस्तार हुआ और उसे अपने ध्येय की पूर्त्ति में असाधारण सफलता भी मिली। धार्मिक कुरीतियों को दूर करने के साथ-साथ दलितोद्धार, नारी-जागरण, बालविवाह उन्मूलन, विधवाओं की दशा सुधारने जैसे सामाजिक हित के कार्यक्रमों का उसने सफलतापूर्वक सञ्चालन किया। मध्यकाल में हिन्दू धर्म और समाज पर सेमेटिक कट्टरपंथी मज़हबों (इस्लाम और ईसाई) के जो हमले हो रहे थे, उससे लड़ने की शक्ति भी आर्य समाज ने पैदा की।

'कल्चरल हेरिटेज आफ इण्या' में पं० चमूपति कहते हैं: "आर्य समाज के जन्म के समय हिन्दू कोरा फुस्फुसिया जीव था। उसमें मेरुदण्ड की हड्डी थी ही नहीं। चाहे उसे कोई गाली दे, उसकी हँसी उड़ये, उसके देवताओं की भर्त्सना करे या उसके धर्म पर कीचड़ उछाले, फिर भी इन सारे अपमानों के सामने वह दाँत निपोर कर रह जाता था। लोगों को यह उचित शंका हो सकती थी कि यह आदमी भी है या नहीं? इसे आवेश भी आता है या नहीं अथवा यह गुस्से में आकर प्रतिपक्षी की ओर घूर भी सकता है या नहीं? किन्तु आर्य समाज के उदय के बाद अवचिल उदासीनता की यह मनोवृत्ति विदा हो गयी। हिन्दुओं का धर्म एक बार फिर जगमगा उठा। आज का हिन्दू अपने धर्म की निन्दा सुनकर चुप नहीं रह सकता। जरूरत हुई, तो वह प्रतिपक्षी पर उतनी ही ताकत से प्रहार भी कर सकता है।"

न केवल धर्म और समाज के क्षेत्र में, अपितु राष्ट्रीयता के भावों को चतुर्दिक् प्रसारित करने में भी आर्य समाज ने असाधारण भूमिका का निर्वाह किया था। कारण स्पष्ट है। उसके संस्थापक स्वामी दयानन्द सरस्वती ही पहले व्यक्ति थे, जिन्होंने 'स्वराज्य' शब्द का उच्चारण किया था और स्वदेशी राज्य को सर्वोत्तम बताया था, जिसकी तुलना में विदेशियों का राज्य, चाहे वह कितना ही पक्षपातशून्य, न्याय पर आधारित अथवा माता-पिता के तुल्य सुख देने वाला क्यों न हो, कदापि श्रेयस्कर नहीं

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होता है। इस वाक्य को कहकर स्वामी दयानन्द ने स्पष्ट कर दिया था कि सुशासन या सुराज्य, स्वराज्य या अपने राज्य का स्थान नहीं ले सकता। इतना ही नहीं, आर्य समाज ने उस काल में प्रजातान्त्रिक पद्धति को वरीयता दी थी, जब इस देश में साम्राज्यवाद तो प्रबलता से बढ़ ही रहा था, सामन्तवाद की स्वेच्छाचारिता भी यत्र-तत्र विद्यमान थी।

**राष्ट्रीयता में अग्रणी :** आर्य समाज द्वारा उद्दीप्त किये गये राष्ट्रीयता के भावों ने स्वामी श्रद्धानन्द, लाला लाजपतराय तथा भाई परमानन्द जैसे देशभक्तों को आज़ादी की लड़ाई में उतरने की प्रेरणा दी। इनमें से पहले दो महापुरुषों ने तो कांग्रेस द्वारा सञ्चालित आज़ादी की लड़ाई में भाग भी लिया, किन्तु जब उन्होंने देखा कि गांधी जी के नेतृत्व में मुसलमानों की उचित-अनुचित बातों को अनावश्यक प्रश्रय दिया जा रहा है, तो इन का कांग्रेस से मोहभंग हो गया और उन्हें हिन्दू महासभा के मञ्च पर जाना पड़ा, जहाँ कट्टर देशभक्त और कांग्रेस की पहली पीढ़ी के नेता पं. मदनमोहन मालवीय पहले ही पहुँच गये थे।

स्वामी श्रद्धानन्द ने कांग्रेस में अछूतोद्धार के कार्यक्रम को चलाने की अनुमति चाही और काकीनाडा कांग्रेस के अध्यक्ष मौलाना मोहम्मद अली के इस घृणात्मक प्रस्ताव को सिरे से खारिज कर दिया, जिसमें अछूतों की समस्या का यह विचित्र, किन्तु निन्दास्पद हल सुझाया गया था कि 6 करोड़ अछूतों को ईसाई और मुसलमान बराबर-बराबर बाँट लें। इससे बढ़कर घृणास्पद और लज्जाजनक प्रस्ताव क्या हो सकता था?

**भिड़ने को उद्यत संगठन :** स्वातन्त्र्य-पूर्व का आर्य समाज एक युयुत्सु संगठन था, जिसमें अन्याय और अत्याचार का प्रतिकार करने का अपार साहस था; चुनौतियों का मुकाबला करने की क्षमता थी। तभी तो 1938-39 में उसने हिन्दू सभा के सहयोग से हैदराबाद निज़ाम की अन्यायपूर्ण नीतियों का सामना किया तथा धार्मिक हितों के लिए सत्याग्रह कर हिन्दू समाज के गौरव की पुनः स्थापना की। इसी प्रकार जब मुस्लिम लीग ने 'सत्यार्थप्रकाश' के 14वें समुल्लास की ज़ब्ती का आन्दोलन इस आधार पर चलाया कि इसमें इस्लाम की मान्यताओं का खण्डन है, तो आर्य समाज के नेताओं ने आर-पार की लड़ाई लड़ी और सिन्ध की राजधानी कराची पहुँचकर सत्यार्थप्रकाश का आद्योपान्त पाठ किया। यह दूसरी बात थी कि इसके तुरन्त बाद में ही पाकिस्तान की स्थापना हो गयी और सिन्ध, पंजाब आदि प्रान्तों में बसे हिन्दुओं को शरणार्थी बनकर सीमा के इस ओर आना पड़ा।

**स्वतंत्रता के बाद तेज घटा :** आज़ाद भारत में आर्य समाज के ओज, तेज, वर्चस्व तथा शक्ति में कमी आयी, तभी तो 1956 में जब अविभाजित पंजाब में उसने हिन्दी के हितों के लिए सत्याग्रह किया, तो उसके नेताओं को तत्कालीन प्रधान मंत्री पं. नेहरू तथा गृहमंत्री गोविन्दवल्लभ पन्त के द्वारा जेल में ठूँसा जाना होना पड़ा। सच तो यह है कि श्री

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घनश्यामसिंह गुप्त जैसे कांग्रेसी आर्यसमाजियों को इन नेताओं ने दिग्भ्रमित कर दिया और वे पराजय को ही विजय मान बैठे। तब से आज तक निरन्तर आर्य समाज अपने शौर्य और पराक्रम को खोकर अन्यान्य राजनीतिक पार्टियों का पिछलग्गू बन गया है।

कतिपय नेता कांग्रेस से मार्गदर्शन लेते हैं, तो कुछ स्वार्थी, सत्तालोलुप तथा प्रचार पाने के इच्छुक लोग कम्युनिस्टों के सिद्धान्तों की प्रशंसा करने में पीछे नहीं रहते। सच कहें, तो जिस प्रजातान्त्रिक प्रणाली के पुरोधा बनकर ऋषि दयानन्द ने आर्य समाज के संगठन को एक व्यापक जनाधार दिया था, वह प्रणाली आर्य समाज के लिए प्राणलेवा बन गयी है। आज गुटबाज़ों ने अपने धन बल से दूसरों की ओर से वार्षिक चन्दा चुका कर आर्य समाज की अचल सम्पत्तियों पर कब्ज़ा करने का षड्यन्त्र रचा है। जो किसी हद तक पूरा भी हो रहा है। सच्चे और सिद्धान्तनिष्ठ आर्य समाजी रहे ही नहीं।

**प्रचार तंत्र गड़बड़ :** आर्य समाज का प्रचार-तंत्र भी गड़बड़ा गया है। पं. लेखराम ने अपने बलिदान के समय आर्य समाज के लिए एक सन्देश छोड़ा था कि यहाँ तहरीर (लेखन) और तकरीर (वक्तृता) का काम बन्द नहीं होना चाहिए। देश के स्वतन्त्र होने तक यह कार्य पर्याप्त सफलता से होता रहा। आर्य समाज के विद्वानों, लेखकों, साहित्यकारों ने शास्त्रीय साहित्य को समृद्ध किया, साथ ही आर्य समाज में स्वामी दर्शनानन्द, पं. रामचन्द्र देहलवी, पं. बुद्धदेव विद्यालंकार तथा पं० प्रकाशवीर शास्त्री जैसे वक्ता हुए, जो सहस्रों श्रोताओं को घण्टों तक मन्त्रमुग्ध करने की क्षमता रखते थे।

आर्य समाज के भजनोपदेशकों ने अपने गायन तथा संगीत के द्वारा गाँव-देहात में जनजागरण का शंखनाद किया था। कुँवर सुखलाल आर्य मुसाफिर के भजनगान तथा व्याख्यान कला पर गांधी जी भी मुग्ध थे। अब देश के स्वतन्त्र होने के बाद इस संस्था के उपदेशकों और प्रचारकों में वह मिशनरी भावना दिखायी नहीं देती, जिससे प्रेरित होकर ये देश के कोने-कोने में जाकर वैदिक सिद्धान्तों का प्रचार करते थे। जहाँ तक साहित्य का सम्बन्ध है, आर्य समाज ने वैदिक शोध के क्षेत्र में अद्वितीय कार्य किया। खुद बी.ए. होकर भी वैदिक शोध विद्वान पं० भगवद्दत रिसर्च स्कॉलर, पं. ब्रह्मदत्त जिज्ञासु, पं. युधिष्ठिर मीमांसक तथा पं. उदयवीर शास्त्री व पं० गंगाप्रसाद उपाध्याय का इतिहास, साहित्य तथा दर्शन के क्षेत्र में कार्य उच्चकोटि का था।

स्वतन्त्रता के बाद लेखन का यह प्रभाव धीमा पड़ गया है। एक समय था, जब गुरुकुल काँगड़ी के स्नातकों ने हिन्दी पत्रकारिता में नये कीर्त्तिमान स्थापित किये थे। पं. हरिशंकर शर्मा,, रामगोपाल विद्यालंकार, कृष्णचन्द्र विद्यालंकार, सत्यकाम विद्यालंकार तथा क्षितीश विद्यालंकार जैसे निष्ठावान् पत्रकारों के त्याग और परिश्रम से हिन्दी पत्रों का स्तर निरन्तर बढ़ता रहा। कहने को आर्य समाज

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के पत्र आज भी 25–30 हैं, किन्तु इनमें पठनीय सामग्री का तो अभाव रहता ही है, अपने आका–सभाओं के पदाधिकारियों का गुणगान करने में ही इनके पन्ने रंगे रहते हैं। किसी समय आर्य समाज ने हिन्दू धर्म छोड़कर परकीय मतों में जाने वाले लोगों को पुनः स्वधर्म में लाने का शुद्धि–आन्दोलन चलाया था। आज ईसाई और मुसलमान तो धर्मपरिवर्तन धड़ल्ले से कर रहे हैं, किन्तु आर्य समाज का शुद्धि–आन्दोलन अपना पैनापन खो बैठा है।

**दलित कहलाने का लोभ :** स्वतन्त्रता के आगमन के साथ आर्य समाज के सम्मुख कुछ नयी चुनौतियाँ भी आयी हैं। आज के जीवन में राजनीति को प्रधानता मिली हैं तथा आर्थिक समस्याओं ने हमारे दरवाज़े पर दस्तक दी है। वर्गीकृत पिछड़ी जातियों तथा जनजातियों को आरक्षण का लाभ मिलने लगा है। पहले जहाँ आर्यसमाज की सदस्यता लेकर कथित दलित वर्ग के लोग गौरव का अनुभव करते थे, अब राजनीति में टिकट पाने के लोभ में अच्छे–अच्छे पण्डित भी स्वयं को उन्हीं जातियों से जुड़े रहने में स्वस्ति का अनुभव करते हैं।

गुरुकुल वृन्दावन में शिक्षित पं. नरदेव स्नातक का परिचय देते हुए स्पष्टवक्ता पं. शिवकुमार शास्त्री ने कहा था: "ये हैं पं. नरदेव स्नातक, आर्य समाज के विद्वान् और कांग्रेस के 'चमार'।" इस उक्ति में कुछ चमत्कार था तो यही कि आर्य समाज ने कथित दलितों को भी पण्डित बनाया, जबकि राजनीति में पड़कर विधानसभा तथा संसद् के टिकट के लोभ ने इन लोगों को अपने को मन्त्री और चमार कहलाने के लिए विवश किया।

विगत में आर्यसमाज ने अपनी डी०ए०वी० की संस्थाओं तथा गुरुकुलों के द्वारा राष्ट्रीय शिक्षा को पोषित और पल्लवित किया था। परिवर्त्तित परिस्थिति में गुरुकुलों का तो पतन हुआ ही, डी० ए० वी० शिक्षण संस्थाएँ ईसाई स्कूलों के अनुकरण पर अंग्रेजी भाषा, भूषा और व्यवहार को महत्त्व देने लगी हैं। आज खण्डन–मण्डन का युग भी नहीं है। आर्य समाज आज दिङ्मूढ़–सा दोराहे पर खड़ा है।

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# Benefits of Yoga

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Before deliberating on this we must first understand what yoga is. If it were explained in brief then it would be very apt to call it the **"complete life guide".** It is such a complete and pious lifestyle in itself that it benefits not only the one practicing it but also those who are in the vicinity of the practioner. " *Yogash–chitta vritti nirodhah"* is the first sutra of *"yoga darshan"*. Explaining this sutra bhashyakar of yoga darshan **Vyas Dev** said: *"yogah samadhih."* Every body knows that **Vyas ji** is speaking here about the eighth limb *(ashtama anga)* of yoga that is *'samadhi'*. I am presenting here another explanation. This word *"samadhi"* is mostly used as *"samadhi samadhanam"*. It also means *"samadhanam* "(solution) is also the meaning of samadhi—but whose solution?

Every body has a plethora of problems in his life. Whether he is rich or poor, a king or a beggar, a scholar or a dim-witted person, every one has problems of a different kind. Yoga is a complete solution of every problem related to life. Yoga gives a perfect way of life. If you want to develop your spiritual power, if you want the peace of mind, if you want solution of your problems, if you want happiness in your life and lastly, if you want to know your self, my dear friend, I would suggest you to come to yoga.

## Benefits of Yoga

### I. CHITPRASADNAM

Patanjali says: *"maitri karuna mudito upekshanam sukh dukh punya apunya vishayanam bhavna tashchitt prasadnam"*. According to **patanjali yoga** sutra (1-33), a man whose mind is filled with desires, distinction of kinds, jealousy, can never experience amicability & mercy and kindness because his mind stuff *(chitta)* is filled with the aforesaid effluents....it is covered with them. The solution to this is only possible through yoga. Social or lawful chastising also are incapable of purging the man

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of jealousy and dual distinctions and they can, hence never lead to the advent of kindness and brotherhood in the mindset of the concerned. Yoga is not the absolute monopoly of the abdicated recluse; it is rather the way of life of the common wordly man who lives admist this sea of change. No matter to what age group or social setting a man belongs it is absolutely necessary for him, for this yoga is the only way of salvation. The path opposite to this is the gateway of emptiness, attachment and sorrow. At kurukshetra the great warror Arjuna was overcome with this attachment. Whosoever is ensnared by this attachment, will bow before the object of his attachment even if the person concerned is his greatest enemy, even if it is his duty to overcome that person. This is the reason why Sri Krishna says to Arjuna in the Gita: "*tasdmad yogi bhava arjun*" ie *"be thou a yogi Arjuna"*. Is it possible that kshatriya (warrior class) and yogi be juxtaposed together in a single individual these being his inherent qualities? Yes, this is possible. . . it is possible if the kshatriya goes beyond his feelings of *rag* (attachment) and *dvesh* (aversion) and becomes steadfast in his duty. If a person follows this doctrine of dharma then not only will he benefit from it but also the complete social fabric benefits from his cause.

## 2. CESSATION OF EVIL WAVES IN THE MINDSTUFF

In everyone's mind there is this battle between evil and good waves of ideas. It is also called the *"devasur sangram"* or the war between the gods and the demons. The *vriitis* (waves) of anger, falsehood & violence are continuously germinating in his mind. There are two reasons for this; firstly the propensity of the senses is as such that they run towards a particular *"vishaya"* (subject). It is because of these *vishayas* that there is an advent of the feelings of violence, anger, voracity etc. Secondly, whenever anybody does anything against our interests then at that very moment there is a sudden rush of retaliation, anger etc. in our minds. Therefore we become slaves of these. The consequence of all this is sorrow. In language of yoga these *vrittis* of violence, anger

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are called *vitarkas*. The great sage Patanjali explaining the method of countering these *vitarkas* advises to create an opposite wave of good *vrittis* as soon as an evil *vritti* is generated. This is called *pratipaksh bhavna*. Explaining the countenance of these *pratipaksh bhavanas* Patanjali says that the *vitarkas* are the originators of extreme pain and ignorance. *Pratipaksh bhavna* is verily this, that if I take the crutches of violence etc. then I would have to burn in the fire of sorrow. Hence by foreseeing the consequences the person absolves himself of all the sins.

### 3. REGULATING LIFE

Nowadays some people consider some *asanas* to be yoga and there are some who try to meditate straightaway. These both approaches are not yoga. The yoga of Patanjali begins from *yama* and *niyama* and both of these are the integral, inseperable parts of yoga. They not only do regulate the life of a particular person but that of the whole of the society and hence there is an inflow of peace, bliss and joy. Todays man and society are neckdeep in indulgence of pleasures. For them he has created many *trishnas* (mirages) and for satiating these mirages he does evil works like stealing, forfeiting, lying, violence, adultration, bribery etc. All these are the outcome of this *trishna*. The *yama* and *niyama* of yoga are the terminators of all the maligned *vrittis* and *trishnas*. Today even a rich man is not satisfied with what he has, being mesmerized by *trishna* he wants to increase his wealth and for seeking that purpose he adopts the wrong path.as a result the crimes increase in the society. The *niyam* of yoga called *"santosh"(contentment)* attacks *trishna*. The result of this santosh is eternal happiness. If a man and the society follow this *niyama* of santosh then half of the crimes in the society will automatically reduce. Here Vyas quotes a shloka saying, *"All the worldly and godly pleasures are not even one-sixteeenth of the bliss which comes from the abandonment of trishna"*. Similarly in *yama* there is included the concept of *"aparigraha'*; by following this the person saves himself from collecting the instruments of pain. Elucidating *aparigraha* Vyas says that

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not accepting *vishayas* due to anomalies like hoarding, protection, abdication and *"sang"* (attachmaent) and violence, which are present in the *vishayas* themselves, is actually *aparigraha.*

Because we are oblivious of these *doshas* or anomalies we are busy in collection, preservation and attachment of these *vishayas.* If the society had read this lesson of *aparigraha* then there wouldn't be any corruption or scam. Likewise the abduction, molestation and killing of women are a national cancer. The judicial laws are so weak that they are helpless in curbing the crimes of the evildoers. Population explosion is another major problem for whose regulation the government is spending adequate amount of capital. The solution to these two problems is *brahmcharya* (celibacy) but the government instead of following it, is more concerned with the propaganda of birth control. By this the society is not finding any solution to the aforesaid problems but only getting food for gossip and an inclination towards these. Vachaspati mishra says that *brahmcharya* is not only the restraining of any particular sense but it is the control of all senses whether taken simultaneously or taken one at a time.

Likewise there are other *yama* and *niyamas,* which are capable of regulating our personal lives as well as the whole of the society. The first *niyama* called *"shauch" (personal* hygiene) has complete importance in itself The sage Vyasa makes a broad classification of *"shauch"*— internal and external. The external purification takes place through the five great elements of the body which are its constituents viz. earth, water, fire, air etc. Also external purity is charachterised by abstinence from food, which are not meant for eating. Internal purity is the brazing of the evils afflicting the *chitta* (mind stuff). If the society adopts only this *niyama (shauch),* even then it will be free of insurrection and corruption rendering itself completely pure. Our *chitta* is maligned with a number of temptations, that is why we commit crimes at personal, social and national level. Patanjali says that the sure shot way of destroying this impurity of the *chitta* is yoga; by this the filth of the *chittta*

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is removed thereby revealing the true light of knowledge.

**4. KLESHA MUKTI-FREEDOM FROM KLESHA**

The majority of people in this world are suffering from *klesha*. Sometimes these have been classified as spiritual *(adhyatmik)*, godly *(adhidaivik)* and sometimes as wordly *(adhibhautik)*. Patanjali classifies them into *avidya -asmita* i.e. ignorance arising from the ego. The aim of yoga is the cessation of these *kleshas*. As long as *kleshas* are there a man can never be happy. The cessation of *kleshas* can only be done through yoga. If the *kleshas* are terminated then man attains freedom in this very birth. When does sorrow strike in our life? It comes only when the non-dear is attained and the dear is denied. We become happy when we attain the desirable and the dear and the denial of these very substances produces pain. Patanjali says that these substances are the ones which generate result *(parinam)*, pain *(tapa)*, *sanskaras* and sorrow. Therefore a man of discrimination, realizing all these to be to be full of sorrow, devises a method to save himself from them. The solution to all this is through yoga only. Patanjali and his bhashyakar Vyasdev clearly state that by the "consumption" of *vishayas* no real joy can be attained. As one goes on enjoying, his attachement to those objects keeps on increasing. This attachment is the cause of all sorrow. By *yoga sadhna* this very attachment is destroyed.

Not only attachment but also the five *kleshas* like ignorance *(avidya)* etc. are annihilated. Actually all these five *kleshas* are the offshoots of *avidya* only. Yoga is the only way through which ignorance can be destroyed and knowledge can be instituted. Patanjali tells us this very aspect of yoga that under the influence of *anitya, ashuddhi* (impurity), sorrow and *anaatma* (non-spirituality), mistaking all these to be correct is *avidya*. All of us are suffering from this *avidya*. That is why we are not happy. *Yoga darshan* strikes at the very root of this *avidya*.

**5. FOCUSING OF THE MIND**

Although the end aim of yoga is *samdahi* yet *dharana* and *dhyana* are the steps to reach *samadhi*. Moreover these bring about a

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complete positive change in the mind and the being of the person. By *dharana* and *dhyana,* there is a control over the mind and there is an effacing of the wrong *vrittis.* As the water is purified by adding chlorine and other purifiers similarly the *chitta,* when focused through *dhyana* gets purified through the removal of wrong *sanskars* and polluted *vrittis.* The experiments done on the inmates of Tihar jail (Delhi) through *'Vipashayana'* has proved that *dhyana* is very beneficial in the removal of evil *vrittis.* If every person starts to do *dhyana* every day then his life will automatically become pious and regulated. Thus there is a great importance of *dhyana* in everyday life. It has come to light that through *dhyana* (meditation) the breath becomes very fine, very regulated and as a consequence the *evil vrittis* start to die out. A meditative person can never tread an evil path. He can never be a corrupt person; he can never be a wrongdoer or a person who has ill will towards others. In society this is a great achievement of yoga. A man, who cannot be brought back on the right track by any means, can be controlled by means of yoga. Yoga removes depression; worry etc. (types of mental debris). For the destruction of these yoga is a powerful tool.

Therefore it can be said in brief, that doing some *dharana/dhyana* or some *asanas* while indulging in sense enjoyments is not yoga. Yoga **is a complete way of life.** It is that way which teaches us to live a grand life; nay it also teaches us the art to remain happy, removing our ills, sorrows and attachments along the way. To abide by and follow the eight limbs of yoga is actually yoga. The life of a yogi is well regulated, pure and blissful. Yoga is not only the need of life but its absolute necessity. **The completion of life is yoga.**

There are four kinds of yoga: **Sankhya yoga, Dhayana yoga, Hatha yoga and Karma yoga.** Realization of the primordial non-differentiate matter *prakriti* and its controller - *Ishwar* (god) and *atma* is Sankhya yoga. Sankhya means knowledge (jnana).

Patanjali emphasized Dhayana yoga or Raj yoga. Dhayana is the last segment of yoga and

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ultimately Dhayana leads to samadhi. The use of Hatha yoga is only to keep the body fit. This has no function in controlling mind.

Karma yoga is different from all other yogas. It means selfless service i.e. one should work in spirit of detachment with no desire of fruits. Also our life should be devoid of attachments or hatreds and this is possible only through karma yoga.

Cleveland Cancer Center Ground Breaking Ceremony (1990)

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## यज्ञ : क्या और क्यों?

वैदिक संस्कृति में यज्ञ का विशेष महत्त्व है। यज्ञ वैदिक संस्कृति के प्राण हैं। वेद में यज्ञ के सम्बन्ध में बहुत कुछ कहा गया है। महर्षि मनु ने प्रत्येक गृहस्थ के लिए "पंच महायज्ञों' को आवश्यक बताया है। महर्षि दयानन्द सरस्वती ने भी मनु महाराज का समर्थन किया है।

वेद में कहा है–

**ईजानाः स्वर्गं यन्ति लोकम्॥**

"यज्ञ करने वाले पुण्यात्मा स्वर्गलोक को प्राप्त करते हैं।"

**होतृसदनं हरितं हिरण्यम्॥**

"यज्ञ करने वाले का घर अत्यन्त मनोहर, धन-धान्य से परिपूर्ण, हितकारी और रमणीय होता है।"

यज्ञ से और ऋतु के अनुसार नियत पदार्थों से युक्त सामग्री द्वारा सम्पन्न यज्ञ की भस्म के क्षार से टॉन्सिल, गले-सड़े घाव, रक्त बहना, पेट के अनेक विकार आदि दूर होते हैं। यज्ञ से कृषि को भी बड़ा भारी लाभ पहुँचता है। आयुर्वेद के अनुसार विशिष्ट खाद्य-पदार्थों एवं वन्य पदार्थों द्वारा किए गए यज्ञ से श्वासरोग और चर्मरोग दूर किए जा सकते हैं।

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यज्ञ के महत्त्व को समझकर अब विदेशी भी यज्ञ द्वारा प्राप्त होने वाले लाभों के अनुसंधान में लगे हैं।

आर्य समाज के प्रचार से इस युग में सर्वत्र यज्ञों का पुनः प्रचलन हुआ है। आर्य समाजों में सर्वत्र दैनिक, साप्ताहिक यज्ञ तो होते ही हैं, विशेष अवसरों पर बड़े-बड़े यज्ञों का आयोजन भी होता है। ऋतुओं के नियन्त्रण के लिए बड़े-बड़े "दीर्घसत्र-यज्ञों' का भी हमारे शास्त्रों में विधान है।

वैदिक धर्म में प्रत्येक कर्मकांड, समस्त संस्कार, प्रत्येक पर्व और प्रत्येक शुभ कार्य में सर्वप्रथम "यज्ञ' करने का विधान है। नवीन खाद्य-पदार्थ का सेवन करने से पूर्व उसे यज्ञार्पण करने का आदेश है। हमारे प्राचीन ऋषि मुनिगण का जीवन, साधना, योग तथा तपस्या आदि यज्ञों के आधार पर ही चलते थे।

यज्ञ को होम या अग्निहोत्र भी कहा जाता है। महर्षि दयानन्द के शब्दों में–

**"अग्नये परमेश्वराय जलवायु शुद्धिकरणाय च होत्रं हवनं यस्मिन् कर्मणि क्रियते तद् अग्निहोत्रम्।'** अर्थात् "अग्नि या परमेश्वर के लिए, जल और जीवन की शुद्धि के लिए अथवा परमात्मा की आज्ञा का पालन करने के लिए जो होत्र-हवन और दान आदि श्रद्धापूर्वक किया जाता है, वह "अग्नि-होत्र' कहा जाता है।'

इसी होम-अग्निहोत्र या यज्ञ के माध्यम से विद्वानों का सत्कार तथा अग्नि, वायु, सूर्य, चन्द्र, जल आदि जड़ देवों को हवि पदार्थ अर्पण करके समस्त जीवों का और वनस्पतियों का कल्याण किया जाता है।

यज्ञ में हम अग्नि जलाकर अन्धकार को दूर करते हैं। इसी प्रकार वेदमन्त्रों के पाठ द्वारा परमात्मा के ध्यान और प्रार्थना से अपने मन के अन्धकार को दूर करते हैं। उस परमपिता के तेज को अपने हृदय में प्रकट करते हैं, जिससे हम अपने पापों को और बुराइयों को जला सकें।

अग्निस्वरूप परमात्मा के नाम से यज्ञाग्नि में आहुति देते हैं। यह अग्नि जिसको लेती है, उसे अपने पास नहीं रखती, परन्तु उसे अणु-अणु में फैला देती है। इसी तरह परमेश्वर की कृपा से यज्ञ द्वारा हम सन्तान, अन्न, सुवर्ण, धन, वैभव, उत्तम पशु, ज्ञान और बल आदि जो कुछ मिलता है, वह हमारा नहीं, है उस परमात्मा का है। इसी भावना से हम यज्ञ में बार-बार "स्वाहा-इदं न मम' बोलकर आहुति प्रदान करते हैं।

आखिर यज्ञ का रहस्य, सार और असली सन्देश यही है कि–

*मेरा मुझमें कुछ नहीं जो कुछ है सो तेरा,*
*तेरा तुझको सौंपते क्या लगता है मेरा?*

अतः प्रत्येक मानव को सदैव श्रद्धापूर्वक यज्ञ करना चाहिए। कहा जाता है, "स्वर्गकामो यजेत' अर्थात् स्वर्ग की कामना करने वाले को यज्ञ करना चाहिए।

**स्मरण रहे–**

*** यज्ञ से वायु मंडल शुद्ध, पुष्ट एवं सुगन्धित होता है।**

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* यज्ञ से रोग दूर होकर आरोग्यता प्राप्त होती है।
* यज्ञ से दुःख एवं दारिद्र्य का नाश होता है।
* यज्ञ से मानसिक शान्ति प्राप्त होकर आनन्द की वृद्धि होती है।
* यज्ञ से उत्तम विचारों का प्रादुर्भाव होकर बुद्धि का विकास होता है। बुद्धि के विकास से सात्विक कार्यों का उद्‌गम होता है।
* यज्ञ से संसार में शान्ति एवं सद्‌भाव प्रसारित होकर पृथिवी स्वर्ग बनती है।

किसी कवि ने ठीक ही कहा है–

*होता है सारे विश्व का कल्याण यज्ञ से,*
*जल्दी प्रसन्न होते हैं भगवान यज्ञ से।*
*जो कुछ भी डालें यज्ञ में खा लेते अग्नि देव,*
*इक–इक के बदले सौ–सौ दिलाते अग्नि देव।*
*बादल बनाकर पानी बरसाते अग्नि देव।*
*पैदा अनाज करते हैं भगवान यज्ञ से।*
*जल्दी प्रसन्न होते हैं भगवान यज्ञ से।।*

यह है यज्ञ का रहस्य और यह है यज्ञ की महिमा।

***संकलनः श्रद्धा अ. गोहिल U.S.A***

# समग्र क्रान्ति के प्रस्तोता महर्षि दयानन्द सरस्वती

*अशोक आर्य, कार्यकारी अध्यक्ष*
*श्रीमद् दयानन्द सत्यार्थ प्रकाश न्यास, उदयपुर*

## असाधारण मानव

संसार में लाखों मनुष्य नित्य जन्मते और मरते हैं; खाते, पीते, सामान्य जीवनचर्या व्यतीत करते हैं और संसार के रंगपटल से विदा ले लेते हैं। उनका कर्तृत्व व व्यक्तित्व ऐसा नहीं होता कि उनके मरने के पश्चात् उनकी स्मृति अधिक समय तक रहे। कुछ अवश्य होते हैं जो उन महान् कार्यों का सम्पादन करते हैं कि इतिहास में अपना नाम दर्ज करा लेते हैं। पर बहुत कम ऐसे लोग होते हैं, जो जब कर्म क्षेत्र में पदार्पण करते हैं तो अपनी बुद्धि, अन्तश्चेतना, लगन, योग्यता, मनुष्यत्व तथा वीरता के कारण संसार के लोगों को अपनी ओर खींचते हैं। वे लोग संसार में दृढ़ प्रभाव उत्पन्न करते हैं। ऐसे मनुष्य पृथ्वी को प्रकाशित करने के लिए सूर्यतुल्य हैं। उनकी मृत्यु मनुष्य जाति के एक सीमित वर्ग के लिए ही नहीं, बल्कि समस्त मानव जाति के लिए खेदजनक होती हैं। उनका नाम कभी नहीं मरता और उनका काम कभी नष्ट नहीं होता। ऐसे लोगों की यशगाथा, हजारों–लाखों वर्ष के

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समय की प्राचीर को चीर कर भी तरोताजा रहती है। उनके द्वारा फैलाई गयी ज्योति एक काल या एक पीढ़ी को ही प्रकाशित नहीं करती, किन्तु उसका प्रभाव सदा के लिए जगत् में रहता है। ऐसे मनुष्य बहुत थोड़े होते हैं और संसार में अन्य लोगों के लिए वे प्रकाश स्तम्भ तुल्य होते हैं। संसार का कोई भाग ऐसे मानव-श्रेष्ठों के अस्तित्व से खाली नहीं होता। भगवान राम, योगीराज कृष्ण, महात्मा बुद्ध, महर्षि व्यास, गौतम, कणाद, जैमिनि, कपिल और पतंजलि, स्वामी शंकराचार्य, गुरु नानकदेव, गुरु गोविन्द सिंह और महर्षि दयानन्द भी इसी कोटि के हैं।

19वीं सदी में, गुजरात के एक छोटे से ग्राम टंकारा में एक समृद्ध परिवार में जन्म ले, सत्य की खोज में, राजकुमार सिद्धार्थ की तरह समस्त भौतिक ऐश्वर्यों व माता-पिता के स्नेह की छाँव को त्याग कर, वर्षों सच्चे गुरु की खोज के क्रम में कंटकाकीर्ण पथों में, हिमालय की बर्फीली वादियों में, शरीर के लहूलुहान हो जाने की तनिक भी परवाह न कर, अन्ततोगत्वा मथुरा में गुरुवर्य प्रज्ञाचक्षु, व्याकरण सूर्य दण्डी स्वामी विरजानंद जी के चरणों में मनोयोग पूर्वक आर्ष ग्रन्थों के पठन-पाठन से, वेद ज्ञान की कुंजी प्राप्त कर, जब कर्म क्षेत्र में स्वामी दयानन्द सरस्वती ने पदार्पण किया, तो संसार उनके ज्ञानालोक की आभा से प्रकाशित हुए बिना न रह सका।

### निर्भीक संन्यासी

स्वामी जी आदित्य ब्रह्मचारी थे। वे उच्च कोटि के विरक्त और वीतराग पुरुष थे। वे निर्भयता तथा निर्लोभता की प्रतिमूर्ति थे। उन्हें सत्य से विरत करने के लिए जहाँ उन पर कई बार प्राणघातक वार किए गये वहीं अकूत सम्पति के प्रलोभन भी दिये गये। पर वे प्रत्येक परिस्थिति में प्रस्तर की भाँति दृढ़ रहे। उन्होंने गर्जन करते हुए कहा कि चाहे उनकी अंगुलियों को बत्ती बनाकर जला भी दिया जावे तो भी वे सत्य कथन से विरत नहीं होंगे। बरेली में एक व्याख्यान में, जिसको सुनने तत्कालीन कमिश्नर, कलेक्टर आदि कई गोरे अफसरों के साथ पादरी भी आए हुए थे, उन्होंने धीर गम्भीर स्वर में कहा कि लोग कहते है कि कमिश्नर, कलेक्टर नाराज हो जाऐंगे, पर हमारे निकट परमेश्वर की आज्ञा सर्वोपरि है, हम सत्य कथन से विरत नहीं हो सकते। यहीं, उदयपुर की, इसी नवलखा महल की बात है, महाराणा सज्जनसिंह जी ने उनकी परीक्षा लेने के लिए मूर्तिपूजा के खण्डन से विरत रहने के एवज में उन्हें एकलिंग जी की गद्दी अर्पित करने को कहा, तो स्वामी जी ने मन्यु आविष्ट हो नकारात्मक उत्तर दिया था।

### उच्च कोटि के योगी

स्वामी दयानन्द उच्च कोटि के योगी थे। पर इस योग बल का अभिमान करना तो दूर, वे इसे प्रकट करने में भी संकोच करते थे। उन्हें 18 घंटे का समाधि सुख प्राप्त था, इसके बाद मोक्ष का द्वार उनके समक्ष, उनको आमंत्रित कर रहा था, पर भारतवासियों की दीन-हीन स्थिति को

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देख उस दया व करुणा से ओत प्रोत हृदय के स्वामी महात्मा ने अपने मोक्ष की चिन्ता को छोड़ भारतवासियों को रूढ़ियों, कुरीतियों, आत्महीनता, दारिद्र्य और मानसिक दिवालिएपन की कारा से मुक्त करने हेतु सारा जीवन लगा दिया।

स्वामी दयानन्द का दृढ़ विश्वास था कि संस्कृति का सर्वप्रथम उद्भव आर्यावर्त्त अर्थात् भारतवर्ष में ही हुआ था। "सा संस्कृतिः प्रथमा विश्ववारा।" इसी प्रकार परमपिता परमेश्वर मानव मात्र का सर्वप्रथम गुरु है। "स पूर्वेषामपि गुरुः कालेनानवच्छेदात्।" संसार में जो ज्ञान और सच्चाई दिखाई देती है उसका आदि कारण परमात्मा ही है। उस आदि गुरु ने, सृष्टि के प्रारम्भ में, मानव मात्र के कल्याण के लिए जो ज्ञान दिया वह वेदों में मौजूद है। स्वामी दयानंद को निश्चय था कि मनुष्य को इहलौकिक व पारलौकिक (अभ्युदय तथा निःश्रेयस्) उन्नति को सिद्ध करने हेतु जिस ज्ञान-विज्ञान की आवश्यकता है, वह पूरा का पूरा वेदों में है। यद्यपि यह बीज रूप में है। इसी बीजरूप ज्ञान का व्याख्यान विस्तार से साक्षात्कृतधर्मा ऋषि-ऋषिकाओं ने प्रस्तुत किया, जिसको कि प्राचीन भारतवर्षीय आर्यों ने अपने जीवन का आधार बनाया। जब तक वैदिक शिक्षाएं, जन-जन में व्याप्त रहीं, भारतवर्ष जगद्गुरु के आसन पर आसीन रहा। स्वामी जी ने अपने व्याख्यानों व लेखन में सर्वत्र भारत में ज्ञान-विज्ञान की उन्नति व सबसे बढ़कर चारित्रिक उन्नति के गौरव को प्रस्तुत किया। उन्होंने कहा कि भारतवर्ष ही वह पारसमणि है जिसे छूकर विदेशी लोहा सोना बन जाता है।

**वेदवाणी को जनवाणी बनाया**

पर जिस समय में स्वामी दयानंद का आविर्भाव हुआ, परिदृश्य पूर्णतः बदल चुका था। गुरु-दक्षिणा के अवसर पर, दण्डी स्वामी विरजानंद जी के समक्ष देश के दीन हीन जनों के त्राण का, मत-मतान्तर प्रणीत कुरीतियों के निवारण का, वैदिक आर्ष ग्रन्थों के पठन-पठन में लोगों को प्रवृत्तिशील बनाने का लोकहित हेतु सदैव तत्पर रहने का व्रत लेकर जब स्वामी जी ने कर्मक्षेत्र में पदार्पण किया तो उन्हें घोर निराशा हुई कि भारत के स्वर्णिम युग के आधार वेद ज्ञान का सर्वथा लोप हो चुका था। यहाँ तक कि संस्कृतज्ञ पण्डित वर्ग भी वेद की बात तो करता था, पर वे स्वयं वेदज्ञान से अपरिचित थे। "स्त्री शूद्रौ नाधीयाताम्" की कपोलकल्पित धारणा को प्रसारित कर उन्होंने आधी से ज्यादा आबादी के लिए वेद का पठन-पाठन पहले ही निषिद्ध कर दिया था। वेद ज्ञान के नितान्त अभाव में अनेकानेक मत-मतान्तर स्व-स्व कल्पना के आधार पर प्रवर्तित हो गये थे, जो ज्ञान-विज्ञान की कसौटी पर खरे नहीं उतरते थे। ऐसी विषम परिस्थिति में गौरांग प्रभुओं को यह प्रचारित प्रसारित करने का अवसर मिल गया कि भारतीयों के पास न कोई सभ्यता थी, न संस्कृति। ज्ञान-विज्ञान से उनका कभी कोई वास्ता न था। ऐसे समय में स्वामी दयानन्द ने संपूर्ण विश्व का ध्यान

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वेद ज्ञान की ओर आकृष्ट किया। उन्होंने उद्घोष किया कि वेद ही मानव मात्र का सर्वस्व हैं। सब मनुष्यों को इन वेदों को पढ़ने तथा उनसे शिक्षित होने का अधिकार है। उस आदिगुरु की शिक्षा और उसे ग्रहण करने वाली जीवात्मा के बीच कोई पर्दा या अवरोध नहीं है। मनुष्य और ईश्वर के ज्ञान के बीच में जो कृत्रिम बाधाएँ स्वार्थवश खड़ी की गईं थीं उन्हें स्वामी जी ने समाप्त किया और सबको ईश्वरीय ज्ञान की ज्योति दिखलायी। लोगों को ज्ञान के उस स्रोत से परिचित कराया जिससे नाना विज्ञानों की नहरें निकलती हैं। मनुष्य को उस शाश्वत ज्योति की झलक दिखा दी, जिससे संसार के समस्त ज्ञान रूपी दीपक अपना प्रकाश ग्रहण करते हैं। वेदों का बन्द दरवाजा मनुष्य मात्र के लिए खोल देना उनका महत्त्वपूर्ण कार्य था। इस कार्य के लिये, उन्होंने वेद का ही प्रमाण उपस्थित किया। इस प्रकार उन्होंने वेद वाणी को जन वाणी बनाने का महत्त्वपूर्ण कार्य किया।

### वेदों का अर्थ किया

पर स्वामी जी का कार्य वेद को प्रतिष्ठित करने मात्र से पूरा नहीं होता था। क्योंकि मध्युगीन जिन आचार्यों के, वेद पर भाष्य उपलब्ध थे उन्होंने पाणिनीय व्याकरण, निरुक्त व निघण्टु की उपेक्षा कर मनचाहे ढंग से वेदार्थ किए। परिणाम यह हुआ कि अर्थ का अनर्थ हो गया और इस प्रकार इन आचार्यों ने वेद को ईश्वरीय ज्ञान मानकर भी उन्हें साधारण पुस्तकों की कोटि से भी गिरा दिया। फलस्वरूप वेदों को सब सत्य विद्याओं का पुस्तक मानना तो दूर, इन्हें सामान्य महत्त्व भी नहीं दिया वरन्, अंग्रेजों द्वारा यह प्रचारित किया जाने लगा कि वेद गडरियों के गीत हैं। इनमें ज्ञान-विज्ञान की कोई बात नहीं है। ऐसी स्थिति में वेदभाष्य की आर्ष प्रणाली को पुनर्जीवित कर, वेदार्थ की सही शैली को प्रस्तुत करना तथा वेदभाष्य करना स्वामी दयानंद का महान् कार्य था, जिसे आज तक विश्व के विद्वानों द्वारा सम्मान के साथ देखा जाता है। सत्य यह है कि शंकर स्वामी के पश्चात् स्वामी दयानन्द के अतिरिक्त किसी का भी साहस नहीं हुआ कि मध्यकालीन आचार्यों को एक ओर रख, वेदार्थ करें। स्वामी दयानंद ने स्पष्ट किया कि वेदमंत्रों को सही परिप्रेक्ष्य में समझने के लिए यह ध्यान रखना होगा कि इसके यौगिक शब्दों के सही अर्थ निरुक्त, निघण्टु पाणिनीय व्याकरण की सहायता से उद्भावित होंगे। उन्होंने स्वरचित ऋग्वेदादिभाष्य भूमिका में ईश्वर, जीवात्मा, कर्मकाण्ड, ब्रह्मविद्या, स्तुति-प्रार्थना-उपासना जैसे आध्यात्मिक विषयों के साथ विवाह, राजधर्म वर्णाश्रम, सदृश सामाजिक विज्ञानों के साथ गुरुत्वाकर्षण, नौविमानादि विद्या, तारविद्या, गणित, आयुर्वेद आदि विविध वैज्ञानिक विषयों पर प्रकाश डाल वेदों को ज्ञान-विज्ञान का भण्डार सिद्ध किया।

### स्व-संस्कृति का गौरव

इस प्रकार स्वामी दयानन्द ने यह सिद्ध कर दिया कि जगत् की सब संस्कृतियों में सबसे अच्छी संस्कृति आर्यों

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की संस्कृति है। इस प्रकार उन्होंने देशवासियों में स्वसंस्कृति के प्रति गौरव की भावना को आरोपित किया। वे उत्कृष्ट देशभक्त थे। राष्ट्रवाद के प्रखर उद्घोष कर्त्ता थे। 1857 की असफल क्रान्ति के पश्चात् जब महारानी विक्टोरिया तरह-तरह की चिकनी चुपड़ी घोषणाएं कर भारतवासियों के जख्मों पर मरहम रखने का प्रयास कर रहीं थी, महर्षि दयानंद ने वास्तविकता को समझ स्वरचित सत्यार्थ प्रकाश में स्पष्ट लिखा: "कोई कितना ही करे परन्तु जो स्वदेशी राज्य होता है, वह सर्वोपरि उत्तम होता है, अथवा मत-मतान्तर के आग्रह रहित अपने और पराए का पक्षपात शून्य, प्रजा पर पिता-माता के समान कृपा, न्याय और दया के साथ विदेशियों का राज्य भी पूर्ण सुखदायक नहीं।" इस प्रकार स्वामी जी की नजर में अच्छे से अच्छा विदेशी राज्य भी स्वराज्य की तुलना में हीन ही है। स्वामी जी स्वराज्य की चर्चा कई जगह करते हैं। आर्याभिविनय में उन्होंने लिखा है: "हम कभी पराधीन न हों और स्वाधीन ही रहें।" एक अन्य प्रार्थना में वे लिखते हैं: "अन्य देशवासी राजा हमारे देश में कभी न हों, हम लोग पराधीन कभी न हों।" उन्होंने यजुर्वेद भाष्य में लिखा कि "मनुष्यों को चाहिए कि पुरुषार्थ करने से पराधीनता छुड़ाकर स्वाधीनता निरन्तर स्वीकार करें।"

**स्वदेशी का प्रचार**

महर्षि ने स्वराज्य के साथ स्वदेशी अपनाने का आग्रह भी देशवासियों से किया। भारतीयों को स्वदेशी की प्रेरणा के लिए, उन्हें अंग्रेजों से सबक लेने हेतु वे लिखते है कि इन अंग्रेजों की स्वदेशी भावना स्तुत्य ही कही जावेगी, जिन्होंने भारत वर्ष जैसे गर्म देश में आकर भी अपने देश का मोटे कपड़े का पहनावा नहीं छोड़ा। ऐसा ही स्वदेश प्रेम वे भारतवासियों में देखना चाहते थे।

**स्वभाषा का आदर**

स्वदेश प्रेम के भाव भारतीयों में जागृत करने के लिए, स्वभाषा (मातृभाषा) के प्रति प्रेम, आदर तथा सम्मान अत्यन्त आवश्यक है, यह उनका सुनिश्चित मत था। स्वामी जी संस्कृत के महान् ज्ञाता थे, इस तथ्य से तो पाश्चात्य विद्वान् भी इंकार नहीं कर सके। परन्तु अपना पाण्डित्य प्रदर्शन स्वामी जी का ध्येय नहीं था। उन्होंने शीघ्र ही समझ लिया कि अधिकाधिक भारतवासियों तक विचार सम्प्रेषण हेतु, तत्कालीन समय में हिन्दी, जिसे उन्होंने आर्य भाषा का नाम दिया, ही समर्थ है। इसीलिए स्वामी जी ने विभिन्न प्रान्तीय भाषाओं अथवा विदेशी भाषाओं के अध्ययन का विरोध न करते हुए, देशवासियों से प्रबल आग्रह किया कि वे अपना समस्त व्यवहार हिन्दी भाषा में ही करें। यही कारण था कि उन्होंने अपने समस्त प्रमुख ग्रन्थों की रचना हिन्दी में ही की। अपने उदयपुर प्रवास में महाराणा सज्जनसिंह जी को समस्त राजकार्य में हिन्दी के अधिकाधिक उपयोग का परामर्श दिया। उनके परामर्श के अनुसार ही मेवाड़ राज्य के राजपत्र को 'सज्जन कीर्ति सुधाकर' नाम दिया गया।

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शासन के अन्य विभागों को भी हिन्दी में नाम यथा-महद्राजसभा (शासन की सर्वोच्च परिषद्), शैल कान्तार सभा (वन-विभाग) सैन्य गुल्म, शिल्प सभा आदि नाम दिए गए। यहाँ उन्होंने राज्य कर्मचारियों को स्वदेश निर्मित वस्त्र अपनाने पर जोर दिया।

**गो रक्षा का आग्रह**

भारत एक कृषि प्रधान देश है। सुधी विचारक समझ सकते हैं कि इस क्रम में गौ और गौवंश का सर्वोपरि महत्व है। हमारी संस्कृति में गाय को माता कह पूज्य स्थान प्रदान किया गया है। स्वामी जी ने गौवंश वध को सर्वथा रोकने हेतु अंग्रेजी शासन को सहमत करने हेतु भागीरथ प्रयास किए। उन्होंने जहाँ एक ओर कर्नल ब्रुक जैसे अंग्रेज अधिकारी को इस कार्य की परम आवश्यकता से सहमत करने का प्रयास किया, इस निमित्त तीन करोड़ भारतवासियों के हस्ताक्षरयुक्त एक अपील भारत सम्राज्ञी रानी विक्टोरिया को भेजने का भी उद्योग प्रारम्भ किया, वहीं भारत के उन कर्मकाण्डी संस्कृतज्ञ पण्डितों को बुरी तरह लताड़ा जिन्होंने यज्ञ जैसे पवित्र कार्य में, वेद का नाम लेकर, अवश्मेध, गौमेध यज्ञ के नाम पर निरीह पशुओं की बलि देने का घृणित व्यापार जारी कर रखा था। स्वामी जी ने वेद के प्रमाण से ही सिद्ध किया कि यज्ञ को "अध्वर" कहा जाता है, जिसका अर्थ ही "हिंसा रहित कर्म" है। इसी प्रकार गौ को वेद में अघ्न्या कहा गया है जिसका अर्थ "न मारे जाने योग्य" है। वस्तुत: स्वामी दयानन्द वे प्रथम महापुरुष थे, जिन्होंने गौवंश वध को रोकने हेतु न सिर्फ धार्मिक आधार वरन् आर्थिक आधार भी प्रदान किया। इस हेतु उन्होंने "गौकरुणा-निधि" नामक पुस्तिका लिखी। इस प्रकार हिन्दी प्रचार-प्रसार तथा गौवंश वध को रोकने हेतु जो प्रेरणा महर्षि जी ने दी, आर्य समाज ने इस क्षेत्र में काफी कार्य किया, पर अभी भी काफी काम बाकी है। जो हम सभी को करना है।

अंग्रेजों के इस प्रचार का कि भारतवासी अभी स्वशासन हेतु तैयार नहीं है क्योंकि उनको राजनीतिक सिद्धान्तों से, भिज्ञता नहीं है, करारा जवाब, स्वामी जी ने सत्यार्थ प्रकाश में छठा समुल्लास लिखकर दिया जिसमें राजनीति के सिद्धान्तों व शासन व्यवस्था के जिस रूप को वर्णित किया है वह आश्चर्यजनक रूप से यह सिद्ध करता है कि भारतीय राजनीतिक चिन्तन, 19वीं शताब्दी के पाश्चात्य राजनीतिक चिन्तन से काफी आगे था।

**नया सम्प्रदाय नहीं**

स्वामी दयानन्द का विचार किसी नए सम्प्रदाय या मत की नींव डालना कदापि नहीं था अपितु उनका विचार तो पुरातन शुष्क धर्मवृक्ष को हरा-भरा करने का ही था। उनके विचार में राजनीतिक पराभव का प्रमुख कारण एक धर्म को छोड़-अनेक मत-मतान्तरों का प्रर्वतन हो जाना था। धार्मिक ऐक्य उनकी प्रबल अभिलाषा थी। उदयपुर के इस नवलखा प्रवास के समय पं. मोहनलाल विष्णुलाल पण्ड्या से राष्ट्रीय उन्नति के संदर्भ में चर्चा करते हुए

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स्वामी जी ने कहा कि जब तक समस्त भारतवासी एक ही धर्म के अनुयायी, एक ही भाषा बोलने वाले तथा एक ही प्रकार के आचार-विचार और व्यवहार को धारण कर, एक ही लक्ष्य की पूर्ति हेतु सर्वात्मना कृत-निश्चय नहीं हो जाते तब तक स्वदेश की एकता तथा उसकी सर्वांगीण उन्नति स्वप्न मात्र ही रहेगी। उन्होंने आगे कहा कि इसी महत् राष्ट्रीय लक्ष्य की पूर्ति के लिए वे व्यक्तिगत मानापमान की चिन्ता किए बिना, समाज के प्रत्येक वर्ग को प्रेरणा तथा उद्‌बोधन देते हुए देश में सर्वत्र भ्रमण कर रहे हैं। विक्टोरिया के दिल्ली दरबार के अवसर पर इसी एकता के लिये स्वामी जी ने प्रयास किए। उन्होंने इस अवसर पर दिल्ली आए राजा महाराजाओं व धार्मिक तथा सामाजिक नेताओं की बैठक बुलाई। राजा महाराजा तो विक्टोरिया चरण-चुम्बन में व्यस्त रहे तथा जो नेतागण आए, वे स्व-स्व पूर्वाग्रहों से एकमत न हो सके। पर स्वामी जी निराश न हो अपने प्रयास में लगे रहे।

**सत्यार्थ प्रकाश**

सत्यार्थ प्रकाश स्वामी दयानन्द की सर्वोत्तम कृति है। यह एक कालजयी ग्रंथ है, जिसने बुद्धिजीवियों को दूर-दूर तक प्रभावित किया है। इस ग्रंथ की प्रशंसा विश्व के विचारकों ने खुले मन से की है। वस्तुत: यह मानव जीवन निर्माण की आचार संहिता है। मानव में मनुष्यत्व अथवा इंसानियत के उदात्त गुणों के विकास के लिए क्या-क्या करणीय तथा क्या अकरणीय है, यह इसमें विवेचित है। यह मनुष्य जीवन की सभी समस्याओं का समाधान प्रस्तुत करता है। इसमें स्वामी जी ने जहाँ ईश्वर के अस्तित्व को प्रमाणित किया, वहीं हजारों वर्ष बाद यह भी बताया कि वेद में आए शिव, रुद्र, विष्णु, लक्ष्मी वायु, आकाश आदि नाम भी ईश्वर के ही हैं। उन्होंने सृष्टि की उत्पत्ति, स्थिति, प्रलय, मोक्ष-बंध आदि विषयों पर वैज्ञानिक ढंग से विवेचन प्रस्तुत किया। मानव निर्माण हेतु उनका आग्रह था कि बच्चों की प्रारम्भिक शिक्षा घर पर ही माता-पिता के सानिध्य में हो जानी चाहिए, तत् पश्चात् राष्ट्र के प्रत्येक बालक-बालिका को अनिवार्य रूप से विद्यालय में भेज देना चाहिए। जो माता-पिता अपने बच्चों को विद्यालय न भेजें उन्हें राज्य व समाज दण्डित करें। महर्षि दयानन्द के अनिवार्य शिक्षा के इस आग्रह पर आधुनिक शिक्षा शास्त्रियों को ध्यान देना चाहिए। इसके साथ ही शिक्षा के जो नीति निर्देशक सिद्धान्त स्वामी जी ने प्रस्तुत किए हैं वे भी विचारणीय हैं। स्वामी जी जन्मगत जाति व्यवस्था के घोर विरोधी थे तथा इसे वेद विरुद्ध मानते थे। वेद प्रणीत वर्ण व्यवस्था को सामाजिक समरसता हेतु आवश्यक मानते थे जो कि योग्यता व गुण कर्म स्वभाव पर आधारित है। दलितों के उन्नयन का जो मार्ग स्वामी जी ने सुझाया था अगर देश में उसको अपनाया जाता तो आज आरक्षण की आवश्यकता न होती। साथ ही दलित वर्ग मुख्य धारा से कटा हुआ नहीं रहता। वर्णाश्रम व्यवस्था का आलम्बन, पारिवारिक व सामाजिक उन्नयन

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के संदर्भ में आज भी प्रासंगिक है। सती प्रथा, पर्दाप्रथा, नारी अशिक्षा, बहु विवाह, बाल विवाह जैसी कुरीतियों को समूल नष्ट करने हेतु उन्होंने प्राण-प्रण से प्रयत्न किया। इन सभी विषयों की विशद विवेचना उन्होंने सत्यार्थ प्रकाश में की है। प्रत्येक मनुष्य को सत्यार्थ प्रकाश का पारायण अवश्य करना चाहिये।

नवलखा महल, उदयपुर (भारत) सत्यार्थ प्रकाश रचना स्थल होने के कारण ठीक उसी तरह पवित्र है जैसे वाल्मीकि रामायण, वेद व्यास कृत महाभारत तथा सन्त तुलसीदास कृत रामचरित मानस के लेखन स्थल पवित्र हैं। महर्षि दयानन्द ने मेवाड़ राज्य के अतिथि रूप में यहाँ साढ़े छह मास निवास कर, जहाँ मेवाड़ राज्य के तत्कालीन शासक महाराणा सज्जनसिंह जी, सामन्तगण तथा गणमान्य विभूतियों के जीवन को एक नई दिशा दी, वहीं आमजनों को भी सत्य के आलोक से प्रकाशित किया। स्वामी दयानन्द की उत्तराधिकारी परोपकारिणी सभा का, जो बाद में अजमेर स्थानान्तरित कर दी गई, जन्म भी यहीं हुआ। विश्वमानवता को अपनी आभा से दमकाने वाले सत्यार्थ सूर्य का प्रणयन यहाँ होने से यह स्थल आर्यों की आस्था का केन्द्र है। आर्य समाजियों द्वारा यहाँ महर्षि दयानन्द की स्मृति में भव्य स्मारक, बनाने के उद्देश्य से, इस स्थल को अवाप्त करने के प्रयास किए जा रहे थे। यहाँ आबकारी विभाग का दफ्तर होने से इस पवित्र स्थल का शराब का गोदाम बन जाना कष्टकारी था। यह पूरा भवन कालक्रम के चलते जीर्ण शीर्ण हालत में था, इसको सुरक्षित हालत में लाने हेतु भी लाखों रुपयों की आवश्यकता थी। न्यास के संस्थापक अध्यक्ष श्री हनुमान प्रसाद जी चौधरी ने दस लाख रुपये इस निमित्त देने की घोषणा की, तब राज्य सरकार द्वारा यह परिसर आर्यों को सौंप दिये जाने के पश्चात् इन्होंने निज के नब्बे लाख रुपये दान किये तथा निज जीवन भी तत्त्वबोध सरस्वती के रूप में अर्पण कर दिया। आज ऋषिवर की यह पवित्र कर्मस्थली अपने भव्य शोभायमान रूप में अनेकानेक ठोस व रचनात्मक कार्यों के द्वारा वैदिक संस्कृति व सत्यार्थ शिक्षाओं के प्रचार-प्रसार में संलग्न है। प्रत्येक वैदिक संस्कृति प्रेमी को स्वसामर्थ्य से इस पवित्र कार्य में सहयोग करना चाहिए।

Dr. Soni being felicitated at Arya Samaj Gurgaon (India)

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## It's all in the state of mind

If you think you are beaten, you are;
If you think that you dare not, you don't;
If you'd like to win, but think you can't,
It's almost certain you won't.

If you think you'll lose, you've lost,
For out in the world you find,
Success begins with a fellow's will,
It's all in the state of mind.

Often many a race is lost,
Before even a step is run,
And many a coward fails,
Before even his work's begun.

Think big, and your deeds will grow,
Think small, and you'll fall behind,
Think that you can, and you will,
It's all in the state of mind.

If you think you're outclassed, you are;
You've got to think high to rise;
You've got to be sure of yourself,
Before you can ever win a prize.
Life's battles don't always go,
To the stronger or faster man,
But sooner or later the man who wins,
Is the fellow who thinks he can.

*Compliers:*
*Nethan Prakash & Satyaa*
*(Grand children of Dr. Soni)*

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# ABRAHAM LINCOLN

Abraham Lincoln was perhaps the pioneer who strove to eradicate slavery in the world. He was born on February 12, 1809 in a poor family at Kentucky, United States of America. Thomas Lincoln was his father.

Abraham Lincoln had to experience much difficulties in his childhood. Though he was intelligent, he could not study much due to financial problems. Beginning his career as a clerk in a shop, he later studied law and became a lawyer. In 1847, he was elected to the American Congress and in 1861, he even became the President of the United States of America. He strove to uphold unity and integrity of the country. During the civil war of 1863, he successfully eradicated slavery in the United States. His greatest achievements were, becoming the President of America and striving all his life to abolish slavery. The southern states of America were agriculture-oriented; they wanted slavery to be retained for their economic prosperity. But the northern states were industrialised. Having achieved economic self-reliance, they encouraged abolition of slavery. Just then, civil war broke out. Lincoln felt that a civil war was needed for the country's federation and abolition of slavery. Determination and adventurism of completing the mission were the hallmarks of his success.

He was assassinated by a mad actor while watching a drama alongwith his wife in Washington. Americans for ever recall his sacrifice and adventure.

*Those who deny freedom to others deserve it not for themselves and under a just God can not long retain it.* *-Abraham Lincoln*

*Compliers: Evan and*
*Nicholas Soni*
*(Grand Children of Dr. Soni)*

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# BENJAMIN FRANKLIN

Benjamin Franklin was putting out a newspaper in Philadelphia when someone came into the office of his publishing company where there were some books and pamphlets by Franklin for sale.

The customer browsed around and finally picked up a book and asked an assistant how much it cost.

"One dollar," said the assistant.

The customer demurred. "Couldn't you come down a little? " he asked.

"I'm sorry, " said the assistant, "the price of the book is a dollar."

The customer demanded to see Mr. Franklin. Franklin was in the middle of putting out the newspaper, but that didn't seem to bother the customer. He asked Franklin if he could bring the price of the book down.

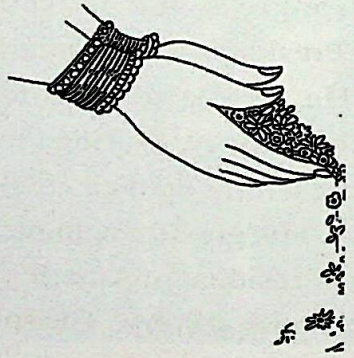
"The book," said Franklin, "costs one dollar and. a quarter."

Taken by surprise, the customer said, "But your assistant only asked a dollar,"

"If you had bought it at that price" said Franklin, "I would honour that price. But you have taken me away from my regular duties."

*Laws too gentle are seldom obeyed; too severe seldom executed.* *-Benjamin Franklin*

*Compliers: Evan and Nicholas Soni*
*(Grand Children of Dr. Soni)*



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## Paradox of Our Times

We have taller buildings,
but shorter tempers;
wider freeways, but narrower viewpoints;
we spend more, but have less;
we buy more, but enjoy it less.

We have bigger houses and smaller families;
more conveniences, but less time;
we have more degrees, but less commonsense;
more knowledge, but less judgement;
more experts, but more problems;
more medicine, but less wellness.

We spend too recklessly, laugh too little,
drive too fast, get too angry too quickly,
stay up too late, get up too tired,
read too seldom, watch TV too much,
and pray only when necessary.

We have multiplied our possessions,
but reduced our values.
We talk too much, love too seldom
and lie much too often.

We've learned how to make a living,
but riot a life;
we've added years to life, not life to years.

We build more computers,
to hold more information,
to produce more copies than ever,
but have less communication;
we've become long on quantity,
but short on quality.

We've been all the way to the moon
and back,
but have trouble crossing the street
to meet the new neighbour.

We've conquered outer space,
but not inner space;
we've done larger things,

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but not better things;
we've cleaned up the air,
but polluted the soul.

We've split the atom,
but not our prejudice.
We write more, but learn less;
plan more, but accomplish less.

We've learned to rush,
but not to wait;
we have higher incomes,
but lower morals;
more food, but less appeasement;
more acquaintances, but fewer friends;
more efforts, but less success.

These are the times of fast foods
and slow digestion;
tall men with short character;
steep profits, and shallow relationships.

These are the times of world peace,
but of domestic warfare;
more leisure and less fun;
more kinds of food,
but less nutrition.

These are days of two incomes,
but more divorces;
of fancier houses, but broken homes.

These are days of quick trips,
disposable diapers, throwaway morality,
overweight bodies, and pills
that do everything from cheer, to quiet, to kill.

It is a time when
there is much in the show window,
and nothing in the stockroom.

Indeed it's all true. Think about it.....
Read it again;
you'll have more understanding
and less arrogance.

*-Anonymous*

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# Relevance of Gandhi

*Narendra K. Sinha, Ph.D.*

"The disastrous tradition of tearing away the Gita from its organic embedding in the poem, and treating it as if it was yet another dissertation on metaphysics of the type written by the schoolmen of Indian philosophy was initiated by Shankara in the ninth century." (Krishna Chaitanya, The Mahabharata: A literary study, Clarion Books, New Delhi, 1985, p.209). What Chaitanya is lamenting about has in fact continued from Shankara to Tilaka and Arvinda, relegating the great book to a philosophical treatise and an object of mental exercise. Such an attempt has, through the entire history of post Mahabharata India, killed the purpose and spirit of the Gita. Mahatma Gandhi, in the modern times, is one exception. Yet again, it is the influence of the Gita on the thought process of Gandhi that has been studied with philosophical insight than its influence on his action, that is, his unceasing and relentless attempts at integrating its message into most of his strategic planning and executions in both the public and private lives. Gandhi had repeatedly admitted that whenever he faltered or lost his way he took directions from the Gita. He found light there, a way to pursue. Seen within the context of Mahabharata the Gita, basically, preaches a philosophy of action and existence, no matter how many different schools of philosophy it refers to, and how many different scriptures it draws upon. Chapter III (22-24) translates like this, "For me, O Arjuna, there is nothing whatever to be done in the three worlds, nor there is anything not attained to be attained, nevertheless I engage in action. Indeed, if I, unwearied, should not engage in action at all, mankind would follow my path everywhere, 0 Arjuna! If I did not perform action, these worlds would perish and I would be the cause of confusion; I would be destroying these creatures."

**Gandhi More Yudhishthira than Arjuna**

Interestingly, while Gandhi should have

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been more like a modern day Arjuna he proves to be more like Yudhisthira. Just like the latter, throughout his life, he had been tenaciously tackling the issues of truth and morality in public life to the extent of adamancy. He rationalized his failures as Yudhisthira did, but never abandoned his path,as the latter had not despite repeated criticism from his family and friends. Humiliated at the hands of the British in South Africa Gandhi could very well identify himself with the humiliation that was then being meted out to the masses of India. Was not the humiliation of Draupadi at the root of the Mahabharata war? In the modern day metaphor, it was the humiliation of Mother India at the hands of Dusshasana in the British that brought Gandhi to the fore front of political scene of India. As in the case of Yudhisthira (e.g. to suggest that he played the game of dice in obedience of Dhritarashtra), we find examples of self deception (e.g. to suggest that the Jews and others should perform satyagraha in face of Hitler's atrocities) and self-contradictions in Gandhi also; but they are only some pitfalls in the way of his noble and path-breaking experimentation.

**A New World Order For India**

It is futile to talk about such trivial questions as "Whether India got independence because of Gandhi or not?", "What was the use of introducing Charkha?", "What was the necessity of salt satyagraha?" etc. etc. These and dozens and dozens of other techniques, events or episodes utilized by Gandhi were no more than metaphors used to author a new world order for India and to change the world view of his people. Winning independence was a means, not a goal, for him. He succeeded only to a limited extent in achieving his goal, but before a new world order could take its root, he left the scene. Gandhi was no Krishna; he could not inspire an Arjuna and could not keep the modern Pandavas on the right track. Gandhi era finished with his death as Dwapara was gone with the departure of Krishna. Then, it was free for all. One can only recall how some of the fiend Buddhist monks had rejoiced after the death of the Buddha having been relieved that

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the great disciplinarian was no more there to discipline them. Unfortunately, those who were around Gandhi were no Gandhian and those who were Gandhian were not around him.

Gandhi had much greater stake than Yudhisthira in spite of being in similar predicament. One example will demonstrate it. When Gandhi desisted from pleading for clemency for Bhagat Singh with Lord Irwin there was a wide spread indignation over it in the country. He could not do it, it was against his principle, and he could not compromise with his principle. Moreover, it also went against the spirit of Bhagat Singh's martyrdom. It would have been a mockery of the great value Singh had stood for all his life, to ask for his clemency. Yet, Gandhi is still criticized for not having done so. Against this national backdrop, Yudhisthira faced only a rebellious family of his own. Draupadi, as well as Bhima, tried to coax Yudhisthira into not obeying the condition of thirteen years of exile, and urged upon him to fight back to reclaim his realm; but the latter did not budge. Not impressed by his strength. Whether something tangible was righteousness when they pressed him further, he cautioned them by suggesting that he was not yet prepared to take on the Kauravas.

**Moral Force Blunts Physical Force**

To follow Gandhi is to lead his life not in physical sense but in metaphysical sense. On the other hand, for him metaphysics was no more than ethical living, and following truth. In fact, he clearly stated that ethics has always to base on truth. To quote him, "In my experiments, what is metaphysical is ethical; religion is ethics. Ethical behavior in the light of the goal of realization is religion....Whatever else the ethical life may mean; it cannot be ethical if it is not based on truth." (T.N.Ganapathy, The Individual and Society in Gandhian Ethics, Gandhi Marg, Nov. 1981). Gandhi sincerely believed, and translated his belief into action, that once you achieve high moral ground the savage physical force will be blunted against you. All his satyagrahas were designed to be practical lessons for the masses for gaining ethical/moral experience and

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going to be achieved or not by that means, it is a separate issue. Chaitanya (op cit., p.197) has quoted an interesting incident from Thucydides' History of the Peloponnesian War where in 416 B.C. the Athenians sent a fleet to the Dorian isle of Melos and demanded their surrender. According to, him, Thucydides adds that when Melos did not comply with it, the Athenians attacked them, killed all the men, and sold the women and children away as they settled five hundred of their men in the isle to share the loot. This inhuman treatment of the Melos was resented by the Athenians themselves and made them revolt. The result was, when they attacked Sicily just within two years in 414 B.C. they were thoroughly defeated and destroyed at the hands of Sparta. It is interesting to go through the message the attacking Athenians had delivered to the reluctant Melos, "Of the Gods we believe, and of men we know, that by a necessary law of their nature they rule wherever they can. And it is not as if we were the first to make this law, or to act upon it; we found it existing before, and shall leave it to exist forever after us; all we do is to make use of it, knowing that you and everybody else, having the same power as we have, would do the same as we do." *(ibid)* Could this be the wordings of Lord Clive or Warren Hastings? What defeated the Athenians in their aggressive designs was the conscience and moral courage of their own people. Gandhi had wanted that an inner moral force be endowed to every man, woman, and child of India. If that had happened, not only the British had to find an escape route, the nation would now have been standing on stronger moral footing. A crisis of character in India is the result of the uncompleted task left by Gandhi with no Gandhian remaining to follow him and complete the task. He had wanted to disband the Indian National Congress and had appealed its members to go into the villages and spend time there to rebuild the nation at its root. The suggestion was trashed by his own 'ardent' followers.

**Truth Bestows Courage**

Gandhi is a great example of what transformation in character can take place by

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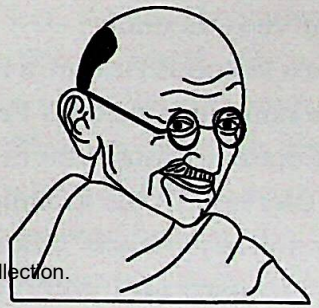
following the path of truth and high ethics. Both the personal and public lives become one with great transparency. An inner courage and moral strength illuminate the soul that can help develop an insight to get into the depth of any problem and solve them rationally and objectively. One becomes fearless. J.B. Kripalcmi has mentioned an interesting anecdote during a meeting of Gandhi and his colleagues with Lord Irwin, the then Viceroy of India in New Delhi. While coming from Calcutta the previous day, an assassination attempt was made on him by placing a bomb on the track of his train. Nobody knew about it by then. Lord Irwin was visibly angry and red faced. He narrated the incident to them in angry tone and demanded an explanation by asking, "Gentlemen, what you have to say about it?" All the luminaries of Indian politics were there including Motilal Nehru and Madan Mohan Malaviya. No body dared to speak anything; they were obviously shocked and embarrassed. However, Gandhi pressed his spinning spindle on the table and retorted almost in matching tone, "We have not intruded into your house, you have intruded into ours, Gentleman, what you have to say about it?"

What relevance Gandhi has in the modern times of terrorism and Afghanistan and Iraq wars? One will not have to go too far. Force will always be met with force, in whatever form. Guns cannot overcome hatred. Where is any transparency in our policies? How much are we morally prepared and equipped to face the problems squarely? How much are we ourselves responsible in creating the problems? Have we made any progress humanistically since the Athenians made the above quoted statement in 416 B.C.? Gandhi had once told the British, "Please leave us into anarchy, and go!"



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# THE EPISODE OF GAADHI IN THE YOGAVASISHTHA RAMAYANA

*Satya Vrat Shastri*

It is typical of the *Yogavasishtha Ramayana* to propound highly abstruse philosophical truth by means of narratives, anecdotes and parables. Out of the plethora of them there is the narrative of Gaadhi which stands out prominently. It figures in the Fifth Book, the *Upashama prakarana,* of the work. It is introduced for explaining that the world is an illusion which is removed by one's control over one's mind.

The narrative is as under:

There was a virtuous Brahmin in the Kosala country of the name of Gaadhi. From his very childhood he had no attachment to worldly objects. One day he left his kinsmen and went to a forest to practice penance. There he noticed a pond full of lotuses and entered into it for practicing austerities till the sight of Lord Vishnu. He continued staying in water for eight months. One day Lord Vishnu appeared before him and offered him a boon. Gaadhi requested him to show him the Maya in the form of the world that he has created and which is the cause of blindness. So be it, said the Lord. He would see the Maya and then renounce it. With these words the Lord disappeared. Gaadhi exhilarated with the sight of the Lord had bath in the same water where he was immersed and then something unusual happened. He forgot all the *mantras* and the meditation and saw himself dead. It was a rare sight: Gaadhi seeing his own dead body, pale and listless, surrounded by his bewailing kinsmen who later took it to the cremation ground where fire reduced it to a heap of ashes.

The curtain draws. It is the next scene now. While still in water Gadhi notices himself in the womb of a Chandala (चांडाल) woman who gives birth to him in due time. The new-born grows in the Chandala locality playing with fellow Chandalas. As a young man he engages

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himself in Chandala vocations, abominating and hideous. While of age he marries a Chandala girl and begets children from her. The life goes in its normal course as it would with any Chandala.

And then something happens. It is the third scene now. As Chandala Gaadhi has a large family. Time passes. He is overwhelmed with old age. His wife dies. Distraught he moves hither and thither. In the course of his wanderings he happens to go to the Kira country. There in its capital city he notices on the road an auspicious royal elephant with a garland in its trunk let loose for finding a king on the death of the erstwhile one with hundreds of people in festivity. He continues staring at it for long. The elephant then steps forward, lifts him up and garlands him amidst joyous cries of the people and the beating of the drums. He under the name Gaalava is anointed the king. He continues ruling over the kingdom for eight years. Then one day he takes leave of all his regalia and moves out of the palace all by himself. Out he sees a group of Chandalas singing. An elderly person from among them noticing him and addressing by his old name of Katanja enquires of him about the treatment meted out to him by the king. The subjects throng the windows (of their houses), see all this and feel cut up in that they were being ruled by a Chandala. To absolve themselves of the sin of association with him they decide to immolate themselves. Good sense having been awakened in him through association with good people, he thinks of jumping into the fire lit by his ministers and officials to immolate themselves. He follows up this resolve of his and jumps into fire.

There is a change of scene here. Gaadhi feeling the movement of his limbs as fire touches them, wakes up from his stupor. Well, he was in water. All that he had undergone was while being therein itself. He comes out of it (water) and goes to his Ashrama, spends a few days there after which there repairs a loving guest of his who tells him in answer to his query that he is emaciated because he had to perform three times the severe austerities like the vow

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of Chandrayana to absolve himself of the sin of having stayed in the capital of the Kira country for a month that had been ruled by a Chandala for eight years. This is something very strange to Gaadhi. He is not able to make out as to how the guest could see something in actuality what he had seen in trance. It could well be Maya. He wants to see the part of the events left out by the guest. He comes to the Bhatamandala village where he is supposed to have spent his life as Chandala. He finds there all that he had seen in trance. He having identified all the places he was associated with as Chandala, enquired of the villagers the past history of the village. They told him of a. Chandala called Katanja who losing his wife in old age had emigrated from there and on entering the Kira country had by a strange quirk of the royal elephant garlanding him had been proclaimed as king and ruled over it for eight years. He then moves to the Kira country. It is the same there too. He then realizes that it is the Maya that Lord Vishnu has shown him. He then makes up his mind to go to the root of the problem: From where does this illusion arise and where it is stationed? For a year and a half he stays in a mountain cave subsisting only on a sip of water. Then appears before him the Lord. He (Gaadhi) then begs of him to explain to him His Maya which is total darkness. How come, he asks Him, whatever the mind experiences under the influence of Vasanas, the latent wishes or the desires, as in a dream it finds in a waking state. It was only just a moment that he was in water that he saw a dream. How could that have turned into reality? The false idea of his turning into a Chandala, his birth and death in that form, the length and otherwise of it were all in the mind. How could he then see them outside. While he was immersed in water his mind had woven the web of his death as Gaadhi, his rebirth as a Chandala, his growth in the Chandala locality, his marriage, his rearing a family, the death of his wife, his migration to the Kira country, his rule over there for eight years and on being discovered his true identity his jumping along with other celebrities into the fire. All that was in dream. How could that be

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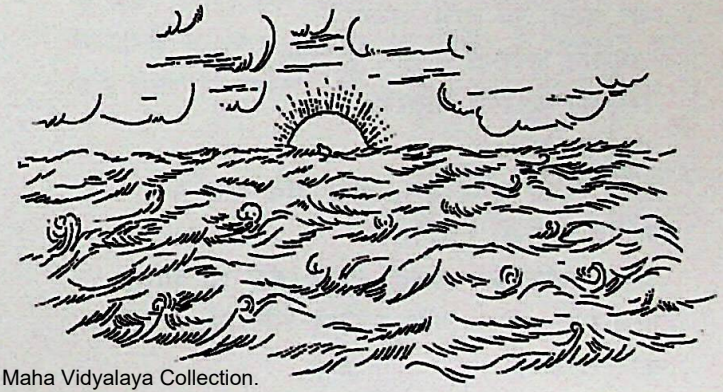
seen to be actually happening. To this the Lord says that all this web is the creation of the Self assumed the form of the mind under the impact of Vasanas, latent desires. There is nothing outside of it, neither the sky, nor the mountains, nor the quarters. Everything is in the mind like the leaves etc. in a sprout. Just as fruits etc. expand from a sprout, in the same way earth etc. expand from the mind. Just as a potter makes pots and breaks them, in the same way the mind creates and withdraws unto it all things. It is three-fold; it is of the seeing form, seeing for itself what goes on; it is past in the form of remembering what had gone on; it is of the future form in the form of accepting mentally what had gone earlier. When the Vasanas, the latent desires, leave the mind, a being has no rebirth and what goes with it much like a tree with no earth under it not growing any leaves and flowers. It is through the reel going in his mind that Gaadhi could see his Chandalahood and his contact with the guest and all that he revealed to him. In reality there is nothing there, neither the Chandala, nor the Kira country, nor its subjects. All that he had seen was under the influence of delusion, *vyamoha*. Nothing exists outside the mind. What one thinks is real is also unreal, just a creation of the mind. When the mind returns to its original state of pristine purity, it does not experience anything. Though seemingly seeing the eyes do not see anything, the nose does not smell anything, the ears do not hear anything. That is the state of total bliss. A person with such a mind is truly delivered. He is away from the Maya. This is what self-realization is and it should be the cherished goal of the knowledgeable ones to achieve it.



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## वन्दे मातरम्

सुजलां सुफलां मलयजशीतलाम्
शस्यश्यामलां मातरम्।
वन्दे मातरम्।
शुभ्रज्योत्स्नापुलकित-यामिनीम्,
फुल्लकुसुमित-द्रुमदल-शोभिनीम्,
सुहासिनीं सुमधुरभाषिणीम्,
सुखदां वरदां मातरम्।
वन्दे मातरम्।
कोटि-कोटि कण्ठ कल-कल निनाद कराले,
कोटि-कोटि भुजैर्धृत-खर करवाले,
के बोले, मां तुमि अबले?
बहुबल धारिणीं नमामि तारिणीं,
रिपुदल वारिणीं मातरम्।
वन्दे मातरम्।
तुमि विद्या तुमि धर्म, तुमि हृदि तुमि मर्म,
त्वं हि प्राणाः शरीरे।
बाहुते तुमि मां शक्ति, हृदये तुमि मां भक्ति,
तोमार ई प्रतिमा गड़ि मन्दिरे-मन्दिरे।
वन्दे मातरम्।
त्वं हि दुर्गा दश-प्रहरण-धारिणी,
कमला कमलदलविहारिणी,
वाणी विद्यादायिनी, नमामि त्वाम्।
नमामि कमलां, अमलां, अतुलां,
सुजलां सुफलां, मातरम्।
वन्दे मातरम्।
श्यामलां, सरलां, सुस्मितां, भूषितां,
धरणीं, भरणीं मातरम्।
वन्दे मातरम्।

## पृथक्तावादी खतरे

यदि देश की अखण्डता को अक्षुण्ण रखना चाहते हैं, तो ऐसे साम्प्रदायिक संगठनों को, जो अपना धीरे-धीरे सिर उठा रहे हैं, तथा जो किसी भी समय देश के लिए संकट सिद्ध हो सकते हैं, दृढ़तापूर्वक नियंत्रण में रखा जाय। दक्षिण में द्रविड़ मुन्नेत्र कड़गम पृथक्तावादी मनोवृत्ति को प्रोत्साहन दे रहा है। उत्तर में अकाली दल यही कर रहा है। मुस्लिम लीग ने फिर पुराने नारे लगाने शुरू कर दिए हैं। इत्तेहादुल मुसलमीन फिर से सिर उठा रही है। यदि सरकार इन तत्वों को एकता के लिए खतरा समझती है, तो उसे इनके विरुद्ध तत्काल कार्रवाई करनी चाहिए।

*प्रकाशवीर शास्त्री*

*—गृह मंत्रालय की बहस में ५ जून १९६२*

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## हमारा प्राचीन गौरव

*राष्ट्रकवि मैथिलीशरण गुप्त*

शैशव दशा में देश प्रायः जिस समय सब व्याप्त थे,
निःशेष विषयों में तभी हम प्रौढ़ता को प्राप्त थे।
संसार को पहले हमींने ज्ञान-भिक्षा दान की,
आचार की, व्यापार की, व्यवहार की, विज्ञान की।।

फैला यहीं से ज्ञान का आलोक सब संसार में,
जागी यहीं थी जग रही जो ज्योति अब संसार में।
इंजील और कुरान आदिक थे न तब संसार में,
हमको मिला था दिव्य वैदिक बोध जब संसार में।

जिनकी महत्ता का न कोई पा सका है भेद ही,
संसार में प्राचीन सबसे हैं हमारे 'वेद' ही।
प्रभु ने दिया यह ज्ञान हमको सृष्टि के आरम्भ में,
है मूल चित्र पवित्रता का सभ्यता के स्तम्भ में।।

विख्यात चारों वेद मानों चार सुख के सार हैं,
चारों दिशाओं के हमारे वे जय ध्वज चार हैं।
वे ज्ञान-गरिमागार हैं, विज्ञान के भंडार हैं,
वे पुण्य-पारावार हैं, आचार के आधार हैं।।

जो मृत्यु के उपरान्त भी सबके लिए शान्तिप्रदा,
है उपनिषद्-विद्या हमारी एक अनुपम सम्पदा।
इस लोक को परलोक से करती वही एकत्र है,
हम क्या कहें, उसकी प्रतिष्ठा हो रही सर्वत्र है।

यूनान ही कह दे कि वह ज्ञानी गुणी कब था हुआ?
कहना न होगा, हिन्दुओं का शिष्य वह जब था हुआ।
हमसे अलौकिक-ज्ञान का आलोक यदि पाता नहीं,
तो वह अरब यूरोप का शिक्षक कहा जाता नहीं।।

आये नहीं थे स्वप्न में भी जो किसी के ध्यान में,
वे प्रश्न पहले हल हुए थे एक हिन्दुस्तान मैं।
सिद्धान्त मानव जाति के जो विश्व में वितरित हुए,
बस भारतीय तपोवनों में थे प्रथम निश्चित हुए।।

*संकलनः संगीता मलहोत्रा*
*मन्त्री, आर्य समाज शिकागो*

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# Vegetarianism and Ethics

*Compiled by: Veg. Society of Washington. D.C.*

1. Meat consumption causes the suffering and death of billions of innocent animals each year in the United States. Alone in U.S.A 1977, Six Billion Animals were slaughtered!

2. Most animals in western countries are raised on 'factory farms.' These are facilities designed to produce the maximum number of animals for slaughter at the minimum expense. Animals are crowded together, disfigured, and treated like machines for the conversion of feed into flesh. They are fed daily antibiotics, given growth hormone injections and are forced to stay awake.

3. Crowding is one of the worst problems in factory farms. Chickens suffer a mortality of 10-15% before they even reach the slaughterhouse. Veal calves suffer a 10% mortality.

4. Stress is another significant factor. Animals kept in such confined conditions will attack and even eat each other. The answer to this problem is de-beaking for chickens, in which most of the chicken's beak is cut off—without an anaesthetic, of course, which makes the event an extermely painful one. Pigs are subjected to "tail-docking" in which the tail is largely removed, to prevent the pigs from biting each other's tails under the stress of the 'factory farm.'

5. Transportation is also a very significant problem and causes much unnecessary suffering. Cattle may spend one or two days in a truck without any food, water, or heat. Cattle may freeze to death in the winter time. It is not unusual for the cattle to lose 9% of their body weight while being transported.

6. Calves raised for veal are kept in small crates for almost all of their lives. The crates are so small that they cannot even turn around. They are kept in darkness most of the time and fed an unnatural liquid diet which deliberately makes them anemic. It is this anemic diet, lacking roughage or iron, which gives veal flesh the pale color which veal gourmets want.

7. The act of slaughter itself is not necessarily

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painful. Many slaughterhouses in the United States require that animals must be stunned before having their throats slit. Unfortunately, not all sluaghter-houses utilize such devices. Even those that do, do not always successfully stun 100% of the animals. Moreover, in all slaughterhouses the animals can clearly anticipate what is about to happen to them. They must experience awful terror in the minutes or hours before they are killed, smelling the blood of those who have gone before.

8. "As long as there are slaughterhouses, there will be battlefields." "A vegetairan diet is the acid test of humanitariansim."—Leo Tolstoy.

9. "Killing an animal is in itself a troubling act. It has been said that if we had to kill our own meat we would all be vegetarians. There may be exceptions to that general rule, but it is true that most people prefer not to inquire into the killing of the animals they eat...Yet those who, by their purchases, require animals to be killed have no right to be shielded from this or any other aspect of the production of the meat they buy. If it is distasteful for humans to think about, what can it be like for the animals to experience it?"—Peter Singer.

## World Sports Celebrities are Vegetarians

*R.N. Lakhotia*
*President, Vegetarian Congress of Delhi and Veg4you*

Who has not heard the name of Gama the world famous wrestler who in his life time was a legendary figure and who defeated all the wrestlers of the world. And, he was a vegetarian. Cannot believe it? Yes; because there is a general misbelief prevalent amongst the people of the world that vegetarianism may be good for ethics, compassion and general well-being but it is not conducive to becoming good sports persons. This is a big myth. I have tried in this article to break this myth by pointing out the names of world celebrities in sports who have been or are fully vegetarian.

**In Olympics**

In the field of Olympic games there have been many world famous celebrities who have

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made a name for themselves by breaking various world records and by winning several gold medals and who have been consistently vegetarian. For example, Carl Lewis, the winner of nine Olympic gold medals, is a vegetarian. Similarly, Dr. Ruth Heidrich holds the World Champion Tri-athlete title having won 60 races (the highest annual total) during 1997. And, he is a very strict vegetarian. Rather, he is a vegetarian who does not even take dairy products.

Then we all know about Robert DeCostella, the Olympic marathon champion. He is also a vegetarian. In the history of sports perhaps no person has ever dominated an event as Edwin Moses has done in the 400 metre *hurdles*. This *Olympic Gold medalist* went eight years without losing a race. What a great accomplishment and an example to be emulated by the athletes; and he is a vegetarian.

Even in the field of ski the Olympic ski champion Anton Innaver is a vegetarian. Persons interested in sports throughout the world are familiar with the name of Paavo Nurmi, the 'Flying Finn' who set tewty world records in distance running, and won nine Olympic medals. He was a vegetarian.

**In Body buildmg and wrestling**

Persons interested in body building and wrestling often think that Gama was an exception and it is difficult to win wrestling competitions by remaining vegetarians. How untrue? For example, Chris Campbell, who was the world wrestling champion in 1981, is a vegetarian. Similarly, it is generally not expected to find a vegetarian in world championship in body building competitions. But Andreas Cahling, the Swedish body builder who won the 1980 'Mr. International' title is a vegetarian. He was for over 10 years in the highest level international body building competitions. Then there is the example of Roy Hilligan who won the title of 'Mr. America.' He is a vegetarian. Amongst women wrestlers, the late Katherine Monbiot was the women's arm wrestling champion and was the nutritional advisor to Chelsea First Division Football Club. She was a vegetarian who not only did not eat meat, flesh,

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egg but also avoided dairy products. The world famous wrestler killer Kowalski is a vegetarian. Who has not heard the name of Stan Price who holds the world record for the bench press in his weight class and he is a vegetarian. Another woman who has made a name in power lifting is Pat Reeves, a vegetarians, who was the British Women's power lifting champion for eight years.

**In Tennis and other games**

It is not merely Olympics and body building championships that vegetarians have made their names but in other fields of sports there are many Indian sportsman like Kumbley who have been vegetarian, but the greatest world celebrity is Martina Navratilova, the tennis champion who joined the International animal rights organisation known as PETA, as a result of which she took to vegetariansim and propagates vegetarianism which leads to great agility in sports. Then the name of Boris Becker, the ace tennis player is known to most tennis lovers. He has to his credit several championships. He is a vegetarian. Not only tennis even in the field of Karate the name of Richard Abele, who weighs only 97 pounds, is a legend. He won the United States Karate Association Championship and got his fifth degree black-belt. Abele has won eight US championships in Karate and he is a vegetarian not eating flesh, eggs, or dairy products at all.

**Conclusion**

As per the WHO and Health Bulletin No. 23 of Government of India, a balanced vegetarian diet has sufficient proteins, carbohydrates, vitamins and essential minerals, (with Iron & Omega-3).

Thus, it is crystal clear that vegetarianism is not merely good for spiritual, ethical and moral advancement and general well-being of a human being but is also, conducive to body building and excellence in sports.

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# गुरुकुल और महात्मा गांधी

*पं० सत्यदेव विद्यालंकार*

गुरुकुल के साथ जगद्वन्द्य महात्मा गांधी का सम्बन्ध एक ऐतिहासिक घटना है। उसका उल्लेख स्वतन्त्र रूप में ही किया जाना चाहिये। गुरुकुल के प्रति महात्मा गांधी के आकर्षण का एक इतिहास है। जंगल में शहरी जीवन से दूर रहते हुए भी गुरुकुल के ब्रह्मचारियों में देश के कष्टों को अनुभव करने और उनके प्रतीकार के लिए कुछ न कुछ त्याग करने की अद्भुत भावना घर किये हुए है। संवत् 1964 के दुर्भिक्ष में ब्रह्मचारियों ने अपना दूध बन्द करके उसकी बचत गढ़वाल के दुर्भिक्ष पीड़ित भाइयों की सहायतार्थ भेजी थी। संवत् 1965 में दक्षिण-हैदराबाद और संवत् 1968 में गुजरात में दुर्भिक्ष पड़ने पर भी ब्रह्मचारियों ने अपने तप का योग्य परिचय दिया था।

सवंत् 1970 ईस्वी सन् 1913-1914 में जब महात्मा गांधी ने अफ्रीका में भारतीयों के अधिकारों के लिए सत्याग्रह का धर्मयुद्ध छेड़ा हुआ था और भारत में स्वर्गीय गोखले उसके लिए चन्दा कर रहे थे, तब गुरुकुल के ब्रह्मचारियों ने भोजन में कुछ कमी करके और अधिकतर हरिद्वार के दूधिया बांध पर ठिठुरती सरदी में कठोर मजूरी करके 1500 रुपया उस धर्मयुद्ध की सहायतार्थ भेजा था। यह रुपया श्रीयुत गोखले के पास तब पहुंचा था जब वे हताश होकर गहरी चिन्ता में पड़े हुए थे। कहते हैं, उन्होंने उस रकम को 15 हज़ार से भी अधिक कीमती समझा था और वे प्रसन्नता में कुर्सी पर से उछल पड़े थे। श्रीयुत गोखले ने महात्मा मुंशीराम जी को 27 नवम्बर सन् 1913 को देहली से एक पत्र में इस सम्बन्ध में लिखा था—"मुझे रेवरेण्ड ऐण्डरूज और पण्डित हरिश्चन्द्र ने बताया है कि किस प्रकार गुरुकुल के ब्रह्मचारी दक्षिण-अफ्रीका के सत्याग्रह के लिए घी-दूध छोड़ कर और साधारण कुलियों और मजूरों की तरह मजूरी करके रुपया इकट्ठा कर रहे हैं। दिल हिला देने वाले देशभक्तिपूर्ण कार्य के लिए मैं उनको क्या धन्यवाद दूं? यह तो उनका वैसे ही अपना काम है जैसे कि आपका और मेरा है। वे इस प्रकार भारत माता के प्रति अपने ढंग से अपने कर्तव्य का पालन कर रहे हैं। फिर भी भारत माता की सेवा के लिए त्याग और श्रद्धा का जो आदर्श उन्होंने देश के युवकों तथा वृद्धों के सामने उपस्थित किया है, उसकी अन्तःकरण से प्रशंसा किये बिना मैं नहीं रह सकता। मैं आपका अत्यन्त कृतज्ञ होऊंगा यदि आप मेरे ये भाव किसी तरह उन तक पहुँचा देंगे।" इसी पत्र में आपने लिखा था—"आप मुझे गुरुकुल आने के लिए प्रायः कहते हैं। मुझ को अत्यन्त खेद है कि मैं अब तक भी गुरुकुल नहीं आ सका। यदि अवस्था अनुकूल रही तो जनवरी 1915 में वहाँ आऊँगा। मैं

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आपके प्रति आदर व्यक्त करता हुआ संस्था का सब प्रकार से अभ्युदय चाहता हूँ।" यह पत्र श्रीयुत गोखले का अपने हाथ से लिखा हुआ है। इससे गुरुकुल के प्रति उनके प्रेम का भी परिचय मिलता है। गुरुकुल न आ सकने का दुःख उन को अन्त तक बना रहा और गुरुकुलवासी भी आप के दर्शनों से वंचित रहना अपना दुर्भाग्य ही समझते थे।

ब्रह्मचारियों के त्याग की इस भावना ने गांधी जी को गुरुकुल का प्रेमी बनाया था। मि० ऐण्डरूज भी इस सत्याग्रह में गांधी जी के सहायक थे। उन्होंने भी आपके दिल में गुरुकुल के लिए प्रेम और आकर्षण पैदा किया था। 21 अक्तूबर सन् 1914 को फोनिक्स-नेटाल से गांधी जी ने मुंशीराम जी को निम्नलिखित सब से पहला पत्र अंग्रेजी में लिखा था:

"प्रिय महात्मा जी,

मि० एण्डरूज ने आपके नाम और काम का मुझ को परिचय दिया है। मैं अनुभव कर रहा हूँ कि मैं किसी अजनबी को पत्र नहीं लिख रहा। इसलिए आशा है कि आप मुझे आपको 'महात्मा जी' लिखने के लिए क्षमा करेंगे। मि० एण्डरूज ने मुझ को यह भी बताया है कि आप, गुरुदेव और मि० रुद्रा से वे किस प्रकार प्रभावित हुए हैं। आपके शिष्यों ने सत्याग्रहियों के लिए जो काम किया है, उसका वर्णन भी उन्होंने मुझ से किया है। गुरुकुल के जीवन का जो चित्र उन्होंने खींचा है, उससे मैं यह पत्र लिखते हुए अपने को गुरुकुल में ही बैठा हुआ समझता हूँ। निस्सन्देह उन्होंने मुझे इन तीनों संस्थाओं को देखने के लिए अधीर बना दिया है और मैं उन संस्थाओं के सञ्चालकों, भारत के तीनों सपूतों के प्रति अपना आदर व्यक्त करना चाहता हूं।

आपका मोहनदास के० गांधी"

गांधी जी के भारत आने से पहले ही आपके फोनिक्स के सत्याग्रह-आश्रम के विद्यार्थी भारत आ गये थे और अहमदाबाद में आश्रम की स्थापना का अभी निश्चय नहीं हुआ था। इसलिए आपने अपने विद्यार्थियों के लिए सर्वोत्तम स्थान गुरुकुल ही नियत किया था और आपके विद्यार्थी संवत् 1972 में गुरुकुल आकर महीनों वहां रहे भी थे। संवत् 1972 में कुम्भ पर गांधी जी हरिद्वार आये थे और विना किसी पूर्व सूचना के गुरुकुल भी एकाएक पधारे थे। इतने महान् पुरुष में नम्रता इतनी थी कि गुरुकुल आने पर उसने मुंशीराम जी को चरण छूकर नमस्कार किया था। इसी समय गुरुकुल आने से पहले आपने पूना से जो पत्र महात्मा जी को लिखा था, वह आपकी ही भाषा में यहाँ दिया जाता है—"महात्मा जी, आपका तार मुझ को मीला था, उसका प्रत्युत्तर तार से भेजा था। वो आपको मीला होगा। मेरे बालकों के लीये जो परिश्रम आपने उठाया और उनको जो प्यार बतलाया उस वास्ते आपका उपकार मानने को मैंने भाई एण्डरूज को लीखा था। लेकिन आपके चरणों में सीर झुकाने की

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मेरी उमेद है। इसलीये बिना आमंत्रण आने की भी मेरी फरज समझता हूँ। मैं बोलपुर से पीछे फीरुं उस बखत आपकी सेवा में हाजर होने की मुराद रखता हूँ।

आपका सेवक–मोहनदास गांधी।"

पत्र का एक-एक शब्द नम्रता की स्याही में कलम डुबोकर लिखा गया था। उसके बाद मायापुर-वाटिका में विशेष मण्डप सजा कर गुरुकुलवासियों की ओर से **8 अप्रैल सन् 1915 को गांधी जी का विशेष अभिनन्दन किया गया था** और ब्रह्मचारियों की ओर से आपको एक मान-पत्र भी अर्पित किया गया था। **आज गांधी जी जिस 'महात्मा' शब्द से जगद्विख्यात हैं, उसका सर्वप्रथम प्रयोग आपके लिए गुरुकुल की ओर से दिये गये इस मान-पत्र में ही किया गया था।** उसके पहले और बाद भी महात्मा गांधी को सैकड़ों मान-पत्र मिले होंगे, किन्तु उस मान-पत्र की मिठास और अपनापन किसी और मान-पत्र में आपको अनुभव नहीं हुआ होगा। वह मान-पत्र गुरुकुल के ब्रह्मचारियों के भावों को भी अभिव्यक्त करता था। उसके कुछ प्रारम्भिक शब्द ये थे–"मातृभूमि के वस्त्र फटे हुए हैं, दिन-दिन कृशता घेर रही है, शरीर कांटों से छिदा हुआ है, रुधिर बह रहा है। ऐसे समय में आप ही की ओर वह स्नेह और आशा से देख रही है। आप ही दूसरी जातियों में उसका मुख उज्ज्वल करने वाले हैं। आप स्वाधीनता के दिव्य मंत्र में दीक्षित हैं। जातीयता की नौका के कर्णधार हैं। देशभक्तों के सर्वस्व हैं। इस कुल के पूजनीय अतिथि हैं।" गांधी जी ने उसके उत्तर में कहा था–"मैं हरिद्वार केवल महात्मा जी के दर्शनों के लिए आया हूँ। मैं उनके प्रेम के लिए कृतज्ञ हूँ। मि० एण्डरूज ने मुझ को भारत में अवश्य मिलने योग्य जिन तीन महापुरुषों का नाम बताया था, उनमें महात्मा जी एक हैं। ब्रह्मचारियों की सहायता के लिए मैं उनको धन्यवाद देता हूं। उन्होंने फोनिक्स के विद्यार्थियों के प्रति जो प्रेम दिखाया है, उसको मैं कभी नहीं भूलूंगा। मुझे अभिमान है कि महात्मा जी मुझको भाई कहकर पुकारते हैं। मैं अपने को किसी को शिक्षा देने की योग्यता नहीं समझता, किन्तु देश के किसी भी सेवक से मैं स्वयं शिक्षा लेने का अभिलाषी हूं।"

व्याख्यान का एक-एक शब्द नम्रता और कृतज्ञता के भाव से सना हुआ था। कुम्भ के बाद फोनिक्स के विद्यार्थी दुबारा फिर गुरुकुल में रहे थे और अहमदाबाद का स्थान तय हो जाने पर ही यहाँ से वहाँ गये थे। गुरुकुल के चौदहवें वार्षिकोत्सव पर 4 चैत्र संवत् 1962 को भी फिर गांधी जी गुरुकुल पधारे थे। उस अवसर पर आपने अपने भाषण में कहा था–"इस समय मैं महात्मा जी का बन्दा बन कर यहाँ आया हूं। महात्मा जी मेरे बड़े भाई हैं। जब मैं विदेश में था तब मेरे लड़के यहाँ रहे थे। महात्मा जी उनके पिता और ब्रह्मचारी उनके भाई थे। अब भी मेरे लड़के मुझे महात्मा जी के पितृवत् व्यवहार और ब्रह्मचारियों के भ्रातृवत् व्यवहार के विषय में प्रायः कहा

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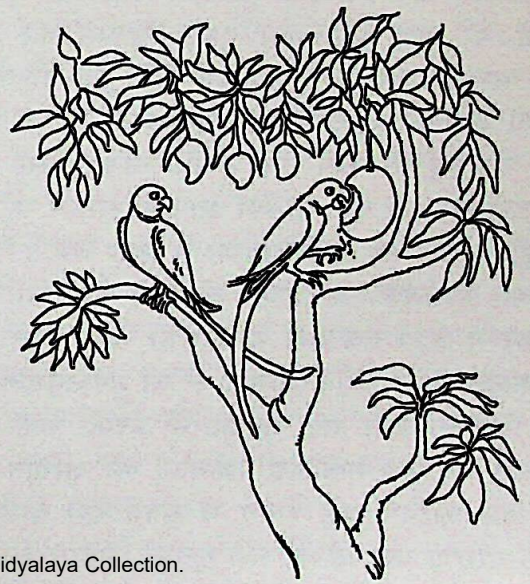
करते हैं। मैंने चौदह वर्षों से देखा है कि आर्यों में स्वार्थत्याग, शिक्षा और भारत के हित का भाव है। अतएव मैं इनका सत्संग करना चाहता हूँ।"

मुंशीराम जी के प्रति गांधी जी का यह आकर्षण गुरुकुल के कारण था और उसका कारण था ब्रह्मचारियों का त्याग, तपस्या तथा कष्ट-सहन, जो गुरुकुल की एक महान् विशेषता है। गांधी जी को जैसे मुंशीराम जी ने 'महात्मा' बनाया, वैसे ही मुंशीराम जी को स्वामी श्रद्धानन्द होने के बाद गांधी जी 'सत्याग्रही' बना कर राजनीतिक क्षेत्र में ले आते हैं। यदि दोनों भाई अन्त तक मिले रह सकते तो देश के राजनीतिक क्षेत्र के लिए दोनों एक बड़ी शक्ति सिद्ध होते। देश का यह दुर्भाग्य ही समझना चाहिए कि अन्त में दोनों अलग-अलग हो गये और देश उनकी सम्मिलित शक्ति के लाभ से वंचित रह गया।

स्वामी श्रद्धानन्द जी के देहली में बलिदान के बाद अनाथ गुरुकुल की जब रजत-जयन्ती मनाई गई थी, तब भी गुरुकुल पधार कर गांधी जी ने उसको सनाथ कर अनुगृहीत किया था। महात्मा गांधी सरीखे अलौकिक महापुरुष को अपनी ओर आकर्षित कर लेना भी गुरुकुल के लिए गौरव की बात है और उस गौरव का सब से अधिक श्रेय महात्मा मुंशीराम जी के उस व्यक्तित्व को है, जिसके लिए मि० मैकडानल्ड ने ठीक ही लिखा था—"एक महान् भव्य और शानदार मूर्ति, जिसको देखते ही उसके प्रति आदर का भाव पैदा होता है, हमारे आगे हम से मिलने आती है। आधुनिक चित्रकार ईसा मसीह का चित्र तैयार करने के लिए उसको अपने सामने रख सकता है। और मध्यकालीन चित्रकार उसको देख कर सेण्ट पीटर का चित्र तैयार कर सकता है, यद्यपि उस मछिहारे की मूर्ति की अपेक्षा यह मूर्ति अधिक भव्य और प्रभावोत्पादक है।"



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# लौह पुरुष सरदार पटेल

*स्व० पं० प्रकाशवीर शास्त्री*

उन दिनों हैदराबाद में रजाकारों के अत्याचार अपनी चरम सीमा लांघने की तैयारी कर रहे थे। केन्द्र में मिली-जुली सरकार चल रही थी। उधर पाकिस्तान के समर्थक जगह-जगह दंगे-फिसाद कराने पर उतारू थे। समझ में नहीं आ रहा था—क्या होने वाला है इस देश में। देशी रियासतों में, जहाँ की प्रजा दुहरी गुलामी का जीवन व्यतीत कर रही थी, वहाँ तो और भी बुरी हालत थी। गांधी जी से एक शिष्टमंडल हैदराबाद से मिलने उनकी कुटिया पर पहुँचा। बापू उस समय शायद दूसरे किसी शिष्टमंडल से बात कर रहे थे। इतने में सरदार पटेल भी वहाँ पहुँच गये। उन्हें भी गांधी जी से कुछ जरूरी परामर्श करना था। पर जब तक पहले जो लोग बात कर रहे थे वह बाहर न आयें तब तक सरदार ही कैसे अंदर जाते? समय काटने के लिये, हैदराबाद से जो शिष्टमंडल गांधी जी से मिलने आया था, सरदार ने उनकी बातें सुननी प्रारम्भ कर दीं। जब तक वह रजाकारों की दास्तान सुनाते रहे तब तक सरदार बड़े ध्यान से सुनते रहे। कैसे-कैसे वह खून-खराबा कर रहे हैं, उसे सुनकर सरदार का चेहरा लाल होता गया। लेकिन जब सरदार ने उनसे पूछा—"आप लोग यहाँ गाँधी से मिलने क्यों आये हैं?" तब शिष्टमंडल के नेता ने कहा—"हम बापू की राय लेने आये हैं कि क्या हिंसा के जवाब में हम भी हिंसा करें।" सरदार के क्रोध का पारा यह सब सुनकर एकदम ऊपर जा पहुँचा। कहने लगे, "क्यों अपनी कमजोरी छिपाने के लिए गांधी जी का वक्त खराब करते हो? मारने वाला भी भला कहीं गांधी जी से राय लेने आता है?" सरदार को ऐसे लोगों से बड़ी चिढ़ थी, जो अपनी दुर्बलता पर गांधी का परदा डालते थे।

सरदार गांधी जी को अपना राजनीतिक पथ प्रदर्शक मानते थे। विचारों में कहीं-कहीं मतभेद होने के बाद भी वह करते वही थे, जो महात्मा जी का आदेश उनके लिए होता था। पर दिल खोलकर अपनी बात उनके सामने रख जरूर देते थे। यह दूसरी बात थी कि गांधी जी कहां तक उनसे सहमत होते थे। सरदार अकारण किसी पर हाथ उठाने अथवा हानि पहुँचाने के पक्षपाती कभी नहीं थे। लेकिन आत्म-रक्षा में भी बल प्रयोग न किया जाय, यह बात उनकी समझ से बाहर थी। अन्यायी और अत्याचारी के आगे झुकते चले जाना भी उसकी आकांक्षाओं को और बढ़ावा देना है। कभी-कभी दुश्मन उदारता को कमजोरी मान बैठता है।

हैदराबाद के निजाम को भारत संघ में मिलने के लिए उन्होंने हर तरह से समझाकर देख लिया। पर निजाम

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को रजाकारों के अतिरिक्त भी अंग्रेजों की ओर से थपथपी उन दिनों मिल रही थी। बीदर के हवाई अड्डे पर सिडनी काटन हथियारों की खेप ले लेकर उतर रहा था। आला हजरत की सेनाओं को धड़ाधड़ शस्त्रों से लैस किया जा रहा था। गृहमंत्री के नाते सरदार के पास एक-एक मिनट के समाचार आ रहे थे, वहाँ क्या चल रहा है। पर हैदराबाद के लोगों को उन्होंने कह रखा था—"फोड़े को पक जाने दो, कच्चे फोड़े का आपरेशन ठीक नहीं रहता। पकते ही एक नश्तर में सारा मवाद बाहर आ जाएगा।" लेकिन इसका यह अभिप्राय भी नहीं था—दुश्मन को तैयारी का इतना अवसर दे दिया जाए जो बाद में अधिक बल प्रयोग करना पड़े। भारत की देशी रियासतों में हैदराबाद ही एक ऐसी रियासते थी जहाँ बल प्रयोग की हलकी सी नौबत आई। अन्यथा तो सब ही ने सरदार की राष्ट्रभक्ति की अपील पर खून की एक बूंद बहाये बिना सहर्ष हस्ताक्षर कर दिये थे। सरदार ने भी उनकी इस देशभक्ति के लिए उन्हें उचित सम्मान दिया।

जम्मू-कश्मीर एक ऐसी रियासत जरूर रही जो उनकी परिधि से बाहर थी। फिर भी वह अपनी खरी राय कश्मीर के बारे में भी प्रधान मंत्री नेहरू जी को समय-समय पर देते रहे। कश्मीर भारत की ऐसी सीमा पर स्थित है जहां चार ओर दूसरे राष्ट्रों की सीमा टकराती है। वहाँ किसी तरह की भी संदिग्ध स्थिति भविष्य में उलझन का कारण बन सकती थी। पाकिस्तान पहले से ही उस पर अपना दांत गाड़े हुए था। सरदार सुरक्षा परिषद् में उसे ले जाकर और जटिल गुत्थी बनाने के हिमायती नहीं थे। पर बात कुछ बनी नहीं और वह दुनिया से जल्दी चले गये। पाकिस्तान से उजड़कर आये शरणार्थियों को भी यदि वहाँ आश्रय मिल जाता तो रियासत की आर्थिक स्थिति पर भी उसका अनुकूल प्रभाव होता, ऐसी सरदार की राय थी।

सरदार राजनीतिक जीवन में व्यक्तिगत शुद्धि को भी बड़ा महत्त्व देते थे। एक बार जो व्यक्ति उनकी निगाह में चढ़ गया तो बस समझ लो वह आसमान पर ही जा पहुंचा। उनकी कसौटी बड़ी पैनी और सख्त थी। पर यदि कोई उनकी निगाह से गिर गया तो बस फिर पानी देने वाला भी उसे आसानी से नहीं मिलता था। हैदराबाद से ही सम्बन्ध रखने वाली दो तीन ऐसी घटनाएं उन दिनों घटीं जिनका कम स्थानों पर ही उल्लेख मिलेगा। सरकारी कागजों में तो जरूर होगा ही।

हैदराबाद रियासत में नांदेड़ के पास उमरी एक अच्छी मंडी है। यहाँ का एक बैंक संघर्ष के उन्हीं दिनों में लूटा गया। जिन नौजवानों ने यह बैंक का पैसा तिजोरी से निकाला था, उसका बैंक के रजिस्टरों सहित एक-एक पैसा हैदराबाद में कांग्रेस के एक शीर्षस्थ नेता को सौंप दिया। उनसे उक्त धन के पूरे प्राप्त होने की रसीद भी उन युवकों ने ले ली। सुरक्षा के लिये यह काम इसलिए भी जरूरी था—कभी बाद में उन्हें कोई यह न कहे पैसा बीच में हड़प कर गये। बाद में उस धनराशि में से कुछ लाख

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रुपया जिन्हें वह धन सौंपा गया था खर्च करके शेष बैंक में जमा कर दिया। उनका कहना था—कार्यकर्त्ताओं पर यह रुपया खर्च किया गया। पर सरदार को उनकी यह बात जंची नहीं। इसीलिए जब तक वह जीवित रहे रियासत में कोई जिम्मेदारी का काम उन्हें नहीं सौंपा। बाद में जब सरदार दुनिया से चले गये, तब पंडित जी उन्हें संसद में सदस्य बनाकर ले आये।

इसी तरह की एक घटना रियासत के दो वरिष्ठ पुलिस और सैनिक अधिकारियों के बारे में सुनी जाती है। रजाकारों के नेता कासिम रिजवी का दायां हाथ लायकअली किस तरह पुलिस की आँखों में धूल झोंक कर पाकिस्तान पहुंचा, इसकी तो एक लम्बी कहानी है। पर राज्य के वरिष्ठ पुलिस अधिकारी की बगल वाली कोठी में ही लायकअली नजरबंद था। सरदार की समझ से यह बाहर था—कैसे वह पुलिस की सांठ गांठ के बिना निकल सकता है? सम्बन्धित पुलिस अधिकारी, जिसे बहुत छोटे ओहदे से उठाकर सरदार ने इन्स्पैक्टर जनरल पुलिस बनाया था, जब वह उनके मन से उतर गया तो उतर ही गया।

ऐसी ही घटना उस वरिष्ठ सैनिक अधिकारी की भी है जो बड़े विश्वास के साथ वहाँ सरदार ने भिजवाया था। निजाम के बाद हैदराबाद रियासत का दूसरा सबसे धनी व्यक्ति नवाब सालारजंग था। हैदराबाद का सालारजंग म्युजियम उन्हीं के अधूरे दुर्लभ संग्रहों का भंडार है। इन नवाब सालारजंग की सन्तान कोई नहीं थी। इनके पास अलभ्य हीरे-जवाहरात थे; उनकी निजाम को भी जानकारी नहीं थी। निजाम कहीं मांग न बैठे इसीलिए वह छिपा कर रखते थे। अरबों की दौलत का स्वामी नवाब सालारजंग था। मरने के बाद उसकी सम्पत्ति का जो विवरण तैयार हुआ उसमें सुनते हैं उक्त सैनिक अधिकारी ने रियासत के हितों की देख रेख कर रहे एक राजनेता की मदद से कुछ इधर-उधर कर दिया। मामूली सी बात है, दो चार हार ही यदि वहाँ से हटा दिये गये होंगे तो वह भी करोड़ों की सम्पत्ति थे। सरदार के कानों तक भी यह हवा पहुँच गई। उन्हें मर्मान्तक पीड़ा इसे जानकर हुई। दोनों को वहाँ से हटना तो पड़ा ही, पर सरदार के जीवनकाल में वह किसी अच्छे ओहदे पर फिर नहीं दिखायी दिये। सार्वजनिक जीवन के लिये व्यक्तिगत जीवन की शुद्धता का उन्हें बड़ा ध्यान रहता था। उनकी मान्यता थी—शासक का निजी जीवन जितना स्वच्छ होगा उतनी ही प्रशासन में भी स्वच्छता रहेगी।

कुछ लोग नापते बहुत हैं पर फाड़ते कम हैं। सस्ती लोकप्रियता के लिए हलके फुलके नारे लगाना प्रारम्भ कर देते हैं। पर व्यवहार में शून्य होते हैं। सरदार ने ऐसे ही शासकों को सम्बोधित करते हुए एक बार अपने भाषण में कहा था—जो शासक लोकप्रियता के पीछे दौड़ेगा वह मजबूत शासक नहीं हो सकता। इसी तरह जो मजबूत शासक होगा वह लोकप्रिय नहीं हो सकता। दोनों

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का परस्पर विरोध है।

सरदार की सूझबूझ, पैनी पकड़ और शुद्ध सरल जीवन आज भी उसी तरह देशवासियों का मार्गदर्शन कर रहा है जैसे उनके कार्य काल में करता रहा था। तब भी राष्ट्र का रथ चलते-चलते कहीं अटक जाता है तब सहसा सरदार की स्मृति हरी हो उठती है। सहसा मुंह से निकल जाता है—काश कहीं आज सरदार जीवित होते? उन्हें गये हुए धीरे-धीरे तीन दशाब्दियां बीत जाएंगी, पर ऐसा लगता है जैसे कल ही गये हों।

**राजाओं के जेब खर्च और सरदार पटेल**

जाते-जाते अंग्रेज़ हिन्दुस्तान को तीन हिस्सों में बाँट कर गया। भारत और पाकिस्तान के अतिरिक्त तीसरा हिस्सा देशी रियासतों का था। ब्रिटिश संसद में पारित 'भारतीय स्वाधीनता विधेयक' के अनुसार देशी रियासतें चाहे तो भारत या पाकिस्तान में विलय हो जातीं या वे अपनी स्वतन्त्र प्रभुसत्ता बनाये रखतीं। अंग्रेजों ने उन्हें यह खुली-छूट दे दी थी। स्वतन्त्रता के बाद भी पर्दे के पीछे रह कर ब्रिटेन का राजनीतिक विभाग इस बात का प्रयास करता रहा कि किसी भी तरह राजा-महाराजाओं का एक पृथक् ही राजस्थान बन जाए। उसका यह प्रयत्न बहुत देर तक चलता रहा। विभाजन से पहले अप्रैल 1947 में बम्बई के ताजमहल होटल में तत्कालीन भोपाल नरेश की अध्यक्षता में इसके लिए एक बैठक भी बुलाई गई। लेकिन जब वहाँ इस तरह का प्रस्ताव आया कि देशी रियासतों को अपना एक पृथक् संगठन बना लेना चाहिए, तब बीकानेर के तत्कालीन महाराजा श्री शार्दूलसिंह ने पहले बैठक का बहिष्कार किया और उसका अनुसरण करते हुए कुछ और राजा भी बाहर चले आए। इस तरह अंग्रेजों की यह चाल यहाँ सफल न हो सकी। उन्हें यह विश्वास था कि देशी रियासतों के अलग हो जाने से भारत पूरी तरह कमजोर हो जाएगा। अनुमान स्वाभाविक भी था क्योंकि विभाजन के समय भारत गणराज्य का कुल क्षेत्रफल 12,60,853 वर्गमील था, जिसमें 5,87,949 वर्गमील क्षेत्र में देशी रियासतें थीं। मोटे शब्दों में यदि इसे कहें तो यों कह सकते हैं, विभाजन के समय भारत के क्षेत्रफल का 40 प्रतिशत भू-भाग इन देशी रियासतों के अधिकार में था। जनसंख्या की दृष्टि से भी विभाजन के बाद भारत की जनसंख्या 1949 की जनगणना के अनुसार 22 करोड़ के लगभग बैठती थी, जिसमें 9 करोड़ लोग इन देशी रियासतों में रहते थे। इस तरह भारत की 28 प्रतिशत जनसंख्या देशी रियासतों की प्रजा थी। यदि ये देशी राजे-रजवाड़े ब्रिटिश संसद द्वारा पारित 'भारतीय स्वतन्त्रता विधेयक' के अनुसार अपना पृथक् संगठन बना लेते तो निश्चय ही भारत की तस्वीर पूरी तरह क्षतविक्षत हो जाती।

अंग्रेजों को पूरी तरह यह विश्वास था कि देशी रियासतों के शासक अपनी सुख-सुविधाओं के इतने आदी हो गए हैं कि उन्हें वे आसानी से तिलांजलि नहीं

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दे सकेंगे। इसी विश्वास पर अंग्रेजों ने गोलमेज कांफ्रेंस में गांधी जी के सामने भी इसी तरह का एक प्रश्न रखा था। स्वतन्त्रता की मांग लेकर गांधी जी के नेतृत्व में जब एक शिष्टमण्डल गोलमेज कांफ्रेंस में भाग लेने पहुँचा तथा ब्रिटेन की ओर से पूछा गया—"यदि हम भारत को स्वतन्त्र कर दें तो इन देशी रियासतों के भविष्य का क्या बनेगा?" गांधी जी और उनके सहयोगी अधिकारपूर्वक इसका उत्तर देने की स्थिति में नहीं थे। लेकिन शिष्टमण्डल में सम्मिलित कश्मीर रियासत के तत्कालीन शासक महाराज हरिसिंह को उसका उत्तर देने में एक क्षण भी नहीं लगा। उन्होंने कहा कि देशी रियासतों को लेकर ही यदि भारत की स्वतन्त्रता रुकी हुई है तो आप आज भारत को स्वतन्त्र करें, हम कल अपनी रियासतों का भारत में विलय कर देंगे।

विभाजन के बाद अखण्ड भारत की जो तस्वीर बनी, उसमें दिल्ली के औरंगजेब रोड पर स्थित पहले नम्बर के मकान में कई महत्त्वपूर्ण ऐतिहासिक घटनाएँ घटीं। यह वह स्थान था जहाँ महान् भारत के निर्माता लौहपुरुष सरदार वल्लभभाई पटेल रहते थे। इसी मकान में सरदार पटेल ने जामनगर के महाराज को आगे रख कर ग्वालियर, बड़ौदा, बीकानेर और पटियाला आदि कई महाराजाओं के माध्यम से साढ़े पाँच सौ राजाओं के राजमुकुट उतरवा कर भारत माता के चरणों में रखवा दिये। सरदार की इस कुशलता और दूरदर्शिता को, ज्यों-ज्यों समय बीतेगा, त्यों-त्यों इतिहास में चमकते अक्षरों में लिखा जाएगा। केवल एक जम्मू-कश्मीर की रियासत ही ऐसी थी जो न जाने किन कारणों से सरदार के अधिकार-क्षेत्र से बाहर रखी गई। उस पर अब तक इस गरीब देश का चार हजार करोड़ रुपया खर्च हो चुका है। काश! इस रियासत के भविष्य का रूप भी सरदार को सौंप दिया गया होता तो हिन्दुस्तान के गले की यह हड्डी कभी की बाहर आ जाती।

देशी रियासतों को भारत में मिलाते समय सरदार ने तत्कालीन शासकों उनके वंशजों एवं उनसे सम्बन्धित कर्मचारियों के लिए कुछ खर्च की भी व्यवस्था की। राजाओं के इस जेब खर्च को लेकर पिछले कुछ समय से देश में एक अजीबो गरीब हलचल है। पीछे संसद में भी इस जेब खर्च की समाप्ति के लिए सरकार ने 'संविधान में संशोधन' का विधेयक प्रस्तुत किया था। लोक-सभा में तो ज्यों-त्यों करके वह विधेयक स्वीकृत हो गया पर राज्य सभा में वह गिर गया। इस पर सरकार ने जिस ढंग से राष्ट्रपति द्वारा एक आदेश जारी करके राजाओं का जेब खर्च और सुविधाएँ वापस लीं, उसकी देश में तीव्र प्रतिक्रिया होनी स्वाभाविक थी। यदि राष्ट्रपति को अधिकार था तब फिर संसद में इस विधेयक को लाने की आवश्यकता ही क्या थी और जब संसद में विधेयक पारित नहीं हो सका, तब राष्ट्रपति का आदेश जारी करना प्रजातन्त्र में कहाँ तक न्याय संगत था? सर्वोच्च न्यायालय के इतिहास

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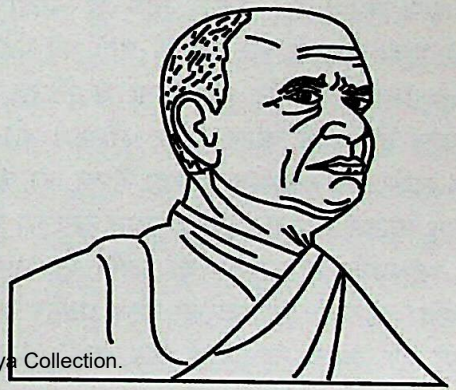
में ऐसे अवसर कम ही आते हैं जब पूरा न्यायालय एक साथ बैठ कर किसी मामले को सुने। लेकिन विषय के महत्त्व और संविधान की रक्षा के लिए सर्वोच्च न्यायालय के सभी न्यायाधीशों ने एक साथ बैठ कर इस मामले को सुनना श्रेयस्कर समझा।

राजा-महाराजाओं को जेब खर्च देने की बात जब संविधान में सम्मिलित की जा रही थी, तब सरदार पटेल ने एक ऐतिहासिक भाषण संविधान सभा में दिया। उन्होंने कहा; ''यदि शासकों के साथ शान्तिवार्ता के फलस्वरूप यह समझौता नहीं हो पाता तो वे कितनी मुसीबतें खड़ी कर देते, इसका अनुमान आज नहीं लगाया जा सकता। हमें उनके साथ न्याय करना चाहिए, स्वयं को उनके स्थान पर रख कर उनके त्याग का मूल्यांकन करना चाहिए। शासकों ने तो अपना कर्तव्य पूरा कर दिया है—अपनी शासनसत्ता अन्तरिता कर दी तथा अपनी रियासतें भारत में विलय कर दीं—अब इन समझौतों के दूसरे भाग को पूरा करना हमारा कर्त्तव्य है अर्थात् इस ओर से आश्वस्त होना कि प्रिवी पर्स सम्बन्धी दी गई हमारी गारण्टी सच्ची उतरे। **इस सम्बन्ध में हमारा असफल होना एक विश्वासघात होगा** और नयी व्यवस्था के सुस्थिरीकरण को काफ़ी आघात पहुँचाएगा।"

देशी रियासतों के भारत में विलय के समय भारत को रियासतों से 77 करोड़ रुपये की नकदी एवं विनियोग राशि प्राप्ति हुई थी। इसमें 55 करोड़ रुपया तो अकेले ग्वालियर रियासत का ही था। जो अन्य सम्पत्ति राजाओं ने छोड़ी, उनमें महल, संग्रहालय, भवन, अस्तबल, गैरेज, कारें, वायुयान आदि अनेक चीजें भी थीं। बारह हजार मील लम्बी रेलवे लाइन भी इसी समझौते में सरकार को मिली। दिल्ली और देश के कुछ बड़े नगरों में स्थित उनके विशाल भवन भी सरकार के हाथ में आ गए। सरदार ने अपने उस ऐतिहासिक भाषण में यह भी कहा—

"रियासतों के अतिरिक्त राजामहाराजाओं से प्राप्त नकद धन का ब्याज ही यदि हम उन्हें दें तो भी वह प्रति वर्ष दिए जाने वाले पूरे जेब खर्च से कहीं अधिक बैठेगा। क्या हम इस छोटी-सी कीमत पर, जिसके लिए मैं जान-बूझ कर 'छोटे' शब्द का प्रयोग कर रहा हूँ, आपत्ति करेंगे जो हमने रक्तहीन क्रांति के लिए चुकाई है?"



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# वैदिक धर्म के मुख्य चार आधार

*खुशहाल चन्द्र आर्य*

जिस प्रकार एक छत चार दीवारों पर टिकी रहती है, एक मोटर के चार पहिये होते हैं, उसी प्रकार वैदिक धर्म के भी चार स्तम्भ या आधार हैं, जिन पर यह टिका हुआ है। यदि इन आधारों को समझ लिया जाये तो मानो वैदिक धर्म को अधिकांश रूप में समझ लिया। इनका संक्षिप्त परिचय इस भांति है:

**वर्णाश्रम व्यवस्था**

वैदिक धर्म में पूरी मानव जाति को उनके गुण, कर्म, स्वभाव के अनुसार चार कार्य-विभागों में बांटा गया है, जिनको वर्ण कहते हैं। इनके नाम हैं—ब्राह्मण, क्षत्रिय, वैश्य और शूद्र। ब्राह्मण का कर्म है वेदों को पढ़ना-पढ़ाना, यज्ञ करना-करवाना और दान देना व लेना। क्षत्रिय का कर्म है राष्ट्र की रक्षा करना और अन्याय का विरोध ही नहीं, पूरी शक्ति से समापन करना। वैश्य का कर्म है खेती करना, पशु पालन करना, तथा व्यापार करना, यानि किसी वस्तु को अधिकता से अभाव के स्थान पर लाना। शूद्र का काम है सेवा करना। समाज के तीन प्रकार के शत्रु होते हैं, जिनको दूर करने के लिये यह वर्ण व्यवस्था ऋषि, मुनियों ने बनाई थी। प्रथम शत्रु अज्ञान जिसको ब्राह्मण वेद-ज्ञान से दूर करता है। द्वितीय शत्रु अन्याय जिसे क्षत्रिय अपने बल, बुद्धि व साहस से मुकाबला करके दूर करता है। तृतीय शत्रु अभाव जिसको वैश्य खेती, पशुपालन व व्यापार से दूर करता है और जो इन तीनों शत्रुओं यानि अज्ञान, अन्याय व अभाव को दूर करने में असमर्थ है, वह शूद्र कहलाता है और उसके इन तीनों वर्णों की सेवा के कार्यों को कर्तव्य की संज्ञा दी गई है। हर व्यक्ति अपने वर्ण के कर्तव्य का पालन निष्ठा और दृढ़ता से करे तो देश की उन्नति होना अवश्यम्भावी व निश्चित है।

कार्य विभाजन यानि वर्ण का चयन प्राचीन काल में गुरुकुलों के आचार्य करते थे। जब ब्रह्मचारी गुरुकुल की पूरी शिक्षा प्राप्त करके घर जाता था, उससे पहले गुरुकुल का आचार्य समावर्तन करता था और तभी उसके गुण, कर्म, स्वभाव के अनुसार वर्ण भी निर्धारित करता था। अधिकतर तो माता-पिता का वर्ण ही उसको प्राप्त होता था और वह अपने घर पर जाकर अपने वर्ण में ही रहता था। कभी-कभी नीचे वर्ण का ब्रह्मचारी ऊँचे और ऊँचे वर्ण का ब्रह्मचारी नीचे के वर्ण में नियुक्त हो जाता था, जब उसकी व्यवस्था आचार्य व समाज मिलकर करते थे। यदि वैश्य का लड़का ब्राह्मण प्रवृत्ति का है, तो उनको एक दूसरे को गोद दे देते थे। इसमें कोई कठिनाई नहीं होती थी। वह उसी वर्ण में जीवन भर रहता था और अपने वर्ण के कर्तव्य का पालन करता था। इन चारों वर्णों का

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उद्देश्य समाज की सेवा करते हुए समाज को उन्नत करना व सुचारु रूप से व्यवस्था बनाये रखना था। इनमें न कोई छोटा था और न कोई बड़ा, सब समान थे और सब समाज के अभिन्न अंग थे। सबको सामाजिक व धार्मिक कार्य करने का पूरा अधिकार था। महाभारत के बाद मध्यकालीन समय में वेद-ज्ञान का ह्रास हो जाने से स्वार्थी व अधकचरे पढ़े ब्राह्मणों ने वर्ण को कर्म से न मानकर जन्म से मानना आरम्भ कर दिया और कहने लगे कि ब्राह्मण ईश्वर का मुख है और वह चाहे कैसा भी पतित क्यों न हो, पूजनीय है। शूद्र ईश्वर के पैर हैं वह चाहे कैसा भी चरित्रवान क्यों न हो, वह द्विज नहीं बन सकता, यानि बाकी तीन वर्णों के समान नहीं हो सकता। इसका परिणाम यह हुआ कि मूर्ख, चरित्रहीन ब्राह्मणों की पूजा होने लगी और शूद्र चाहे कैसा ही उच्च विचारों का क्यों न हो, उसे घृणा की दृष्टि से देखा जाने लगा। परिणामस्वरूप इसी जाति-पांति के भेदभाव से देश की अवनति ही नहीं हुई, बल्कि देश रसातल को चला गया।

वेदों में मनुष्य की आयु कम-से-कम सौ वर्षों की मानी गई है और इन वर्षों को बराबर-बराबर चार भागों में बांटा गया है, जिन्हें आश्रम कहते हैं। प्रथम पच्चीस वर्षों तक की आयु को ब्रह्मचर्य, पच्चीस से पचास वर्ष तक की आुय को गृहस्थ आश्रम, पचास से पचहत्तर वर्ष की आयु को वानप्रस्थ आश्रम और पचहत्तर से सौ या इससे अधिक वर्ष की आयु को संन्यास आश्रम कहते हैं। इनमें दो आश्रम ब्रह्मचर्य और वानप्रस्थ शक्ति-संचय करने के हैं और गृहस्थ और संन्यास खर्च करने के। इस व्यवस्था के अनुसार ब्रह्मचर्य आश्रम में बालक 8 (आठ) वर्ष तक अपने माता-पिता के पास लाड़-चाव के साथ रह, आठ से पच्चीस वर्षों तक गुरुकुल में आचार्य की गोद में रहकर, ब्रह्मचर्यपूर्वक विद्याध्ययन करते हुए बल, बुद्धि व ज्ञान की वृद्धि करे। फिर पच्चीस से पचास वर्षों तक विवाह करके राष्ट्र को सदाचारी व सुयोग्य सन्तानें दे और वेदानुकूल चलते हुए अपने परिवार समाज, राष्ट्र व प्राणिमात्र का हित व रक्षा करे तथा अपने कर्तव्यों का पालन करता हुआ सुख-शांतिपूर्वक गृहस्थ आश्रम में रहे। गृहस्थ आश्रम पर बाकी तीनों आश्रम आश्रित हैं और इस आश्रम में व्यक्ति अपना संचित किया हुआ धन, बल व बुद्धि समाज, राष्ट्र व प्राणिमात्र की सेवा में व्यय करता है, इसलिए यह आश्रम सबसे ज्येष्ठ व श्रेष्ठ कहलाता है। फिर गृहस्थ की पूरी जिम्मेदारी अपने बच्चों पर छोड़कर अपनी धर्मपत्नी के साथ या उसे बच्चों के पास छोड़कर स्वयं ही जंगल में कुटिया बनाकर वानप्रस्थ जीवन व्यतीत करता हुआ या किसी सेवा-संस्थान में निःस्वार्थ भावना से सेवा करता हुआ, गृहस्थ जीवन में जो कुछ कमजोरी आ गई थी, उसको पुनः संचित करता हुआ बल, बुद्धि व अनुभव की वृद्धि करके पचहत्तर वर्ष की आयु तक संन्यास की तैयारी करे, फिर पचहत्तर वर्ष की आयु के बाद सम्पूर्ण जीवन संन्यासी बनकर प्राणिमात्र को पुत्रवत्

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समझकर उनके हित व उन्नति का प्रयास करता रहे, साथ ही वेद-प्रचार के कार्यों में सौ वर्ष तक या इससे भी अधिक आयु तक समर्पित रहे। उसका मुख्य कार्य मानव मात्र के ही नहीं, प्राणिमात्र के अभावों व कष्टों को अपने बल, बुद्धि व अनुभव से दूर करना और अपने अभावों व कष्टों पर कोई ध्यान न देकर सबकी सेवा में रहते हुए प्रसन्नतापूर्वक मृत्यु का आलिंगन करना है। (ऋषि दयानन्द जैसा ही) एक सच्चे संन्यासी का जीवन होना चाहिए। दु:ख का विषय है कि आजकल भगवे रंग के वस्त्र धारण करके झूठे संन्यासी वेदों के विरुद्ध प्रचार करते हैं और लोगों को अपने स्वार्थ के लिये झूठा मार्ग बतलाकर उनको अन्धकार में रखकर उन्हें ठगते रहते हैं। वे स्वयं को ईश्वर का अवतार या गुरु बताकर भौतिकता की दृष्टि से तो आनन्द लूटते दिखाई देते हैं परन्तु आध्यात्मिक दृष्टि से वे अपने जीवन को नष्ट करते हैं और मृत्यु के बाद निकृष्ट भोग योनि को प्राप्त होते हैं।

### पंच महायज्ञ व संस्कार

वैसे तो पंचमहायज्ञ मानव मात्र को ही करने चाहिए परन्तु हमारे ऋषि-मुनियों ने गृहस्थी को ये पंच महायज्ञ करना अनिवार्य बताया है। कारण? बाकी तीनों आश्रम इसी गृहस्थ आश्रम पर आश्रित हैं और प्राणिमात्र के हित व रक्षा करने की जिम्मेदारी गृहस्थ आश्रमी पर ही ईश्वर ने दी है। इसीलिये इस आश्रम को ज्येष्ठ व श्रेष्ठ बताया गया है। ये महायज्ञ पांच होते हैं—ब्रह्मयज्ञ, देवयज्ञ, पितृयज्ञ, अतिथि यज्ञ व बलिवैश्व-देवयज्ञ (भूतयज्ञ)। इनको यज्ञ ही नहीं महायज्ञ कहा गया, इसलिए हर गृहस्थी के लिए इन यज्ञों को करने का बहुत महत्त्व बढ़ गया है। इन यज्ञों को करने में गृहस्थी के कृतज्ञ भाव के कर्तव्य की पूर्ति होती है तथा विश्व में समानता, समन्वय व परस्पर सामंजस्य बना रहता है।

#### 1. ब्रह्मयज्ञ

प्रात: सायं सन्ध्या द्वारा ईश्वर की उपासना करना तथा आर्ष ग्रन्थों का या अन्य अच्छी पुस्तकों का स्वाध्याय करना ब्रह्मयज्ञ कहलाता है। ईश्वर ने हमें सूर्य, चन्द्रमा, जल, वायु और यह सुन्दर शरीर देकर हमारा कितना बड़ा उपकार किया है। उस परमपिता परमात्मा की उपासना करके हम अपनी कृतज्ञता प्रकट करके अपनी आत्मा को सन्तुष्ट करते हैं और सब पिताओं के पिता से सद्बुद्धि देने की प्रार्थना करते हैं, जिससे हम अपने जीवन में उत्तरोत्तर उन्नति कर सकें। हमारे ऋषि-मुनियों ने वेदों को पढ़कर हमारी भलाई के लिए आर्ष ग्रन्थ लिखे हैं। उनको पढ़कर हम अपने जीवन को अच्छा बना सकें और मोक्ष तक पहुँचने का मार्ग प्रशस्त कर सकें, इसलिए ये दोंनों कार्य मिलकर ब्रह्मयज्ञ कहलाते हैं। इसे हर गृहस्थी को दोनों समय अवश्य करना चाहिए।

#### 2. देवयज्ञ

प्रात: व सायं नित्यकर्मों से निवृत्त होकर स्वच्छ कपड़े पहनकर पूरा परिवार मिलकर प्रेमपूर्वक हवन यज्ञ करे।

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फिर कुछ समय के लिये सब मिलकर बारी-बारी भजन व उपदेश करें, फिर समाप्त होने पर छोटे बड़ों के चरण छूकर सादर नमस्ते करें, बराबर वाले परस्पर नमस्ते करें और छोटों को आशीर्वाद देवें, ताकि आपस में प्रेम व श्रद्धा की वृद्धि हो। यही एक ऐसा कर्म है, जो सिर्फ स्वयं या अपने परिवार तक ही सीमित नहीं है, बल्कि इससे पड़ौसी मित्र सभी तो लाभ उठाते ही हैं, साथ ही दुश्मन भी इससे लाभ उठाता है। इससे वायुमण्डल शुद्ध होने से प्राणिमात्र का हित होता है इसलिये "यज्ञो वै श्रेष्ठतमं कर्म" कहकर इसको सबसे श्रेष्ठ कर्म और "अयं यज्ञो भुवनस्य नाभिः" कहकर विश्व का केन्द्र बताया है। यानि सारा विश्व यज्ञ की परिधि में समाहित है। सिर्फ हवन को ही यज्ञ कर्म नहीं कहते, बल्कि जितने भी परोपकार, परहित के कर्म होते हैं, सभी यज्ञीय कर्म कहलाते हैं।

**3. पितृयज्ञ**

जिन माता-पिता व वृद्धजनों ने कितने ही कष्ट व अभावों को सहकर हमें गृहस्थ बनाया, तो हमारा भी नैतिक कर्तव्य है कि हम उनकी सेवा व शुश्रूषा करके उनको प्रसन्न रखें। यही पितृयज्ञ कहलाता है। यह दो किस्म का होता है—श्राद्ध व तर्पण। पितरजनों की श्रद्धापूर्वक सेवा-शुश्रूषा करके उन्हें प्रसन्न करना श्राद्ध कहलाता है और उनकी इच्छाओं की पूर्ति करके उन्हें तृप्त करना तर्पण कहलाता है। यह जीवित माता-पिता, वृद्धजनों का ही हो सकता है, मृतकों का होना असंभव है। हमारे पौराणिक भाई मरने के बाद अपने पितरों का श्राद्ध व तर्पण करते हैं, यह एक गलत परंपरा स्वार्थी ब्राह्मणों ने अपना पेट भरने के लिये बना दी है, जो नहीं होनी चाहिए। जो चीज असंभव है उसको करना कहां की समझदारी है?

**4. अतिथियज्ञ**

जो बिना निश्चित तिथि के परोपकार की भावना से घूमते-फिरते गृहस्थ के घर पर आ जाते हैं, उन्हें अतिथि कहते हैं। इनमें विद्वान्, संन्यासी, वानप्रस्थी व ब्रह्मचारी सभी आ जाते हैं। उनकी सेवा व आतिथ्य प्रेमपूर्वक करना ही अतिथि यज्ञ कहलाता है। अतिथि का भी कर्तव्य है कि वह भी गृहस्थों, जिनका भोजन व मिष्टान्न खाया है, उनका ऋण चुकाने के लिए उन्हें वेदों का उपदेश देकर उनका उपकार करे, जिससे वे सन्मार्ग की ओर अग्रसर होवें।

**5. बलिवैश्वदेव यज्ञ**

यह यज्ञ असहाय, निर्बल, दुःखित, व निराश्रित प्राणियों के लिये किया जाता है। इसमें गृहस्थ को अपने भोजन में से कुछ भाग बचाकर कुत्ता, बिल्ली, चींटी, भूखे, रोगी व कोढ़ी आदि को देना होता है। इसमें प्राणिमात्र की भलाई करना निहित है। इसलिये इसको भूत यज्ञ भी कहते हैं।

**संस्कार**

जीव के गर्भ में आने से लेकर मृत्यु पर्यन्त वेदों में सोलह संस्कार करने बताये हैं, जिनमें से तीन संस्कार गर्भ

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धारण से लेकर जन्म होने तक और बारह संस्कार जन्म से मृत्यु तक और एक अन्तिम संस्कार मृत्यु के बाद किया जाता है। जन्म से पहले तीन संस्कारों के नाम– गर्भाधान, पुंसवन, सीमन्तोन्नयन, जन्म के बाद बारह संस्कारों के नाम–जातकर्म, नामकरण, निष्क्रमण, अन्नप्राशन, चूड़ाकर्म (मुण्डन), कर्णवेध, उपनयन, वेदारम्भ, समावर्तन, विवाह, वानप्रस्थ, संन्यास और अन्तिम संस्कार मृत्यु के बाद अन्त्येष्टि संस्कार है। इसके बाद मृतक का उस परिवार से कोई सम्बन्ध नहीं रह जाता। संस्कारों से मनुष्य का जीवन उत्तरोत्तर उन्नत होता जाता है और वह अन्त में संन्यासी बन कर पूर्णता को प्राप्त हो मृत्यु के बाद ईश्वर के सान्निध्य में परम आनंद को प्राप्त करता हुआ मोक्ष को प्राप्त हो जाता है। स्कन्द पुराण के अनुसार **"जन्मना जायते शूद्रः संस्कारात् द्विज उच्यते"** जन्म से सब शूद्र जन्मते हैं, फिर संस्कार से पूर्णता को प्राप्त होते हैं। संस्कार सिर्फ मनुष्य के ही होते हैं, ऐसी बात नहीं है। प्रत्येक वस्तु संस्कारित होकर उत्तमता को प्राप्त होती है। जैसे हम आटा गूंधते, बेलते व सेंकते हैं, तब कहीं रोटी बनती है, इसी प्रकार हर चीज संस्कारित होकर ही पूर्णता प्राप्त करती है। दुर्भाग्य यह है कि हम हर चीज संस्कारित करके प्रयोग में लाते हैं लेकिन सन्तान जैसी मूल्यवान चीज को जिसके बिगड़ने और सुधरने से परिवार समाज, राष्ट्र ही नहीं, सारा विश्व बिगड़ या सुधर जाता है, संस्कारित करने में उदासीन रहते हैं।

## अष्टांग योग

अष्टांग योग से मनुष्य अपने बाहर–भीतर के सब दोषों को दूर करके शुद्ध होकर आठ सीढ़ियों से चढ़ते हुए ईश्वर की अनुभूति पाकर पूर्ण आनन्द की प्राप्ति कर सकता है। इसके आठ अंग हैं: यम, नियम, आसन, प्राणायाम, प्रत्याहार, धारणा, ध्यान और समाधि। यम पाँच हैं: सत्य, अहिंसा, अस्तेय (चोरी न करना), ब्रह्मचर्य व अपरिग्रह (संचय की प्रवृत्ति न रखना)। इनसे अन्दर की शुद्धि होती है। इसी प्रकार नियम भी पांच हैं: शौच, सन्तोष, तप, स्वाध्याय व ईश्वर प्रणिधान। इनसे बाहर की शुद्धि होती है। एकान्त में आरामदायक आसन पर बैठकर प्राणायाम द्वारा मन को एकाग्रचित्त करके ईश्वर की भक्ति व उपासना में धारणा से ध्यान की तरफ बढ़ते हुए ईश्वर के आनन्द स्वरूप में समाधिस्थ हो जाना ही अष्टांग योग है। इससे मनुष्य परम आनन्द की अनुभूति करता है और स्वयं भी आनन्दमय बन जाता है।

## त्रैतवाद

संसार में तीन किस्म की विचारधाराएं प्रचलित हैं जिनके नाम हैं: अद्वैतवाद, द्वैतवाद और त्रैतवाद। अद्वैतवाद सिर्फ एक ईश्वर की सत्ता को मानता है। जीव को ईश्वर का अंश मानता है, जीव की अलग सत्ता को नहीं मानता और प्रकृति को स्वप्नवत् मानता है यानि इसकी भी कोई सत्ता नहीं मानता। इस विचारधारा के प्रवर्तक आदि शंकराचार्य हैं, जिन्होंने इसी विचारधारा के बल पर

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द्वैतवाद को मानने वाले नास्तिक जैनों व बौद्धों को पराजित किया था। वेदों में त्रैतवाद ही आया है, इसलिये महर्षि दयानन्द ने ईश्वर, जीवों व प्रकृति–तीनों की अलग-अलग सत्ता मानी। प्रकृति अनादि व अनन्त सत्तावान् (अस्तित्व वाली) है, परन्तु जड़ है, जीव सत् व चित् यानि सत्तावान् के साथ-साथ चेतन (गतिशील) भी हैं और ईश्वर सत्-चित् के साथ-साथ आनन्द का भण्डार भी है। इसीलिये ईश्वर को सच्चिदानन्द कहते हैं। प्रकृति में भोग यानि आकर्षण है और ईश्वर में आनन्द है। इस व्यवस्था में ईश्वर ऊपर है, मनुष्य (जीव) बीच में है, और प्रकृति नीचे है। मनुष्य यदि नीचे प्रकृति की तरफ जाता है तो वह प्रकृति के भोग (विषयों) में फंस जाता है और जो ईश्वर के गुणों को धारण करता हुआ ऊपर की ओर उठता है, तो वह ईश्वर की अनुभूति करके ईश्वर के आनन्द को प्राप्त करता है। द्वैतवादी सिर्फ जीव और प्रकृति को मानते हैं, ईश्वर को नहीं।

## हैदराबाद के भारत-विलय में आर्य समाज का योगदान

*प्रा. डॉ. चन्द्रशेखर लोखण्डे*

हैदराबाद में संघर्ष की शुरुआत सन् 1937 में वेदप्रकाश आर्य के बलिदान से आरम्भ होकर 16 सितम्बर सन् 1948 को समाप्त होती है। इन 11 वर्षों में यहाँ के युवकों ने अपने खून से इस भूमि को सींचकर बलिदान के लिए और उपजाऊ बना दिया। वेदप्रकाश आर्य का धार्मिक और नागरिक अधिकारों की रक्षा के लिए और गोविन्दराव पानसरे का राजनीतिक अधिकारों की प्राप्ति के लिए दिया गया बलिदान भारतीय स्वतन्त्रता आंदोलन में स्वर्णाक्षरों में लिखा गया है। श्री अनंत भालेराव लिखते हैं–"बलिदान की परम्परा आर्य समाज ने प्रारम्भ की और गोविन्दराव पानसरे तक उसका निर्वहन हुआ। आगे सन् 1947 से सन् 1948 तक यह यज्ञकुण्ड प्रज्वलित रहा।" अनेक स्वतन्त्रता सेनानियों ने अपने प्राणों की आहुति देकर मातृभूमि को स्वतन्त्र करने में अपना महत्त्वपूर्ण योगदान दिया।

जहाँ तक मराठवाड़ा के हुतात्माओं का सम्बन्ध है, सैकड़ों लोगों ने हैदराबाद की मुक्ति के लिए प्राणों को न्यौछावर किया, जिनमें उस्मानाबाद जिले से 11 युवकों

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ने, बीड जिले से 21, नान्देड़ से 37, परभणी से 30, औरंगाबाद से 10 युवकों ने स्वतन्त्रता की बलिवेदी पर अपने प्राणों को उत्सर्ग किया। इन्हीं युवकों के प्राणोत्सर्ग से हैदराबाद की गुलामी की बेड़ियां टूट पायी हैं। यह परम्परा आने वाली युवा पीढ़ी को निरन्तर प्रेरणा देती रहेगी। सन् 1938 से 1948 तक सिर्फ बीदर और पड़ोस के गांवों में 200 के करीब आर्य कार्यकर्ताओं को निजाम सरकार और उसके पिछलग्गू रजाकारों ने मौत के घाट उतारा। ये आर्य युवक हैदराबाद को रजाकारों के चंगुल से छुड़ाने के लिए अहर्निश प्रयत्न कर रहे थे, जो निजाम से देखा नहीं गया।

इसी प्रकार रजाकारों ने आर्यबहुल गांवों में हत्या का नंगा नाच कर सैकड़ों आर्यवीरों को गोलियों से भून डाला। बालेगांव, बोटाकुल, रामघाट, तोंडचीर, देवर्जन, गोरटामराठा, खतगांव, तिरूका, हरिजवलगा, औराद शहाजनी, हुमनाबाद, निडंबना, संगोली, चिटगोपा, हल्लीखेड़, रायकोड, कल्याण, निलंगा, मुरूम, बाकुर, नलदुर्ग, देवणी, अटर्गा, मालेगांव, रेणापुर आदि गांवों में लगभग 10-10 आर्य समाजियों को मौत के घाट उतारा गया। दुनिया के इतिहास में ऐसा कोई मुल्क नहीं होगा जहाँ अपने जन्मसिद्ध हक की मांग करने पर वहाँ के सत्ताधीश ने इतनी बेरहमी से हत्याएं करवाई हों।

यह सब निजाम की नाक के नीचे हुआ। निजाम इस्लामी हुकूमत के ख्वाब में मदमस्त था। उसे यह साफ लग रहा था कि अल्ला पाक की हुकूमत कायम रखने के लिए खुदा उसकी जरूर मदद करेगा। लेकिन खुदा पर शैतान इतना हावी हो गया था कि 10 साल के लिए जो हुकूमत मिलने वाली थी वह इनके कारनामों से सिर्फ एक साल में चली गई। निजाम को उनके साथी न सरकार, न रजाकार बचा पाये, क्योंकि भगवान् भी उन लोगों की मदद नहीं करता जो जनता जनार्दन पर जुल्म ढाते हैं। इससे पूर्व भारत में शामिल होने के करार सम्बन्धी शर्तों में थोड़ी नरमाई कर एसोसिएशन के रूप में कुछ शर्तों में तब्दीली की गई। वे चार शर्तें निम्न थीं-

1. संवैधानिक समिति में हिन्दू मुसलमानों का क्या अनुपात होगा, इसका अधिकार निजाम महोदय को होगा।

2. हैदराबाद की सेना 20 हजार से 28 हजार की जाने की अनुमति दी गई।

3. रजाकार संस्था पर धीरे-धीरे 3 महीनों में पाबन्दी लगाई जाए।

4. आपात स्थिति पर ही भारत सरकार अपनी सेना हैदराबाद में रखेगी, अन्य समय में नहीं।

ये शर्तें निजाम के लिए इतनी अनुकूल थीं कि इन शर्तों के सहारे मीर उस्मान अली खान बहादुर और कितने ही साल हैदराबाद की जनता पर हुकूमत करते, लेकिन कुदरत को यह चूहे-बिल्ली का खेल मंजूर नहीं था। ऐसे समय सत्ता की धुंध में अन्धे हुए व्यक्तियों पर शैतान हावी हो जाता है और उनकी बुद्धि भ्रष्ट हो जाती है। निजाम पर शैतान के रूप में रजाकार हावी हो गए थे।

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उन्होंने इन शर्तों का मजाक उड़ाते हुए हिन्द सरकार के प्रस्ताव को ठुकरा दिया। 14 जून सन् 1948 को वी.पी. मेनन ने यह प्रस्ताव तैयार कर नेहरू मन्त्रिमण्डल को दिया जो स्वीकार कर लिया गया। यह प्रस्ताव और परिवर्तित शर्तें लेकर मि. मॉक्टन और लायक अली हैदराबाद आए और निजाम साहब के सामने उन प्रस्तावों को रखा गया। भारत सरकार के लिए ये परिवर्तित शर्तें अपमानजनक होते हुए भी निजाम ने शर्तों को मानने से साफ इन्कार कर दिया। तीसरे ही दिन 17 जून को सर वाल्टर मॉक्टन ने लॉर्ड माउण्टबेटन को एक शब्द की तार भेजी जिस पर लिखा था: "लॉस्ट', अर्थात् "सब कुछ खत्म।' 17 जून को ही पं. नेहरू ने वार्ता परिषद् बुलाकर साफ शब्दों में कह दिया कि "यहाँ से आगे अब निजाम के साथ कोई समझौता नहीं।"

इससे पहले निजाम ने हैदराबाद को आजाद मुल्क रखने के लिए बहुतेरे प्रयत्न किए थे। सन् 1948 में जब भारत सरकार से समझौते की बातचीत हो रही थी, उसने राष्ट्रसंघ से मदद मांगी थी, लेकिन तत्कालीन ब्रिटिश प्रधानमंत्री लॉर्ड एटली ने लिखा था–"हैदराबाद भारत का अटूट हिस्सा है। भारत में विलीन होने में ही हैदराबाद का हित है।" चूँकि रजाकारों को रियासत की सारी बागडोर दे डाली थी, अत: सितम्बर सन् 1948 के आते-आते निजाम के हाथों कुछ नहीं बचा था। इसलिए उसने सितम्बर सन् 1948 के आसपास भारत सरकार को कई पत्र लिखे थे, जिनमें स्पष्ट लिखा था कि–"रियासत की बागडोर रजाकारों के हाथों में चली गई। हिन्द सरकार मुझे इन रजाकारों के चंगुल से छुड़ाए।"

जो गैरों के लिए खाई खोदता है वह स्वयं उसी खाई में जा गिरता है–यह न्याय निजाम के बारे में खरा उतरा। जिस जिन्न को निजाम ने पैदा किया वही अपने आका को खाने के लिए दौड़ पड़ा। जुल्म वेश और परिवेश बदलकर उसी व्यक्ति पर पलटवार करते हैं, यह निजाम की सत्ता के आखिरी दौर से पता चलता है।

**आर्य कार्यकर्ताओं और स्टेट कांग्रेस कार्यकर्ताओं का एक ही लक्ष्य**

ज्यों ही निजाम ने समझौता ठुकरा दिया त्यों ही रजाकार और मुस्लिम गुण्डों का जोश उफान पर आ गया। उन्हें ऐसा लगने लगा कि अब हैदराबाद रूपी जन्नत बस बालिश्त भर दूर है। निजाम के सामने भारत सरकार किसी हालत में न झुके यह हैदराबाद की जनता चाहती थी। वह हर तोहमत उठाने को तैयार थी। स्वामी रामानन्दतीर्थ और पं. नरेन्द्र को जेलों में बन्द कर दिया गया था। स्टेट कांग्रेस और आर्य समाज के द्वितीय पंक्ति के नेता और कार्यकर्त्ता निजाम की पुलिस और रजाकारों का बड़ी हिम्मत से मुकाबला कर रहे थे। महाराष्ट्र के प्रसिद्ध समीक्षक स्व. नरहर कुरुन्दकर लिखते हैं–"चूंकि आज के नेता आर्य समाज के ऋण को स्पष्ट रूप से स्वीकार नहीं करते हैं। हैदराबाद मुक्ति आंदोलन के प्रारम्भिक

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काल में जनजागृति करने का महत्त्वपूर्ण कार्य आर्य समाज ने ही किया। अत्याचारी शासन के विरोध में प्रारम्भ से अन्त तक आर्य समाज ही सबसे बड़ी शक्ति रही थी।"

पं. इन्द्र विद्यावाचस्पति हैदराबाद स्वतन्त्र होने तक आर्यों के योगदान का उल्लेख करते हुए कहते हैं–"भारत सरकार के पुलिस कार्यवाही शुरू करने से पहले हैदराबाद के हिन्दुओं की दशा बहुत ही शोचनीय हो जाती, यदि आर्य समाज के कार्यकर्ता सिर पर कफन बाधकर मैदान में न कूद पड़ते। उन थोड़े समय के दिनों में आर्य नवयुवकों ने रजाकारों का जो मुंहतोड़ जवाब दिया, उसने परिस्थिति को काफी संभाले रखा। हैदराबाद के स्वतन्त्रीकरण में उन नौजवानों ने जो प्रशंसनीय कार्य किया वह विस्मरणीय नहीं समझा जा सकता।

"आर्य समाज और स्टेट कांग्रेस के कार्यकर्ता कन्धे से कन्धा मिलाकर निजाम और रजाकारी सेना के साथ संघर्ष के लिए मैदान में कूद पड़े। वहां मतभेद और मकसद का प्रश्न नहीं था। दोनों का शत्रु एक ही था–अत्याचारी निजाम और उसकी शैतानी सेना रजाकार। कांग्रेस जो कभी अहिंसावादी कहलाती थी, आर्य समाज के सम्पर्क में आने से सशस्त्र संघर्ष की हिमायती बन गई थी। और कोई चारा भी नहीं था। शत्रु तलवार लेकर खड़ा है और हम चरखा चलाकर उसका मत–परिवर्तन करें, यह तरीका अव्यवहार्य है–स्टेट कांग्रेस के कार्यकर्ताओं की समझ में आता चला गया।"

"हैदराबाद स्वातंत्र्य संग्राम के लेखक श्री वसन्त पोतदार इस संघर्षरत गठबंधन के बारे में लिखते हैं–"गांव–गांव में आर्य समाज और स्टेट कांग्रेस के कार्यकर्ता संगठित होकर आततायियों के प्रतिकार हेतु हाथों में शस्त्र उठा कर मुकाबला करने के लिए तैयार हो गए। तलवार से तलवार भिड़ाने के लिए उन्होंने अपनी मानसिक तैयारी कर ली थी। सन् 1948 का 13 सितम्बर नजदीक आ गया था और दोनों संस्थाओं ने निजाम से दो–दो हाथ करने की ठान ली थी।"

स्टेट कांग्रेस के जाने–माने नेता या तो जेलों में बन्द थे या सीमाओं से बाहर जाकर अखिल भारतीय कांग्रेस के नेताओं के साथ विचार–विमर्श कर आगे की योजनाएं बना रहे थे। जो यहाँ रहकर साधारण कार्यकर्ताओं के कन्धे से कन्धा मिलाकर लड़ रहे थे, वे संघर्ष का नेतृत्व भी कर रहे थे और सूत्र संचालन भी कर रहे थे। उन्होंने हैदराबाद रियासत में स्टेट कांग्रेस के द्वारा इस संघर्ष में जान फूंकी और अन्त तक इस अग्नि को जलाए रखा। इन्हीं नेताओं के त्याग और बलिदान से हैदराबाद की आजादी हासिल हुई।....स्टेट कांग्रेस राजनीतिक दृष्टि से हैदराबाद की जनता का प्रतिनिधित्व कर रही थी। लोगों की आशाएं कांग्रेस और उसके नेताओं पर टिकी हुई थीं। स्टेट कांग्रेस के साथ आर्य समाज संगठन की दृष्टि से लोगों को उनके उद्देश्य के लिए जागरूक करने में संलग्न था। कई बार आर्य समाज और स्टेट कांग्रेस में धार्मिक

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और राजनैतिक मतभेद को दर्शाकर दोनों को अलग करने का भी प्रयत्न किया गया। पं. नरेन्द्र जी अपने संस्मरण में लिखते हैं–"आर्य समाज ने अपनी पूरी शक्ति के साथ हैदराबाद स्टेट कांग्रेस का साथ दिया है। हैदराबाद राज्य की स्वतन्त्रता के उस संग्राम में बहुत से आर्य समाजियों को गिरफ्तार होना पड़ा, जिनकी संख्या लगभग एक हजार थी और इन लोगों को जेल जीवन व्यतीत करना पड़ा।" यहाँ ध्यातव्य है कि हैदराबाद मुक्ति-संग्राम में जितनी भी संस्थाओं ने भाग लिया उनमें सबसे अधिक मुकदमे आर्य कार्यकर्त्ताओं पर निजाम सरकार द्वारा दायर हुए और उनमें भी सबसे अधिक पं. नरेन्द्र जी और भाई श्यामलाल पर। स्टेट कांग्रेस के आन्दोलन में पं. नरेन्द्र जी को कई बार जेल जाना पड़ा तथा मन्नानूर जैसे काले पानी की सजा भुगतनी पड़ी। सन् 1947-48 के स्वतन्त्रता संग्राम में स्टेट कांग्रेस और आर्य समाज के प्रथम पंक्ति के नेता जेल में डाले गए, जिसका उद्देश्य था, इन दोनों संस्थाओं की शक्ति को कमजोर किया जाए। लेकिन दूसरी पंक्ति के कार्यकर्त्ताओं ने संघर्ष की बागडोर अपने हाथ में ले ली थी। इन्हीं के तप त्याग और कठिन परिश्रम से हैदराबाद रियासत भारत में शामिल हो सकी।

## Some Facts about our National Anthem and National Song

*Meenal Singhal*

Just a thought for the National Anthem! How well do you know about it? I have always wondered who is the *"adhinayak"* and *"bharat bhagya vidhata"*, whose priase we are singing. I thought it might be God! Our current National Anthem "Jana Gana Mana" is sung throughout the country. Did you know the following about our national anthem? I did't.

**In praise of British king:** To begin with, India's national anthem, Jana Gana Mana Adhinayaka, was written by Rabindranath Tagore in honour of King George V and the Queen of England when they visited India in 1919. To honor their visit Pandit Motilal Nehru had the five stanzas included, which are in priase of the King and queen. (And most of us think it is in the praise of our great motherland!) In the

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original Bengali verses only those provinces that were under British rule, i.e. Punjab, Sindh, Gujarat, Maratha etc. were mentioned. None of the princely states were recognized which are integral parts of India now-Kashmir, Rajasthan, Andhra, Mysore or Kerela. Neither the Indian Ocean nor the Arabian Sea was included, since they were directly under Portuguese rule at that time.

The Jana gana Mana Adhinayaka implies that King Geogre V is the lord of the masses and Bharata Bhagya Vidhata is "the bestower of good fortune." Following is a translation of the five stanzas that glorify the King. First stanza: (Indian) People wake up remembering your good name and ask for your blessings and they sing your glories. (Tava shubha naame jaage; tava shubha aashish maange, gaaye tava jaya gaatha). Second stanza: Around your throne people of all religions come and give their love and anxiously wait to hear your kind words. Third stanza: Praise to the King for being the charioteer, for leading the ancient travellers beyond misery.

Fourth stanza: Drowned in the deep ignorance and suffering, poverty-stricken, unconscious country? Waiting for the wink of your eye and your mother's (the Queen's) true protection. Fifth stanza: In your compassionate plans, the sleeping Bharat (India) will wake up. We bow down to your feet O' Queen, and glory to Rajeshwara (the King).

This whole poem does not indicate any love for the Motherland but depicts a bleak picture. When you sing Jana Gana Mana Adhinayaka, whom are you glorifying? Certainly not the Motherland. Is it God? The poem does not indicate that. It is time now to understand the original purpose and the implication of this, rather than blindly sing as has been done the past fifity years.

Nehru chose the present national anthem as opposed to Vande Mataram because he thought that it would be easier for the band to play!!! It was an absurd reason but today for that matter bands have advanced and they can very well play any music. So they can as well play Vande Mataram, which is a far better composition in

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praise of our dear Motherland-India. Wake up, it's high time! Shouldn't Vande Mataram be our National Anthem.

**Song of Freedom Struggle:** Duing the entire Freedom Struggle and our war for Independce, only "Vande Mataram" was sung which was composed by the most revered Nationalist Writer, late Bankim Chandra Chattopadhya in his famous "Annada Math" to arouse national feelings of the entire Indian nation against the worst & cruelest British rule. (Bankim had drawn his inspiration from the great three Revolutionaries & Martyrs, namely, "Phadake Bandhus" of Maharashtra in 1871 during his visit on their Martyrdom.)

When hunters & Lathies (Sticks) were raining on the Revolutionaries on the heads of the front line "Satyagrahies", it was the "Mantra" of "Vande Mataram" alone that gave these Unsung Heroes & "Satyagrahies" & Revolutionaries courage to bear the charges of lathies (Sticks) on their heads or Hunters or hot water when poured over their bodies, or when they were brutually kept on the Ice Sils or repeatedly hit by the brutual & inhuman forces of then British Empire in Jails.

"Vande Mataram" is not just a Nationalist song, it has been classified as World's Best Nationalist Song ever written till date, the nearest to it is "Les Marselles" of the French Revolution of 1789.

"Vande Mataram" had become a "Mantra," "Mantra" is not only a sound uttered in priase of God or Nation, but it provides "Shakti" & "Agni" with Immense Strength & Power which enables the Singers or Chanters of such "Mantras" as of "Vande Mataram" to bear even the most inhuman tortures which our those Revolutionaries & Satyagrahies suffered from the hands of the merciless & brutual Britsh Police force during their fight for Freedom of our beloved motherland. The chanters of "Vande Mataram", the great revolutionaries, thus made Supreme Sacrifices of their lives to save you & us from the Cruelest British Rule.

For practical demonstration & comparison, let any one chant "Vande Mataram" & "Janagana mana adhinayak..." & see the

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differnce oneself instantaneously.

"Vande Mataram" should have been accorded its rightful place as our National Song right from 15th August, 1947 but it was given as an optional National Song Status owing to Nehru's insistence. Why?

Was it because the Muslims, during our Freedomn struggle, did not permit it to be sung from Congress platforms for several years (between 1930 to 1937) and allowed it only when Mahatma Gandhi, owing to his weakness before the Muslims, agreed to their demands that only first four lines of "Vande Mataram" song will be sung; this division of the Great nationalist Song, "Vande Mataram", thus sowed the first seeds of partition of India.

Better late than never, why not we adopt it as our Song "Vande Mataram" now without fear or prejudice towards any one. Remember, it is a pure Nationalist Song, sung in the priase of one's motherland or "Matribhoomi".

Britishers had played most dirty tricks on India before leaving or giving Freedom to us in 1947 and one such example: was thrust of "Jana Gana Mana..." song wrongly on us through Nehru.

Nehru & Gandhi had done a lot of blunders with our nation after our independance such as the thrusting of "Jana gana mana." Song on us as our National Song. The 2nd, to delete the word "HINDU" from the name of our country after the partition of India. Our nation was to be named as: "Sampoorna Prabhutva Sampanna Bhartiya Hindu Ganarajya" but Gandhi & Nehru combine got the "Hindu" word deleted from our nation's name as a result we, the majority Hindus are suffering in our own land & we have become 2nd grade citizens in our own country.

Every policy, every amendment ever since is to apease the so called minority community only because we were forced to accept pseudo-secularim on ourselves by our above leaders. Why so sir?

Allow me to draw your kind attention to the learned authors of "The military strategies from the vedic ages till date" by Major General Raj Nath Singh who wrote his memoirs after the First War with Pakistan which was thrust

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upon us soon after our independance.

**Mountbatten's guidance:** General Rajendra Nath Singh was called by Lord Mountbatten who was our first Governor General also and was told in the presence of the then British Commander-in-Chief, not to advance in Kashmir but surrender to Pakistani forces in the same manner as Sirajudallah's General Mir Jaffer had done with his 18,000 forces before Lord Clive with 300 army troops only which Mir Jaffer had done on receiving the promised reward of Governorship of Bengal. Here Mountbatten had offered General Raj Nath Singh, the post of First Commander-in-Chief of Indian Armed Forces after the departure of the last Britsh General, adding that "Nehru is in his pocket, not to worry about him..."

But our brave soldier, Genl. Rajnath Singh, preferred to be thrown out of the army subsequently without any promotion, but that great soldier, never betrayed the country & our forces kept advancing into present day occupied Kashmir.

But Mountbatten (who like Churchill, never wanted to see an independent India...) did not give up as he had other dirty tricks under his sleeves & he convinced Nehru to take up the matter to UNO, when we were advancing very fast into all sectors of our own Kashmir from all sides. Thus, we had to suspend our Military action in the First Kashmir War and we failed to retrieve the entire Kashmir from the hands of the terrorist Pakistanies till date. We who were the aggrieved party, became a tool in the hands of British dirty politics of those days, resulting in about 55 years of political game in the UNO with NO decision in our favour till date, rather we are accused by Pakistan.

Results: All the terrorism & all the problems from across the border and Three Wars till date.

In our Ist war on Kashmir, we had lost approximately 10,000 of our most dedicated & bravest of warrior troops; WHY? They were actually sandwiched between the Pakistani Fire from the front & the Kashmiri Muslim Militia of Shaikh Abdullah from behind. (Who, according to Nehru & Shaikh were "Our side's loyal troops," which they were NOT.)

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Could any politicians have the guts till date to dig up the realities & reply to the nation what actually had happened in the First Kashmir War & why we had suffered so much of casualities?

Why Nehru had agreed to have a special section of the constitution applied to Kashmir only, whereby we ourselves were NOT allowed to settle down or buy any property in our own kashmir? Why did he agree to have two Prime ministers in the same country. One for India & another for Kashmir? Shaikh Abdullah was made its Ist Prime Minister, why sir? Again, on the request of Shaikh Abdullah, Nehru had consented to the arrest of Shyama Prasad Mukerjee during his peaceful entry of Kashmir in 1953 where his Murder in the Kashmir jail was possibly already had been planned and within a few days itself our Great Hindu leader, Dr. Shyama Prasad Mukherjee was killed in the Jail.

When the people of India made a great hue & cry against such a gruesome murder then only, Shaikh Abdullah was arrested, on 9th July, 1953 & remained in Jail till 1971 without any trial.

**Nehru's blunder:** That's not all, when it was proved by all counts that he was in connivance with Pakistan and a traitor of the nation, why was he NOT tried in legal courts, at least against Dr Shyama Prasad Mukerjee's murder in Kashmir jails?

I would like to highlight one more fact and great blunder of Nehru which people seem to be forgetting: Our country was divided on the basis of Hindu Muslim population in Punjab & Bengal where Muslims were in majority, in comparison to other parts of India.

Lahore which, then had majority of Hindus, it was, therefore, well concluded that Lahore will come to India only.

While the demarcation of entire India & Pakistan was carried out all over Punjab & Bengal by Feb. of 1947 on the basis of Majority—minority Hindu-Musilm population, the decision in regard to Lahore was kept in abeyance for no reason in spite of it having majority Hindu Population.

At the last moment, Mountbatten played a dirty trick & instigated Jinnah to press for

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Lahore or Bombay, either to be given to pakistan as with one port of Karachi, it was like one door kind of country then. (Both the towns had majority Hindu population) Nehru, in hurry to get power in his hands, agreed for Lahore to be given to pakistan as a result the decision regarding Lahore had come at the last Moment in the first week of August 1947 only, very unlike other parts of the divided India making impossible for lacs of Hindus of Lahore to migrate to India in 7-10 days only.

But once the decision was taken in favour of Pakistan by Nehru, only a handful of Hindus could run away from Lahore and the remaining Hindus were either butchured & killed & their Women, mothers, sisters & wives were taken away from them and the remaining Hindus had to *en masse* embrace Islam; as a result, you will find our earlier Hindus of Lahore, now Muslims, the names like Kamaluddin Arora, Zamaluddin Sehgal, Nazam Sethi and so on.

Those who have witnessed those days of masscare & torture in Pakistan or in old East Pakistan, they alone know of the inhuman torture we, the Hindus suffered from the Pakistanies. Bangladesh's inhuman behaviour towards Hindus is another story of torture & inhuman behaviour unparralled in history.

For everybody's information: Pattabhi Sitaramyya, the Ist Congress President after our independance, was given charge by Nehru & Congress to write the True History of Our Freedom Struggle from the cruel British Empire. In his findings, he writes that 75% of all the Satyagrahies & almost 100% of Revolutionaries were Arya Samajists; again almost all the front line Satyagrahies who bore the brunt of Lathies & suffered maximum casualities from the then British Police force were Arya Samajists or were influenced by the Patriotic Teachings of its founder, Maharshi Dayanand Saraswati; Ashfaq Ullah, Martyr & colleague of the great Revolutionary & Martyr, Pandit Ram Prasad Bismil of "Kaakori kaand" was also visitng Arya Samaj regularly & had learnt his lessons of martyrdom at Arya Samaj Mandir from Pandit Ram Prasad Bismil there.

Whether he was Sardar Bhagat Singh or his

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entire family or any other great revolutionary, they all belonged to Arya Samaj & its great traditions of selflessness, of dedication, of perpetual sacrifice, of true Nationalism, a Reformist Hindu class, believing & trying to remove all the ills of our various sects of Hindus including awakening the people to beware of so called Miracles, Taveez, Rings etc as were being exceedingly prevalent in those days (now also it is reappearing through the media for selfish gain), to overcome their orthodoxies & treat all Hindus, irrespective of one's caste, creed, sex etc as one & at par only, believing in one vedic culture & one motherland, that is Bharat Mata only.

Best Wishes to all the readers of above msg with a hope that at least in one's individual capacity, try to follow the great Indian vedic teachings of perpetual sacrifice, of bringing perfection to one's job, & be selfless & devoted to the nation and with the people we are associated with.

## Rabindranath Tagore And His Gitanjali

*W.B. Yeats*

I have carried the manuscript of these translations about with me for days, reading it in railway trains, or on the top of omnibuses and in restaurants, and I have often had to close it lest some stranger would see how much it moved me. These lyrics–which are in the original, my Indian friends tell me, full of subtlety of rhythm, of untranslatable delicacies of colour, of metrical invention–display in their thought a world I have dreamed of all my life long. The work of a supreme culture, they yet appear as much the growth of the common soil as the grass and the rushes. A tradition, where poetry and religion are the same thing, has passed through the centuries, gathering from learned and unlearned metaphor and emotion, and carried back again to the multitude the thought of the scholar and

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of the noble. If the civilization of Bengal remains unbroken, if that common mind which was one divine runs through all, is not, as with us, broken into a dozen minds that know nothing of each other, something even of what is most subtle in these verses will have come, in a few generations, to the beggar on the roads. When there was but one mind in England, Chaucer wrote his Troilus and Cressida, and though he had written to be read, or to be read out–for our time was coming on apace–he was sung by minstrels for a while. Rabindranath Tagore, like Chaucer's forerunners, writes music for his words, and one understands at every moment that he is so abundant, so spontaneous, so daring in his passion, so full of surprise, because he is doing something which has never seemed strange, unnatural, or in need of defence. These verses will not lie in little well-printed books upon ladies' tables, who turn the pages with indolent hands that they may sigh over a life without meaning, which is yet all they can know of life, to be carried about by students at the university to be laid aside when the work of life begins, but, as the generations pass, travellers will hum them on the highway and men rowing upon rivers. Lovers, while they await one another, shall find, in murmuring them, this love of God a magic gulf wherein their own more bitter passion may bathe and renew its youth. At every moment the heart of this poet flows outward to these without derogation or condescension, for its has known that they will understand; and it has filled itself with the circumstance of their lives. The traveller in the red-brown clothes that he wears that dust may not show upon him, the girl searching in her bed for the petals fallen from the wreath of her royal lover, the servant or the bride awaiting the master's home-coming in the empty house, are images of the heart turning to God. Flowers and rivers, the blowing of conch shells, the heavy rain of the Indian July, or the parching heat, are images of the moods of that heart in union or in separation; and a man sitting in a boat upon a river playing upon a lute, like one of those figures full of mysterious meaning in a Chinese picture, is God Himself. A whole people, a whole civilization, immeasurably strange to us, seems

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to have been taken up into this imagination; and yet we are not moved because of its strangeness, but because we have met our own image, as though we had walked in Rossetti's willow wood, or heard, perhaps for the first time in literature, our voice as in a dream.

Since the Renaissance the writing of European saints–however familiar their metaphor and the general structure of their thought–has ceased to hold our attention. We know that we must at last forsake the world, and we are accustomed in moments of weariness of exaltation to consider a voluntary forsaking; but how can we, who have read so much poetry, seen so many paintings, listened to so much music, where they cry of the flesh and the cry of the soul seem one, forsake it harshly and rudely? What have we in common with St. Bernard covering his eyes that they may not dwell upon the beauty of the lakes of Switzerland, or with the violent rhetoric of the Book of Revelation? We would, if we might, find, as in this book, words full of courtesy. "I have got my leave. Bid me farewell, my brothers! I bow to you all and take my departure. Here I give back the keys of my door–and I give up all claims to my house. I only ask for last kind words from you. We were neighbours for long, but I received more than I could give. Now the day has dawned and the lamp that lit my dark corner is out. A summons has come and I am ready for my journey." And it is our own mood, when it is furthest from a Kempis or John of the Cross, that cries, "And because I love this life, I know I shall love death as well." Yet it is not only in our thoughts of the parting that this book fathoms all. We had not known that we loved God , hardly it may be that we believed in Him; yet looking backward upon our life we discover, in our exploration of the pathways of woods, in our delight in the lonely places of hills, in that mysterious claim that we have made, unavailingly, on the women that we have loved, the emotion that created this insidious sweetness. "Entering my heart unbidden even as one of the common crowd, unknown to me, my king, thou didst press the signet of eternity upon many a fleeting moment." This is no longer the sanctity of the cell and of

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the scourge; being but a lifting up, as it were, into a greater intensity of the mood of the painter, painting the dust and the sunlight, and we go for a like voice to St. Francis and to William Blake who have seemed so alien in our violent history.

We write long books where no page perhaps has any quality to make writing a pleasure, being confident in some general design, just as we fight and make money and fill our heads with politics–all dull things in the doing–while Mr. Tagore, like the Indian civilization itself, has been content to discover the soul and surrender himself to its spontaneity. He often seems to contrast his life with that of those who have lived more after our fashion, and have more seeming weight in the world, and always humbly as though he were only sure his way is best for him. "Men going home glance at me and smile and fill me with shame. I sit like a beggar maid, covering my face, and when they ask me, what it is I want, I drop my eyes and answer them not."

At another time, remembering how his life had once a different shape, he will say, "Many an hour have I spent in the strife of the good and the evil, but now it is the pleasure of my playmate of the empty days to draw my heart on to him; and I know not why is this sudden call to what useless inconsequence." An innocence, a simplicity that one does not find elsewhere in literature makes the birds and the leaves seem as near to him as they are near to children, and the changes of the seasons great events as before our thoughts had arisen between them and us. At times I wonder if he has it from the literature of Bengal or from religion, and at other times, remembering the birds alighting on his brother's hands, I find pleasure in thinking it hereditary, a mystery that was growing through the centuries like the courtesy of a Tristan or a Pelanore. Indeed, when he is speaking of children, so much a part of himself this quality seems, one is not certain that he is not also speaking of the saints, "They build their houses with sand and they play with empty shells. With withered leaves they weave their boats and smilingly float them on the vast deep. Children have their play on the seashore of worlds. They know not how to swim, they know not how to cast nets. Pearl fishers

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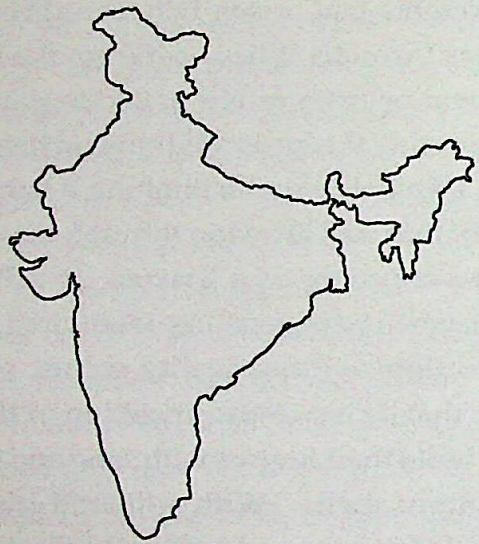
dive for pearls, merchants sail in their ships, while children gather pebbles and scatter them again. They seek not for hidden treasures, they know not how to caste nets."



## Subramania Bharati

*Prema Nandkumar*

Subramania Bharati did verily give a new vision and direction to modern Tamil literature. His personal life was a lesson to all regarding the need for a long-range view, and especially the need for compassion. He suffered terribly as an individual due to constant political persecution, social ostracism and acute financial troubles. But his bitterness was never reflected in his writings, not even in the occasional diary that he maintained. His wife might complain about the rice pot being empty, there might he no money for summoning the doctor to attend upon his ailing child, and there might be little chance of his writings that were his lifeblood achieving publication. But Bharati could never wallow in bitterness. Rather he would find refuge in constant prayer to Parashakti. With Bharati, Individual oppression was somehow

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transformed into social compassion. The partition of Bengal in 1905 had a marked impact on Bharati's life. Even his fury of resentment against the foreign oppressors slowly underwent a seachange during the later years of his Pondicherry stay. He who had begun as a revolutionary poet was transformed into an apostle of non-violence. The days of bomb-enthusiasm were over, for he had realized that, as fire smoulders at centre of smoke, the Divine resides in the enemy's heart. In the poem 'Love The Enemy' Bharati sang to that effect, and also hailed the advent of the Gandhi Age in 'Mahatma Gandhi Panchakam':

How shall we praise Thee?
As One whose choicest herbs
Healed the cobra's bite?
As one who held the hill as cover?
You have a plan outlined
That's new, unfailing,
To end this raging fever
Of dire and dark subjection.
Dear as one's life to hold
The engineer of one's woes;
To Know that all is God
And we are all His children.

This, message of health and strength was not lost upon the Tamils. Immediately following Bharati, Namakkal Ramalingam Pillai became the laureate of the Gandhi Age proclaiming the value of non-violence. "A war is come to our land", he said, "a battle fought without swords, and where no blood is shed". The Gandhian Revolution which began about 1920 had its own repercussions on Tamil literature. Bharati's poem was the signal for poets like Suddhananda Bharati and S.D. Sundaram to compose a large number of songs in the Bharati spirit. Even other poets who took an extreme stance inherited the forthright style and social consciousness of Bharati which enabled them to reach out to the common man in the post independence period.

But this too seems to be only a passing phase. Bharati's simplified, transparent, conversational idiom has after all come to stay, and writers are now trying to rid contemporary Tamil of the cliches that linger still. Bharati's own writings are still as popular as they were during his

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lifetime. In fact, now that English translations of his poems are trickling down from various hands, Bharati's role as an integrator is being increasingly recognized. Nor is this surprising. As Navaratna Rama Rao said many years ago:

"His mother tongue is no doubt Tamil, but his motherland is Bharat. He is most truly a national poet of India. His heart is a temple; dedicated to her is love and adoration; it aches for her suffering and humiliation and is only sustained by a living faith in her future.

"He was not merely a good poet but also a great seer of the possibilities of human nature. As such he was not merely a poet of the Tamil Nadu or of India but was a singer of the world-happiness towards which humanity is moving onwards. He starts from the present state in which he finds India and urges it to move onwards abandoning its feeling of helplessness and crude conventions.

"Beginning from Pappa pattu and reminding India of ancient heroes he sings his Shakti Pattu showing how India will become immortal in the coming ages with the present day geographical limits losings all their petty hatreds under the guise of patriotism."

For it was Bharati who sang:

You have manifested as all
O Kali! Everywhere you.
The evil and the good–
Aren't they the Divine's play?
Enough this dark falsity
That men call life.
Primal energy! Mother! guard me ever.

It was Bharati too who thrilled in wonderment in the nobly articulate poem, 'Praise Mahashakti':

You have spread out as sky
Beyond comprehension.
You have built universe
and charged them with speed;
You have placed them far,
Far away from us
Beyond leagues so many.
O Form! I praise you as Kali.

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# Prem Chand

## *Greatest short-story writer of India*

*Vishwa Nath*

Prem Chand is regarded as the greatest Hindi short-story writer. No other writer has been able to surpass his popularity and his status during the past seventy five years. He has written hundreds of short stories and a number of novels, apart from a few plays.

It is surprising that his works have gained popularity a hundred times more after his death than when he was alive. The reason is not difficult to find as he wrote about the common people, their aspirations and frustrations, their age-old traditions and their struggle to break the shackles of dogmas and dictates. Most of his stories are based in rural India where, in fact, India breathes and lives. His times were the times of convulsions in the society which was trying to get rid of its banes of caste system, untouchability, purdah system and denial of education to women. He raised his voice against all these evils through his writings.

He began his life as a school teacher during the British times and led a spartan simple life in his long monotonous career of teaching in small schools. His postings were also in small towns where he had enough leisure to study the humdrum life of the rural people and witness their problems. His stories have the same relevance and the same gripping interest for the readers today as when these were written long time back.

Prem Chand had a short stint with films also as he was lured to come to Bombay and write stories and dialogues for the film industry. He selected the theme of labour unrest and the Labour-Capital Relations for his first film script. He was, however, quite frustrated and disillusioned when he had to make compromises at the instance of the film producers and the directors who could not afford to invest their money in a film which would invite criticism from the British rulers and this is what exactly

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happened. The film entitled "Mill Mazdoor" was banned in a number of States and incurred heavy losses for all concerned.

Banaras was his home town though he was born in a small village nearby, called Lamhi. His house is in a dilapidated shape. In most of other countries, writers, artists and poets are honoured on a grand scale by turning their homes into national monuments. Unfortunately this has not happened in our country where homes of Ghalib and Prem Chand and others stand as a sad reminder of national neglect of great literary geniuses.

It is a matter of satisfaction that works of Prem Chand are now available in Hindi, Urdu and other regional languages as also in English. Some of his books have been translated into foreign languages also. A set of his complete stories has appeared in twelve volumes under the title "Mansrover".

Works of Prem Chand are now prescribed in the syllabus for Hindi students at various levels. More than one hundred doctoral theses have appeared on critical appreciation of the writings of Prem Chand.

Prem Chand started his writings in Urdu under his original name Dhanpat Rai. It was only after he came under the influence of Arya Samaj that he started his writings in Hindi under the name, Prem Chand. Those were the times of Mahatma Gandhi's national struggle and the reform movement of the Arya Samaj. Prem Chand came under close influence of both these movements which are reflected in his stories.

Themes of his novels and stories were basically the social problems of his times like widow remarriage, atrocities of the rich against the poor, exploitation by money-lenders, Hindu-Muslim disharmony, Harijan, etc.

Alongwith his life of a fiction writer, he had been involved for the better part of his life, firstly as a contributor to Hindi and Urdu magazines of the day and later as Editor of Jagran and finally as the Founder-Editor of Hans, a reputed Hindi literary monthly. Editing and publishing of a journal has ever been a thankless job beset with financial difficulties as during those times, no advertising support was available for literary

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journals. For sometime, he was Editor of Madhuri also, a highly respected Hindi journal.

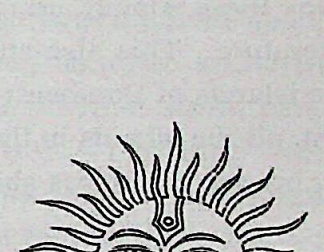
He was married twice, firstly while he was a student of Class VIII as that was the wont in those days. His first marriage was not a happy one. His second marriage to Shiv Rani was a life-long affair. She even wrote a book of reminiscences about her life with Prem Chand entitled "Prem Chand, Ghar Main". Prem Chand was blessed with two sons–Shripat Rai and Amrit Rai, both of whom carried the legacy of their father as successful writers.

Prem Chand Ji started a printing press by the name of Saraswati Press where his journal Hans was printed. Every month he had to face the financial problem of payment of salaries of the press workers. It was indeed a life of hardship.

One may wonder why his name was prefaced by the word "Munshi". It is so because he was born into a Kayasth family and all Kayasths used to be called Munshis in those days. Has original name was Dhanpat Rai. When he started writing in Urdu, he used Nawab Rai as his pen name. It is under this name that he wrote a number of stories for Zamana, the popular Urdu journal of those times.

Prem Chand was a patriot at heart and used Khadi as daily dress throughout his life. During his career as a teacher, he was hauled up on charges of sedition for writing his novel "Soze-Watan" which means "agony of my country". Seven hundred copies of this book which he had published were forfeited and he was admonished not to indulge in writing in future. That is why he changed his name to Prem Chand and started writing in Hindi.

Prem Chand breathed his last on October 8, 1936 after a protracted illness.



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## Ancient Indian Stories

*Brihat Katha and Islands)*

The *Brihat Katha* is important ancient Indian literature. These are 2,000-2200 year-old historical stories. In these there is a reference to many islands such as Utshala Dweep, Kataha Dweep, Karpur Dweep, Ratnakoot Dweep, Muktipur Dweep, Hansa Dweep, Sinhala Dweep, Suvarna Dweep, etc. This shows how advanced was the science of navigation in India. And that is why these islands are referred to in the Indian literature. This also shows India's relation to the islands of Southeast Asia.

At present, all the islands in the stories are not traceable, but we can guess about some of the islands.

It appears that the name Suvarna Dweep is given to many countries, like Burma, Sumatra, Borneo, etc. Even India is called Suvarnabhoomi. But it may be that the name Suvarna Dweep was given to Sumatra. Because an engraved copper plate found at Nalanda, dated 850, refers to King Balaputradev of Sumatra as the "King of Suvarna Dweep."

In the *Brihat Katha,* reference is often made to Tamralipti. From here the businessmen used to go to Kataha Dweep over the eastern sea.

There is a story in Alankaravati Lambaka that a Brahman was in search of his son, who had left him. From Tamralipti he went to Kataha, Karpur, Suvarna, and Sinhala Dweep.

From this we conclude that these islands are to the east of the Tamralipti Sea. Sinhala Dweep is another name for Ceylon (Shri Lanka).

It is possible that the remaining islands like Malaya, Sumatra, Java, etc., beyond the sea to the east might have these names.

Karpur Dweep was near Kataha Dweep. There is a reference to Karpur Dweep in *Ratnaprabha-Lambak.*

**"Karpur Dweep": a charming Story**

Beyond the seas, in Karpur Dweep, a king named Karpuraka was ruling over the capital, Karpurasambhav. He had a very beautiful

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daughter named Karpurika. A female saint staying in a jungle told King Narawahanadutta of Kaushambi in India, about the princess, who hated men.

After hearing about the beautiful princess, the king got restless. He became eager to acquire her and reached a mysterious town on the seashore. He got an aeroplane from Prince Rajyadhar over there, and by air he reached Karpurasambhav Town. After learning about the history of the previous birth of the princess, he subdued her. He married her and then returned by air to his country. So goes the story.

**"Ratnakoot Dweep" Story**

This is a similar story about Ratnakoot Dweep. On this island there was a king named Ratnadhipati, which means "owner of huge wealth" and actually he held huge wealth. He was a worshipper of the god Vishnu. Due to the god's blessings, he received an elephant that could fly in the sky.

With the help of the elephant Ratnadhipati conquered the whole earth, and he also won eighty thousand charming princesses.

A bird of the *garuda* family hurt the elephant with his beak, and the elephant became unconscious. As a consequence the king thought of committing suicide. But in the meantime the king heard a voice from the sky saying that the elephant would regain consciousness simply with the touch of a saintly woman. The eighty thousand wives of the king touched the elephant, but it was in vain.

Sheelavati, a maidservant of a businessman named Harshagupta of Tamralipti, came there with him. She touched the elephant, and immediately the elephant became conscious.

Then the king enquired if there were any unmarried girls in the Sheelavati's family.

The king came to know that there was Sheelavati's younger sister, named Rajadutta, at Tamralipti. The king went there and expressed his desire to marry Rajadutta.

A priest told the king not to marry the girl on the inauspicious day. The king became very passionate. Hence he forgot what the priest had said and got married on the inauspicious day. Then he left Rajadutta on a barren island.

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Unfortunately, a young businessman, who was ship-wrecked, reached this island.

Rajadutta saw him, her passions got aroused, and she had sex with him.

The king came to know this. He got a shock, and immediately he became an ascetic.

From this story we can guess many things, such as Ratnakoot Island, the king who worshipped the god Vishnu, Tamralipti harbour, businessmen travelling in ships, the barren island, the ship getting wrecked, and a young businessman reaching the island.

**The Princess of Hansa Dweep**

There is a love story about Hansa Dweep island in *Shashankvati lambaka.*

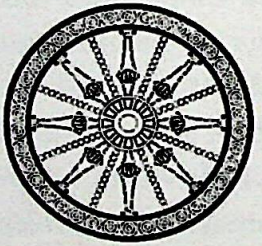
King Mandardeo of Hansa Dweep had a beautiful daughter named Mandarvati. Katyayani, a female saint, gave King Sundersaen a picture of the princess. Looking at the picture, the King fell in love with her. He started pining for the princess. So the father of King Sundersaen sent a messenger to Hansa Dweep. By sea the messenger first went to Shashankapur, and after some days of voyaging he reached Hansa Dweep.

Such goes the story.

**Conclusion**

Many stories in *Brihat Katha* like these describe the voyages on the sea and the islands ruled by the kings beyond the seas and also give us an idea of the conditions in India in those days.

Such stories show the nature of the numerous valorous Hindus visiting the countries beyond the seas.



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## Mircle of A glass of milk

One day, a poor boy who was selling goods from door to door to pay his way through school, found he had only one thin dime left, and he was hungry. He decided he would ask for a meal at the next house. However, he lost his nerve when a lovely young woman opened the door. Instead of a meal, he asked for a drink of water. She thought, he looked hungry, so she brought him a large glass of milk.

He drank it slowly, and then asked, "How much do I owe you?" "You don't owe me anything," she replied. "Mother has taught us never to accept any payment for kindness."

He said : "Then I thank you from my heart."

As Howard Kelly left that house, he not only felt stronger physically, but his faith in God and man was strong also. He had been ready to give up and quit.

Years's later, that young woman became critically ill. The local doctors were baffled. They finally sent her to the big city, where they called in specialists to study her rare disease. Dr. Howard Kelly was called in for the consultation. When he heard the name of the town she came from, he went down the hall of the hospital to her room. Dressed in his doctor's gown, he went in to see her. He recognized her at once. He went back to the consultation room determined to do his best to save her life.

He gave special attention to the case. After a long struggle, the battle was won. Dr. Kelly requested the business office to pass the final bill to him for approval. He looked at it, and then wrote something on the edge, and the bill was sent to her room. She feared to open it, for she was sure it would take the rest of her life to pay for it all. Finally she looked, and something caught her attention on the side of the bill. She read the words: "Paid in Full with One Glass of Milk".

(Signed) Dr. Howard Kelly.

Tears of joy flooded her eyes as her happy heart prayed: "Thank you, God, that your love is shed abroad through human hearts and hands."

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# आप ही मित्र, आप ही शत्रु

उद्धरेदात्मनाऽत्मानं नात्मानमवसादयेत्।
आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः।।

—श्रीमद्भगवद्गीता 6/5

अपने द्वारा संसाररूपी सागर से अपना उद्धार करे और अपने आपको अधोगति में न डाले, क्योंकि यह मनुष्य आप ही तो अपना मित्र है और आप ही अपना शत्रु भी।

**टिप्पणी**—इस श्लोक में बड़ी व्यावहारिक और तथ्यपूर्ण बात कही है कि हम अपने मित्र भी हो सकते हैं और शत्रु भी हो सकते हैं। जो हितैषी, सुखदायक और कल्याणकारी होता है वह मित्र होता है और जो हानि पहुँचाने वाला, दुःखदायक और विनाशकारी होता है, वह शत्रु होता है। यदि हम अच्छा आहार-विहार और श्रेष्ठ आचार-विचार का पालन करते हैं, तो अपने मित्र हैं और बुरा आहार-विहार तथा दूषित आचार-विचार करते हैं, तो अपने शत्रु हैं, क्योंकि इस तरह हम अपना नुकसान करते हैं।

*—सौजन्य से—"निरोगधाम"*

# TYPES OF THE PEOPLE

एके सत्पुरुषाः परार्थघटकाः स्वार्थान् परित्यज्य ये,
सामान्यास्तु परार्थमुद्यमभृतः स्वार्थाविरोधेन ये।
तेऽमी मानुषराक्षसाः परहितं स्वार्थाय निघ्नन्ति ये,
ये निघ्नन्ति निरर्थकं परहितं ते के न जानीमहे।।

*Bhartrihari—Neetishataka Shloka no. 79*

In this world the first type of people are the **Saints** who will even sacrifice their own interest to be able to do good to others. The second type of people are the **Ordinary** human beings who are ready to do good to others provided it does not clash with their own interest. The third type of human beings are called **Demons** who will go to the extent of damaging the interest of others for the sake of their own interest. We really do not know what name is to be given to the fourth type of people who will damage the interest of others just for the fun of it even though it does not benefit them.

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# संस्कृत
# Sanskrit

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# वर्तमानभारते संस्कृतभाषायाः स्थानम्

*आचार्यः इन्द्रः विद्यावाचस्पतिः, दिल्ली*

अद्यत्वे भारतीयशिक्षाशास्त्रिणाम्पुरतः महानयम्प्रश्नो यद् भारतीयशिक्षाक्रमे संस्कृतस्य किं स्थानम्भवेत्? तदत्र त्रिविधम्मतम्।

केचिद्विद्वांसो मन्यन्ते यत्संस्कृतभाषा ग्रीकलैटिनादि-प्राचीनभाषावत् मृतप्राया, तस्याः केवलं शरीरमेव अवशिष्टं, प्राणास्तु निर्गता एव, अतस्तस्याः पुस्तकालयेषु अद्भुतालयेषु वा सावधानतया स्थापनमेवोचितम्, न तु शिक्षाक्रमे स्थानप्रदानम्। दृष्टान्तरूपेण ते अमेरिकाफ्रांसेंग्लैण्डादिदेशान् प्रदर्शयन्ति। ते वदन्ति यत्तेषु देशेषु ग्रीकलैटिनादिभाषाः मृतप्राणिनां कंकालवत्, यद्वा भूमेः खननादुद्धृतमुद्राशिला-खण्डादिवत् ऐतिहासिकाः अवशेषा इति मत्वा क्वचित्क्व-चित्पाठ्यन्ते, न तु पाठ्यक्रमस्य आवश्यकाङ्गत्वेन स्वीक्रियन्ते। तेषाम्मते संस्कृतभाषायाः केवलमैच्छिकरूपेण विशिष्टविद्यालयेष्वध्यापनमेवोचितन्नतु सर्वेषु भारतीय-शिक्षणालयेषु सर्वेभ्यश्छात्रेभ्यः शिक्षणं युज्यते।

एतन्मतं सर्वथा साररहितं, युक्तिविरुद्धञ्च। आंग्लदेशे यत्स्थानं लैटिनभाषायाः, न हि तत्स्थानं भारते संस्कृतस्य। लैटिनभाषाया आंग्लदेशेन सह कोऽपि निकटस्सम्बन्धो नास्ति। संस्कृतभाषा तु सर्वासां वर्तमानभाषाणान्न केवलं जननी, निरन्तरं सहचरी अपि, ताभिः सह अनेकशताब्दीपर्यन्तं सह जीविता, अद्यापि च सह जीवति। अद्यतनीनस्य भारतीयभाषासाहित्यस्य वाल्मीकिव्यासकालिदासादिभिः सह स एव सम्बन्धः, यो वर्तमानस्य आंग्लसाहित्यस्य चौसरमिल्टनशेक्सपियरादिभिः सहास्ति। न कोऽपि आंग्लः एतान्स्वदेशीयकवीनुपेक्षितुमुत्सहते। आंग्लभाषायां बहूनि परिवर्तनानि जातानि। कतिपयशब्दानामर्थेषु, लेखनशैल्यां, भावनासु च भेदः संजातः, किमनेन चौसरस्य भाषा मृता मृतप्राया वा मन्यते आंग्लपण्डितैः? एवं स्थिते वाल्मीकिव्यासकालिदासादीनां भाषा भारतीयेभ्यो मृतेति कथं कल्प्यते संस्कृतविरोधिभिः?

एतदपि विचारणीयं यद्या भाषा अस्माकं जीवनेषु चन्द्रमसि चन्द्रिकेव नितरां व्याप्ता, सा कथं मृतेति मन्तुं शक्यते? अस्माकं जन्मकालादारभ्य मरणपर्यन्तं यावन्तः संस्कारास्तेषु सर्वेषु देववाण्याः प्रयोग आवश्यक एव। दैनिकसन्ध्यायां तर्पणादिषु च वेदमन्त्रोच्चारणमनिवार्यम्। अस्माकमादर्शवाक्यानि संस्कृतशब्दमयानि, यथा 'सत्यमेव जयते नानृतम्', 'अहिंसा परमो धर्मः', वीरभोग्या वसुन्धरा' इत्यादीनि। वयं वर्तमान-भारतीयसंस्कृतेः भाषाणाञ्च जननीभूतया संस्कृतवाण्या परितः परिवृता, न ततो निष्क्रान्तुं शक्नुमः। या भाषा इत्थमस्माकं जीवनेषु प्रत्यंगं व्याप्ता सप्राणा च दरीदृश्यते, को ज्ञानवान् पुरुषस्तां मृतेति विशेषणेन विशिष्यात्? सा हि अद्यापि न केवलं जीवति, निजशक्त्या राष्ट्रस्य जीवनं पुष्णाति।

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कथं राष्ट्रस्य शिक्षाक्रमे तस्या उपेक्षा कर्तुं शक्यते?

इतरे विद्वांसः पुनः संस्कृतस्य गौरवेणाकृष्टाः सन्त एवं मन्यन्ते यत्स्वतन्त्रभारतस्य राज्यभाषा संस्कृतभाषैव भवेत्। देववाणी प्रायः सर्वासां भारतीयभाषाणां जननी, अनन्तशब्द-भण्डारयुक्ता, सुमधुरा, भावाभिव्यंजने नितरां समर्थेत्यादिगुणैः सा सर्वथा भारतस्य राष्ट्रभाषा भवितुमर्हति। परन्तु यदा व्यावहारिकदृष्ट्या पश्यामस्तदा नैतत्सम्भवमुपयोगि वा कार्यमनुभूयते। पंचत्रिंशत्कोटिजनपूर्णेऽस्मिन्देशे संस्कृतमवबोद्धुं समर्थानां जनानां संख्या कतिपयलक्षतो नाभ्यधिका। राज्यभाषा सैव भवितुमर्हति, या राष्ट्रे बहुजनवेद्या। एतस्मात्कारणादद्यत्वे संस्कृतवाणी राज्यभाषारूपेण न प्रयुज्येत, तथापि नास्त्यत्र सन्देहो यत्संस्कृताश्रयं विना न कापि भारतीयभाषा राज्य-भाषापदस्य भारं वोढुं समर्था। यथा प्राणान् विना शरीरं शक्तिहीनं भवति, एवमेव संस्कृतभाषावलम्बं विना हिन्दी वा काप्यन्या भारतीयभाषा वा न निजचरणयोरुपरि अवस्थातुं शक्नोति।

तदेवमस्मद्देशीयशिक्षाक्रमे राज्यभाषा न सत्यपि संस्कृतभाषा राज्यभाषायाः प्रादेशिकभाषाणाञ्च प्राणभूता इति कारणात् सर्वथा आवश्यकमनिवार्यं च स्थानं वहति। यथा प्राणी अन्नेन जीवति, परन्तु प्राणवायुं विना अन्नमपि जीवनं रक्षितुं न शक्नोति, तथैव अस्मद्देशस्य कापि भाषा संस्कृतभाषावलम्बं विना जीवितुमक्षमा। अतः कारणान्माध्यमिकशिक्षायामुच्चशिक्षायामपि च संस्कृतस्य शिक्षणमत्यन्तमावश्यकम्।

अस्माकं धर्मः, अस्माकमितिहासः, अस्माकम्भूतं भविष्यञ्च संस्कृतवाङ्मयेन सह अखण्डनीयशृंखलाभिः सम्बद्धमित्यत्र सन्देहो नास्ति। संस्कृतवाङ्मयं सर्वथा परित्यज्य भारतीयराष्ट्रवृक्षश्छिन्नमूल इव पतिष्यतीति सर्वैरस्माभिर्मनसि धारणीयम्।

संस्कृतभाषां न्यूनाधिकरूपेण सर्वे भारतीया जानीयुरित्यभीष्टं चेत् तदर्थमेते उपाया अनुष्ठेयाः—

प्रथमः—संस्कृतज्ञैः लेखने भाषणे च अत्यन्तसरला सुबोध्या च भाषा प्रयोक्तव्या।

द्वितीयः—सर्वेषु अपराविषयान्तर्गतेषु दर्शनसाहित्येतिहासादि-विषयेषु सुगमसंस्कृते प्रामाणिका ग्रन्थाः प्रकाशनीयाः।

तृतीयः—माध्यमिकविद्यालयेषु महाविद्यालयस्य साहित्यविभागेषु च संस्कृतस्य शिक्षा आवश्यकरूपेण प्रदेया।

तत्र प्रथमोपायविषये एतन्निवेदनीयमस्ति। यदि वयं संस्कृतभाषां सर्ववेद्यां विधातुमिच्छामः तदाऽस्माभिः तानि कारणानि दूरीकरणीयानि यैः सा दुर्बोधा क्रियते। देववाणी मूलरूपेण न कठिना इति आर्यसाहित्यस्य अध्ययनात् असन्दिग्धरूपेण ज्ञातुं शक्यते।

दृश्यतां वेदस्य पदरचना—

अग्निमीडे पुरोहितं यज्ञस्य देवमृत्विजम्।
होतारं रत्नधातमम्।।

पदच्छेदे कृते सति सर्वाणि पदानि नितान्तं स्पष्टानि जायन्ते—"अग्निम्-ईडे-पुरोहितम्-यज्ञस्य-देवम्-ऋत्विजम्-होतारम्-रत्नधातमम्।"

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ब्राह्मणग्रन्थानामुपनिषदाञ्च भाषाऽपि सर्वथा ग्रन्थिरहिता सुगमा च। दृश्यतां शतपथब्राह्मणस्य प्रारम्भवाक्यम्—

"व्रतमुपैष्यन्, अन्तरेण आहवनीयं च गार्हपत्यं च प्राङ् तिष्ठन् अप उपस्पृशति। तद यद् अप उपस्पृशति अमेध्यो वै पुरुषः येन अनृतं वदति।" कियत् सरलमेतद् वाक्यम्। पदच्छेदे कृते बालकोऽपि अस्यार्थं ज्ञातुं समर्थः।

इत्थं च केनोपनिषदः प्रारम्भः—

केनेषितं पतति प्रेषितम्मनः
केन प्राणः प्रथमः प्रैति युक्तः।
केनेषितां वाचमिमां वदन्ति
चक्षुः श्रोत्रं क उ देवो युनक्ति।।

स्फुटमेव प्रतीयते यदत्र उपनिषत्कारस्य प्रयोजनं परेभ्यः ज्ञानस्य प्रदानं, न तु पण्डितेषु स्वपाण्डित्यप्रख्यापनम्। अद्यापि यदि वयं संस्कृतं सर्वैर्वेद्यं कर्तुमिच्छामस्तर्हि अस्माभिः प्रसादगुणयुक्ता सरला शैली आश्रयणीया। मध्यकालीनैः दण्डिबाणादिगद्यकविभिः, माघहर्षादिभिश्च पद्यकविभिराश्रिता गौडीरीतिस्तु मन्ये कवीनां ख्यातिवर्धनाय, पाठकानां च परीक्षणाय समुद्भाविता, न तु मनोभावानां प्रकाशनाय। अद्य तु लेखकस्य मनोभावानां प्रकाशनार्थं जनानां च अवबोधनार्थमेव भाषायाः प्रयोग इष्यते, तस्मान्ममेदं प्रथमन्निवेदनं यत्—

देववाणीं समृद्धर्तुं यदि कल्पोऽस्ति ते कबे!
कवीनां सरलां रीतिं प्रसादाख्यां समाश्रय।

विज्ञानशिल्पेतिहाससम्पत्तिशास्त्रादीन् व्यावहारिक-विषयानवलम्ब्य साधुसंस्कृते प्रामाणिका ग्रन्थाः लेख्याः प्रकाशनीयाश्च इति मे द्वितीयः प्रस्तावः। नास्ति ज्ञानस्य कोऽपि विभागः, यद्विषये अस्मदीये प्राचीने वाङ्मये ग्रन्था न सन्ति। छान्दोग्योपनिषदि वयं वेदमतिरिच्य इतिहास-पुराण-दैवनिधि-वाकोवाक्य-ऐकायन-देवविद्या-ब्रह्मविद्या-भूतविद्या-क्षत्रविद्या-नक्षत्रविद्या- सर्वदेवजनविद्यादीनामनेक-विद्यानान्निर्देशमुपलभामहे। ततः प्रभृति मुनिभिराचार्यैश्च जडचेतनजगत्सम्बन्धिषु सर्वेष्वेव विषयेषु स्वमसमयानुसारं प्रामाणिका ग्रन्था लिखिताः, परिपोषितश्च ज्ञानभाण्डागारः। अद्यापि अस्माकं तदेव कर्तव्यं यत्प्रत्येकस्मिन्विद्याविभागे या उन्नतिर्जाता, तामात्मसात्कृत्वा बहुवेद्यायां सरल-भाषायां ग्रन्था लेख्याः प्रकाशनीयाश्च। एवं कृते देववाण्या विश्वजनीत्वमक्षुण्णम्भवेत्।

मया प्रस्तावः कृतो यदस्माभिः संस्कृतभाषा सरला कार्येति। अत्र प्रश्नोऽयमुदेति, कथमेतत् क्रियते तदर्थं मया विदुषां समक्षं केचन विचारा उपस्थाप्यन्ते।

यथासम्भवं लोके प्रचलिताः शब्दा एवं प्रयोक्तव्याः, केवलं भाषामलंकर्तुं कठिनानाम्पर्यायवाचिनां शब्दानाम्प्रयोगो न कर्तव्यः। यथा व्यवहारे यावज्जलशब्दस्य प्रयोगेण अस्माकमभिप्रायः स्पष्टीभवति, तावत्कबन्धशब्दस्य प्रयोगो न कर्तव्यः। सूर्यशब्देन अभिप्रायः सिध्यति चेत् कोर्थः विकर्तनशब्दस्य प्रयोगेण? शब्दकोशेषु पर्यायावाचिरूपेण निर्विष्टाः शब्दा न सर्वदा सर्वत्र च समानार्थस्य वाचका एव भवन्ति भवति तेषामर्थेषु आंशिको भेदः। केवलं भाषासौष्ठवाय

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दुर्बोध्यशब्दानाम्प्रयोगः संस्कृतभाषायाः प्रचारे बाधामुत्पादयति। बहुविद्भिर्विद्वद्भिरयम्प्रयत्नः कर्तव्यो यदीदृशाः शब्दा व्यवह्रियेरन् ये सुगमा बहवेद्याश्च भवेयुः।

भाषायाः सरलीकरणाय द्वितीयो यः उपायः करणीयः सोऽयं यद्यथासम्भवं समस्तानां शब्दानाम्प्रयोगः त्याज्यः। ये शब्दा एव समासानन्तरं प्रादुर्भवन्ति, तेषाम्परित्यागो न सम्भवति। यथा विद्यामन्दिरं, यज्ञशाला, राष्ट्रपतिभवनं, सभास्थानमित्यादयः। परन्तु केवलं संक्षेपार्थं, पाण्डित्यं वा प्रदर्शयितुं, भाषायाः प्रौढीकरणाय वा लम्बायमानानां समस्तशब्दानाम्प्रयोगः छात्रेभ्यः सामान्यपाठकेभ्यश्च नितरामप्रियः देववाणीप्रचारे च बाधकः सम्पद्यते।

भाषायाः काठिन्यं दूरीकर्तुं तृतीयो यः उपायः कर्तुं शक्यते सोऽयम् यत् असमस्तेषु पदेषु यथासम्भवं सन्धिर्न विधेयः। पदं समस्तम्भवेत् असमस्तं वा, तस्य निर्माणाय यः सन्धिरपेक्षितः, स तु आवश्यकः अनिवार्यश्च, परन्तु पदानां दुर्भेद्यसन्धिभिः परस्परं ग्रन्थनं हेयमेव। यथा—महिला आगच्छति इति लेख्यं वक्तव्यं वा चेत्, महिलागच्छति इति न लेख्यं वक्तव्यं वा। गच्छन् शृणोति इति प्रयोगे समुचिते सति गच्छञ्छृणोति इति न प्रयोक्तव्यम्। पदान्तेषु निहितैः दुरूहसन्धिभिः भाषा अतिक्लिष्टा जायते।

एवं विविधैरुपायैः संस्कृतभाषा सर्वेभ्यः साधारणजनेभ्यः सुगमा कर्तव्या। तस्यां प्राचीनवदर्वाचीनविषयका ग्रन्था अपि प्राचुर्येण लेख्याः प्रकाशनीयाश्च। नित्यव्यवहारे व्याख्यानादिषु च "वक्तुरेव हि तज्जाड्यं यत्र श्रोता न बुध्यते" इति सिद्धान्तवाक्यस्य च परिपालनं कुर्वद्भिः सर्वथा सरला भाषा प्रयोक्तव्या। यद्येवं संस्कृतज्ञैः संस्कृतानुरागिभिः च सम्यक् प्रयत्नः क्रियेत तदा देववाणी मेघैराच्छादितायाः चन्द्रिकाया शोचनीयं रूपमपहाय विश्वस्य हितकारिणी प्रकाशिका च भविष्यतीति अत्र मे सन्देहो नास्ति।

अहमाशासे यत् एतस्मिन्परिवर्तने जाते सति भारतीयशिक्षाक्रमे संस्कृतस्य स्थानं सुदृढं भविष्यति। या आशंका अद्यत्वे समुपस्थाप्यन्ते, ताः स्वयमेव निवृत्तिं यास्यन्ति। देववाणीप्रयोगेण एकीभावम्प्राप्य पुनरप्यस्मद्देशः गौरवस्थानम्प्राप्स्यतीति।

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# भावात्मक एकता की अनिवार्य कड़ी : संस्कृत

*डॉ० प्रशान्तकुमार वेदालंकार*
*एम.ए., पी-एच.डी.*

पाश्चात्य सभ्यता और संस्कृति के अन्ध प्रभाव के कारण तथा अदूरदर्शी दृष्टिकोण के कारण शिक्षा के क्षेत्र में संस्कृत की अत्यन्त उपेक्षा हो रही है। त्रिभाषा फार्मूला बनाते हुए भी संस्कृत के महत्त्व का ध्यान नहीं रखा गया। यदि संस्कृत की इसी प्रकार से उपेक्षा होती रही तो हमारे राष्ट्र को अनेक हानियाँ उठानी पड़ेंगी। संस्कृत केवल अध्यात्म विद्या का ही भण्डार नहीं है, वरन् वह अर्थशास्त्र, कामशास्त्र, नीतितन्त्र, राजतन्त्र, शिल्पकला, भौतिकी, रसायन और आयुर्वेद आदि का अक्षय कोश है। दर्शन एवं काव्यशास्त्र का जैसा तात्त्विक विवेचन इस भाषा में हुआ है वैसा विश्व की किसी भी भाषा में अनुपलब्ध है। इसका साहित्य भी अन्य भाषाओं के साहित्यों की तुलना में अद्वितीय है। उपलब्ध भाषाओं में सबसे अधिक प्राचीन होने के कारण भाषा-विज्ञान की दृष्टि से इसका महत्त्व विश्व की प्रत्येक भाषा से अधिक है; परिणामतः प्रत्येक राष्ट्र इनके अध्ययन-अध्यापन की विशेष व्यवस्था कर रहा है। पाणिनिने इस भाषा का व्याकरण सूत्र रूप में जितना वैज्ञानिक ढंग से प्रस्तुत किया है, वह विश्व की हर भाषा के लिए अनुकरणीय है। संस्कृत की उपेक्षा का अर्थ है अपने गौरवपूर्ण इतिहास एवं वसुधैव कुटुम्बम् के सन्देश पर आधारित संस्कृति को मटियामेट कर देना। अपने इतिहास और अपनी संस्कृति के नष्ट होने पर इस देश को भारत कहने का का कोई अर्थ ही नहीं होगा।

संस्कृत ही एक ऐसी भाषा है जिसका अध्ययन-अध्यापन परम्परा से इस राष्ट्र के प्रत्येक प्रदेश में स्वतः ही हो रहा है। संस्कृत ही एक ऐसी कड़ी है जो कि इस देश के एक प्रदेश को दूसरे प्रदेश के साथ सम्बद्ध कर रही है, क्योंकि इसके विद्वान् सर्वत्र उपलब्ध हो जाते हैं। संस्कृत ही एक ऐसा माध्यम है जो कि हमारे संस्कारों, धार्मिक आस्थाओं, रीतिरिवाजों एवं परम्पराओं में समान रूप से प्रत्येक प्रदेश में प्रयुक्त होता है। क्योंकि शिक्षा का सम्बन्ध व्यवस्था से हो गया है, त्रिभाषा फार्मूला स्वीकार कर लेने के उपरान्त संस्कृत के अध्ययन के प्रति उपेक्षा स्वाभाविक है। उस अवस्था में जो संकट संस्कृत पर आएगा, वैसा न मुस्लिम काल में आया था और न ब्रिटिश काल में। संस्कृत के प्रति उपेक्षा से राष्ट्र की एकता खण्डित हो जाएगी। राष्ट्र-वृक्ष समूल छिन्नभिन्न होकर गिर पड़ेगा।

मैं राष्ट्र की भाषा-समस्या के प्रसंग में संस्कृत का पक्ष केवल संस्कृत के उपर्युक्त महत्त्व के कारण नहीं ले

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रहा, वरन् भाषाविज्ञान का एक विद्यार्थी होने के कारण संस्कृत के बिना भारतीय भाषाओं को होने वाली महान् हानि का निर्देश करना आवश्यक समझता हूँ। आज हमारी भाषाओं को विभिन्न विषयों के पारिभाषिक शब्दों की आवश्यकता है। इन पारिभाषिक शब्दों की पूर्ति संस्कृत साहित्य के महान् शब्द भण्डार से ही सम्भव है। संस्कृत का शब्द-भण्डार इतना विस्तृत है कि उससे गणित, विज्ञान, भूगोल, इतिहास, दर्शन, राजनीति, अर्थशास्त्र, विधि आदि प्रत्येक विषय के शब्दों की प्राप्ति हो सकती है। संस्कृत में विरचित स्मृतिग्रन्थ, रामायण, महाभारत, कौटिल्य अर्थशास्त्र, शुक्रनीति, विदुरनीति आदि में सामाजिक विज्ञान से सम्बद्ध प्रत्येक शब्द विद्यमान है। इसके अतिरिक्त भारत-संघ में चालू प्रत्येक भाषा संस्कृत की पुत्री है अथवा उसका इससे घनिष्ठ सम्बन्ध है। पुत्रियों को माँ से पृथक् करने का प्रयत्न अपने आप में ही निन्द्य है। यहाँ की प्रत्येक भाषा में आधे से अधिक शब्द संस्कृत के हैं। संस्कृत एक ऐसा सूत्र है जो कि हर भाषा में समान रूप में पिरोया हुआ है। इस कथन की प्रामाणिकता प्रदर्शित करने के लिए कुछ निदर्शन प्रस्तुत करना अनिवार्य है।

### 1. बंगला और संस्कृत

बंकिम के "वन्देमातरम् सुजलां सुफलां" आदि तथा रवीन्द्र के "राष्ट्रगीत" "जन गण मन अधिनायक जय हे" आदि बंगला गीतों के शत प्रतिशत शब्द संस्कृत के हैं। इसके अतिरिक्त गीतांजलि के निम्नोक्त गीत को देखिए–

आमार सकल अंगे तोमार परश,
लग्न हये रहियाछे रजनी दिवस।

आदि में सकल, अंग परश, लग्न रजनी, दिवस आदि संस्कृत के शब्द हैं। तथा–

बहे निरन्तर अनन्त आनंद धारा,
बाजे असीम नभ नादे अनादित,
जागे अगण्य रवि चन्द्र तारा,
एकेक अखण्ड ब्रह्माण्ड राज्ये।

आदि में संस्कृत के ही शब्दों की बहुलता है। सुनीति कुमार चटर्जी के अनुसार बंगला के 96 प्रतिशत शब्द संस्कृत के हैं। इनमें से 75 प्रतिशत शब्द ऐसे हैं जो कि हिन्दी में भी प्रचलित हैं।

### 2. मराठी और संस्कृत

सन्त तुकाराम का निम्नोक्त पद देखिए–

पवित्र में कुल पावन तो देश, वे तेजें हरिचे दास जन्म घेंटा।
कर्म धर्म व्यचि जाला नारायण, त्याचेनि पावन तिन्हीं लोक॥

इसमें पवित्र, कुल, देश, जन्म, पावन, कर्म, धर्म, नारायण, लोक आदि संस्कृत शब्द हैं। मराठी में भी 96 प्रति शत शब्द संस्कृत के हैं।

### 3. असमिया और संस्कृत

असमिया का एक पद देखिए–

शत निराशार भरा हृदयेर आशार प्रतिभा,
प्रिया चारु मोर अकालत काढि निला दयामय।
करिला ये मोक छलना थोर॥

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इसमें शत, निराशा, हृदय, आशा प्रतिभा, चारु, प्रिया, अकाल, दयामय, छल आदि शब्द संस्कृत के हैं।

**4. उड़िया और संस्कृत**

उड़िया के कवि गोपबन्धुदास का एक पद देखिए–

धन्यका जोरी से तीर नीलिए परिचित्र।
देखिके ऊं मूढ़ मानस न हुअई अपवित्र।।

इनमें धन्य, तीर, परिचित्र, मूढ़, मानस, अपवित्र आदि शुद्ध संस्कृत के शब्द हैं। उड़िया में भी 95 प्रतिशत शब्द संस्कृत के हैं।

**5. गुजराती और संस्कृत**

गुजराती का एक गीत देखिए–

वैष्णव जन तो तेने कहिए जे पीड़ पराई जाणे रे।
परदु:खे उपकार करे तोये मन अभिमान न आणे रे।।
समदृष्टि ने तृष्णा त्यागी, पर स्त्री जेने मात रे।
जिह्वा थकी असत्य न बोले, पर धन नव झाले हाथ रे।।

आदि में वैष्णव, जन, पर, दु:ख, उपकार, मन, अभिमान, समदृष्टि, तृष्णा, त्याग, स्त्री, जिह्वा, असत्य, धन, नव आदि संस्कृत के ही शब्द हैं। इनके अतिरिक्त पराई, हाथ, आणे, करे, कहिए आदि तद्भव शब्द हैं, जिनका प्रयोग हिन्दी में भी होता है। गुजराती में 93 प्रतिशत शब्द संस्कृत के हैं।

**6-7. पंजाबी, कश्मीरी और संस्कृत**

सुखमनी के निम्न वाक्यों को लीजिए–

सिमरउ सिमर-सिमर सुख पावउ
कलिक्लेस तन पाहि मिटावउ
सिमरउ जासु विस्वंभर एकै
नाम जपत अनगत अनेकै।

आदि में सुख, तन, नाम आदि तत्सम तथा शेष प्राय: तद्भव शब्द हैं। पंजाबी में 90 प्रतिशत शब्द संस्कृत के हैं। इसी प्रकार कश्मीरी में भी कम से कम 80 प्रतिशत शब्द संस्कृत के हैं।

**दक्षिण भारत की भाषाएँ और संस्कृत**

डॉ॰ टेलर, डॉ॰ गुण्डर्ट, प्रो॰ राइस डेविड्स तथा ताम्बी पिल्लै एवं श्री एयंगार आदि के अनुसार दक्षिण भारत की भाषाओं का संस्कृत से सम्बन्ध नहीं है। किन्तु वस्तुत: यह सत्य नहीं है। इस प्रकार की मिथ्या धारणाएँ उत्तर तथा दक्षिण भारत के लोगों तथा आर्यों और द्रविड़ अथवा ब्राह्मणों और ब्राह्मणेतरों में परस्पर विद्वेष उत्पन्न करने के लिए प्रचारित की गयी हैं। इन भाषाओं की भी संस्कृत के साथ अद्भुत समानता है।

**1. मलयालम और संस्कृत**

महाकवि वल्लतोल के निम्नोक्त पद्य को देखिए–

गीतवकु मातावाय भूमिये दृढ़ भितुमतिरियोह कर्मयोगिये प्रसविक्कू,
हिमवद् विन्ध्याचल, मध्यदेशत्ते काणू शम के शालिच्चे लुवितरम् सिंह त्रिने।।

आदि में गीत, भूमि, दृढ़, मति, कर्म योगी, प्रसव, हिम-वद्, विन्ध्याचल, मध्यदेश, शम, शील, सिंह संस्कृत के

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ही शब्द हैं। मलयालम में 80 प्रतिशत शब्द संस्कृत के हैं।

**2. तेलुगु और संस्कृत**

तेलुगु का एक पद देखिए–

सदा शिवं शिखाग्र मध्ये प्रणवमूल ज्योति
हृदयपुण्डरीककमलं नित्यं परं ज्योति।।

इसमें शतप्रतिशत शब्द संस्कृत के हैं। तेलुगु में पानी के लिए नीरु, अन्न के लिए अन्नमु, भोजन के लिए भोजनमु, जल्दी के लिए त्वरवत अथवा शीघ्रमुगा, साफ के लिए स्वच्छमु, कपड़े के लिए वस्त्रमु, पुस्तक के लिए पुस्तकमु, दिए के लिए दीपमु आदि का प्रयोग हो रहा है। तेलगू में 75 प्रतिशत शब्द संस्कृत के हैं।

**3. कन्नड़ तथा संस्कृत**

श्री सत्यधाम तीर्थकृत "अद्वैत मत विचार" नामक पुस्तक का निम्नोक्त वाक्य देखिए–

"नानाविध दु:खवन्नु अनुभविसुख जीवर दु:ख निवृत्तिगोस्कर श्रवण, मनन, निदिध्यासनादि साधन गलन्तु उपदेशि सुन वेदगल अनुसारवाणि भगवदर्पण" आदि। यहाँ नानाविध, दु:ख, निवृत्ति श्रवण, मनन, निदिध्यासन, साधना, उपदेशानुसार आदि शुद्ध संस्कृत शब्द हैं। कन्नड़ में 65 प्रतिशत शब्द संस्कृत के ही हैं।

**4. तमिल और संस्कृत**

तमिल का सम्बन्ध संस्कृत से बिलकुल नहीं माना जाता। किन्तु यथार्थ स्थिति के ज्ञान के लिए तमिल की एक पुस्तक का उद्धरण देखिए–' श्री राम मिथुलिम। नगर चेहुं शिव धनुषै अतिशीघ्र बडैथु जनक पुत्रि सीता देव्यै विवाहं मुदिन्दहूं प्रजैकल दम्पतिकुलै अति संतोष तुड़न अंगि हार्ट शैदनतृ' आदि में नगर, शिव, धनुष्य, अतिशीघ्रम्, विवाह, प्रजा, दम्पत्ति, संतोष आदि संस्कृत के शब्द हैं। इसी प्रकार ग्रामम्, पहणम् (पत्तनम्) जलम, हृदय्, पुस्तकम्, आदिहमु (अधिकम्), पशु, मात्रम्, वार्ते (वार्ता) शुद्धम् पत्तिरम (पवित्रम्) भलम् (फलम्) पाठ्य (पाठ) आदि अनेक संस्कृत शब्दों का प्रयोग तमिल में हो रहा है। वस्तुत: तमिल में पाँचों वर्गों (कवर्गादि) के प्रथम चार वर्गों (क, ख, ग्, घ् आदि) के स्थान पर केवल प्रथम वर्ण (क्, च्, ट्, त्, प्) का ही प्रयोग होता है, जिसके कारण अपभ्रंश को समझने में कठिनाई होती है। वस्तुत: तमिल में भी 50 प्रतिशत शब्द संस्कृत के हैं।

इस प्रकार हमने देखा कि भारतीय भाषाओं का संस्कृत से घनिष्ठ सम्बन्ध है। इन भाषाओं में ध्वनि, शब्द, रूप, अर्थ, वाक्य एवं मुहावरे सभी संस्कृत से आये हैं। साथ ही इन भाषाओं का लेखक विचार भी संस्कृत से ही ग्रहण करता है। साहित्यकार संस्कृत कवियों की कल्पनाओं को ही अपने साहित्य में स्थान देता है।

व्यावहारिक दृष्टि से संस्कृत का लाभ यह है कि संस्कृत ही एक ऐसा माध्यम है जो किसी एक भाषा को दूसरी भाषा के निकट ला सकता है। जब किसी अन्य भाषी प्रदेश के ग्राम में अंग्रेजी असफल हो जाती है और प्रादेशिक भाषाएँ समझ में नहीं आतीं, तब संस्कृत का ही

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कोई शब्द व्यवहार को सुगम बनाने में समर्थ सिद्ध होता है।

यों तो मैं किसी भाषा के स्वरूप को निर्धारित करने के पक्ष में नहीं हूँ; भाषाओं का विकास स्वत: होता है और उसका स्वरूप अपने आप ही निश्चित होता है, किन्तु यदि राज्यभाषा हिन्दी का स्वरूप निर्धारित करना आवश्यक ही हो तो उसे संस्कृत-निष्ठ बनाना होगा, तभी वह सभी प्रदेशों के लोगों के लिए समान रूप से ग्राह्य होगी। ऊपर उद्धृत अनेक पद हिन्दी भाषी के लिए ग्राह्य हैं, उसका एकमात्र कारण यही है कि उसमें संस्कृत के अनेक शब्दों का प्रयोग है। यदि सभी भारतीय भाषाओं की लिपि देवनागरी कर दी जाए तो सभी भाषाएँ सीख लेना भी कठिन नहीं है।

संस्कृत के उपर्युक्त महत्त्व को देखते हुए भारत के प्रत्येक छात्र के लिए किसी न किसी स्तर पर संस्कृत का अध्ययन अनिवार्य है। इसके लिए एक तो संस्कृत को लोकप्रिय विषय बनाने का प्रयत्न करना चाहिए तथा दूसरे प्रत्येक भारतीय भाषा के पाठ्यक्रम में उच्चतर माध्यमिक कक्षाओं तक 50 अंकों का एक प्रश्न पत्र संस्कृत का निर्धारित कर देना चाहिए। इससे जहाँ हमारे देश की सभी भाषाएँ संस्कृत के सम्पर्क में समृद्ध होंगी, वहाँ वे सभी लाभ भी होंगे, जो हमने ऊपर बताए हैं। सच तो यह है कि संस्कृत की उपेक्षा राष्ट्र का कोई प्रदेश स्वीकार नहीं करेगा।

# Relevance of Sanskrit in Present Times

*Dr. L.M. Singhvi*

## Pursuit of Shanti and Abhaya

I Speak to you at a time when the world is in the midst of a major international conflict, the first of its magnitude in the third millennium of the Christian era. That conflict is symptomatic of the failure of diplomacy and the collapse of the UN Collective Security System as well as International law. The world is in the throes of a crisis because we have failed to create enduring defences of peace in the minds of men, women and children throughout the world, where wars begin, and because despotic and oppressive regimes and the unilateral unipolarity of a superpower are neither responsive nor accountable in the forum of humanity's conscience or in the structures of international law and morality. *Bhartiya Vidya* and its nuclear philosophy have a fundamental contribution to make to the *basic* peace *process* in the human mind and between the nations and the peoples of the world. In our pursuit of peace, we need the holistic core of the value system which distinguishes the concept of *Vidya* in Bharat, for peace is not possible without *Abhaya* or Freedom from Fear and Freedom from want.

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Nor is *Abhaya* possible without Nonviolence, without a universal sense of friendship and forgiveness, without eradicating poverty, destitution, exploitation and oppression and without looking at the world with friendly eyes *(Mitrasya Cakshusha Samiksahmahe*-मित्रस्त्र चक्षुषा समीक्षामहे). In the dialogue among civilizations and cultures, which is the only way to resolve the acute problems of our world, *Bhartiya vidya* and values can infuse new cultural catalysts and help to reshape the framework, the ground-norms and the process of dialogue, more appropriately called Samvada (संवाद)in our traditional vocabulary.

Let us remember on this occasion Mahatma Gandhi's words of wisdom that the Past belongs to us but we do not belong to the Past. We cannot allow ourselves to be prisoners of the past. Nor can we afford to forget or neglect our precious past. We must therefore preserve and perpetuate the best of the Past in the Present and use its building blocks in raising the edifice of the Future on the basis of the fundamental precept that we welcome noble ideas from everywhere in the world (Aa *no bhadrah kratavo yantu vishwatah)*

"आ नो भद्राः क्रतवो यन्तु विश्वतः।"

**Sanskrit : Reservoir of Strength & Beauty**

While we should allow the breeze to blow from all sides, we must not be swept off our feet. We must also stoutly reject in the same breath the colonial thesis propounded by the likes of Charles Grant in 1772 and Trevelyan and Macaulay whose hostility to oriental learning and Sanskrit language was marked by a fatal combination of crass and abysmal ignorance and errant and reckless arrogance. To his eternal infamy. Macaulay went to the extent of saying that "a single shelf of a good European library was worth the whole native literature of India and Arabia." Although Macaulay's minute finally prevailed in the official British policy, it is noteworthy that in 1935 when Macaulay wrote his Minute, A. Frazer wrote in the same year in his Report on the Sanskrit College, Calcutta (31st January 1835) : "The acquisition of Sanskrit is indispensable not only for the study of the classical works composed in that language, but principally as the mother-language of a great number of Indian dialects (sic.)...It is true and obvious that **a true and radical reform of a nation in learning and morality (which is the object of a good government) will begin and proceed with the improvement of their own national language."** (emphasis added) Even five years later, in 1840, Captain Candy Superintendent of Public Instruction observed in his Report on the Poona Sanskrit College : **"Sanskrit I conceive to be the**

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**great reservoir from which strength and beauty may be drawn for the vernacular languages ...** I look on every native who possesses a good knowledge of his **own mother tongue, of Sanskrit and of English, to possess the power of rendering incalculable benefit to his countrymen."** (emphasis added).

Frazer and Candy were in fact carrying on the legacy of Sir William Jones and Sir Charles Wilkins who were among the pioneers of Western Sanskrit scholarship and Indology. Jones and Wilkins took the initiative to establish the Asiatic Society at Calcutta in 1784. The same year, Wilkins translated Bhagavat Gita in English for the first time, and the then Governor General Warren Hastings proclaimed that it was one of the greatest books he had come across. Sir William Jones established by his seminal work the hoary antiquity of Sanskrit literature and the similarities between Egyptian, Greek and Indian traditions including the Egyptian, Hindu and Greek pantheons. His prolific contribution in presenting. ancient Sanskrit literature to the Western world remains a historic benchmark. The great German poet Goethe was in raptures on reading his rendering of Kalidasa's *Abhijnana Shakuntalam.* In a memorable accolade, Goethe said, "I NAME THEE O SHAKUNTALA AND All AT ONCE IS SAID."

**Sanskrit Better than Greek or Latin**

In 1786, Jones declared to the Asiatic Society: "The Sanskrit language, whatever be its antiquity, is of wonderful structure; more perfect than Greek, more copious than Latin, and more exquisitely refined than either, but bearing to both of them a stronger affinity both in the roots of verbs and the forms of grammar than could possibly have been produced by accident; so strong indeed that no philologer could examine them at all without believing them to have sprung from some common source, which perhaps no longer exists."

Jones added Gothic, Celtic and old Persian to the same family. We know that a much larger cluster of languages in the world are linked to Sanskrit. My own teacher and the great doyen of Sanskrit and Indian studies, Professor Kshetreshcandra Chattopadhyaya demonstrated the closest commonality between Veda and Avesta in his work *Vedavittaprakashika.* The debt the tree of knowledge in the world and the global tree of human speech and expression owes to Sanskrit is so large that it would take many volumes to describe it and to document it fully.

It is regrettable that the teaching of Sanskrit is opposed on the ground that it is a dead language and that it is only the language of the sacred and

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ritual literature of the. Hindus. Those arguments have only to be stated to be rejected. Sanskrit is the living legacy of the heritage of India. It is the encyclopedic repository of our culture. And it would be errant nonsense to say that Sanskrit is only the language of Hindu ritual, for it is in Sanskrit that we find the eloquent testimony of India's philosophical depth, literary creativity, ethical rectitude, humane and compassionate perspective of life and pioneering scientific discovery and innovation.

In a popular *Prashnottari,* questions are asked and answered thus to tell us of the place of Sanskrit in the civilization of the world and in India's heritage, culture and sense of identity:

इह सकल भाषाजन्मदा का? भास्वती सुरभारती।
वद, वेदजननी का? जगत्योजस्वती सुरभारती।
अनुपमसरस–साहित्य–धनिका का? सती सुरभारती।
वद भारतानुगता भवेत् का भारती? सुरभारती।।

The same thought is expressed by Shri Bhatt Mathuranath Shastri in his *Govind Vaibhava* :

यया लोके वेदाः परिकलितभेदाः प्रकटिताः,
स्मृतीनां धात्री या प्रसवनकरी योपनिषदाम्।
समस्तत्रैलोक्ये ह्युपदिशति याऽऽध्यात्मिकपथं
स्फुरद्दिव्यज्योतिर्जगति जयतान्निर्जरगिरा।।

Shri Haridasa Siddhantavagish gave expression to a fundamental sociolinguistic and cultural concern when he said that if Sanskrit which is the root language for the languages of India disappears, so will the Indian languages which are its branches languish;

भाषाणां भारतीयानां मूलमेकं हि संस्कृतम्।
मूललोपे च शाखेव सा सर्वा शोषमेष्यति।।

**Sanskrit and Bharatiya Sanskriti Intertwined**

Indeed, it would be no exaggeration to say that Sanskrit language and Samskriti (which may be translated as heritage or culture) are so completely intertwined that Sanskrit defines, annotates and unravels the collective heritage persona of Indian people to a large extent. Dr. Sridhar Ketkar put the thought succinctly in the following verse.

जातिराष्ट्रादिसंघानां साकल्यं चरितस्य यत्।
व्यक्तं संस्कृति–शब्देन भाषाशास्त्रात्मकं ननु।।

When India attained freedom, although it was accompanied by the tragedy of the Partition, we had high hopes for the creative consolidation and for the revival and renaissance of our heritage which had inspired our struggle for freedom. We longed to regain the pride and the glory of India which had been eclipsed by many centuries of alien onslaughts and colonial domination. At the dawn of our Independence, we heard the clarion call of free India making its tryst with destiny, but Sanskrit was not on the national agenda. Sanskrit remained in the backyard although it was

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universally regarded as the sheet anchor of our heritage. Our hopes for Sanskrit were somewhat rekindled when the then Union Minister for Education and Scientific Research, Maulana Abul Kalam Azad appointed a Sanskrit Commission under the chairmanship of the great linguist Dr. Suneeti Kumar Chatterjee. The Commission's report noted that there was a feeling of disappointment among the people that, while no positve steps had been taken for helping Sanskrit, the measures undertaken in respect of other languages had had adverse repercussions on Sanskrit. The Commission noted with dismay that **"the ultimate result of this has been that Sanskrit has not been allowed to enjoy even the status and facilities it had under the British Raj,"** (emphasis added) The Commission quoted an old verse to portray the distraught feeling of the people in respect of Sanskrit:

रात्रिर्गमिष्यति भविष्यति सुप्रभातं
भास्वानुदेष्यति हसिष्यति पङ्कजश्रीः।
इत्थं विचिन्तयति कोशगते द्विरेफे
हा हन्त हन्त नलिनीं गज उज्जहार।

"The night will pass and the bright day will dawn; the sun will rise and the lotus will bloom in all its beauty while the bee, imprisoned in a closed bud, was thus pondering over its future, alas an elephant uprooted the lotus plant itself."

**The Sanskrit Commission's recommendations** were wide ranging and far reaching but they were implemented over the years in a somewhat reluctant and a halfhearted manner. Sanskrit thus continued to suffer the slings and arrows of misfortune, discrimination and neglect. It so happened that many years later when the three Language Formula was being introduced in the country, our policy makers unwittingly or absentmindedly omitted to make an adequate provision for the teaching of Sanskrit in our schools except as an ancillary part of the teaching of Hindi. As a result, there was the horrific consequnces of the Board of Secondary Education in Delhi serving a warrant of exile on Sanskrit in our school education. I found it hard to believe and was shocked to find that Sanskrit was no longer to be taught in our schools even as an optional subject. The inevitable consequence was that serveral hundred Sanskrit teachers received notices of termination because their services were no longer required.

**Rajiv Gandhi's helplessness**

I was deeply dismayed to hear of this matricidal assault on Sanskrit and gave vent to my feelings when I went to see His Holiness the Paramacharya in Kanchi. That great sage, seer and saint of our age shared my distress and dismay.

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Giving me his divine blessings, he said: "Do Your Best and Trust in God." I did not know what I could do. A few days, later the then Prime Minister Shri Rajiv Gandhi asked me why the Paramacharya had written my name on a chit of paper when he had called on him on Paramacharya's day of silence. I told Shri Rajiv Gandhi that the Paramachaya must have intended that the Prime Minister should rectify the Himalayan blunder of excluding Sanskrit from the Indian school curriculum. Shri Rajiv Gandhi listened to me with rapt attention and shared my concern with regard to the dire and disastrous consequences of the decisions to do away with the teaching of Sanskrit in the schools as an optional subject. Quick on the uptake and with a sympathetic understanding of my agony and anguish, Shri Rajiv Gandhi, nevertheless said he was helpless because the decision had already been taken and the policy had been announced after a nationwide consultation with the Chief Ministers of different states.

**Supreme Court partly restored Sanskrit**

The voice and the words of Paramacharya flashed on the canvas of my mind at that time. I said to Shri Rajiv Gandhi that if the Prime Minister of the country was helpless, I would have to go to the Supreme Court to seek redress. For that is where I had spent all my life. And to the Supreme Court I did go. A bench of the Supreme Court heard me at great length. The judges were not sure that they could interfere in a policy matter of this nature. At the end of the day, they did, however, grant me interim relief in the form of an injunction to stay the termination of all the Sanskrit teachers pending the hearing of the petition. The stay order was confirmed. Years later, the petition was decided. The Supreme Court rendered a forceful decision and ordered the retention of Sanskrit as an optional subject. Unfortuantely, the Government of India advanced several lame excuses and indefensible pleas against Sanskrit. The Government of India and its counsel went to the extent of arguing **that the teaching of Sanskrit, even as a optional subject, would militate against "Indian secularism," unless the schools were prepared to teach Arabic, Persian, Hebrew etc.** (emphasis added). It was obviously a travesty and a paplable perversion of logic. The Supreme court rightly passed derisive strictures as a slap in the face of the Union Government and the Board of Secondary Education. It was a great victory in the Cause of Sanskrit.

The substantial preservation of the Vedas and other literature of Indian antiquity through the oral tradition of Sanskrit is a veritable miracle. It was

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an incredible feat of memory studiously inculcated by an exceptionally gifted people. To this day, we have fairly authentic and elaborate systems of recitation, rendering and ritual preserved generation after generation for five to ten millennia. I believe it is the greatest wonder of the world. As a Member of the Executive Board of UNESCO representing India, I am actively involved with the proposal we have made to UNESCO to declare the Vedic Oral tradition as the World's Intangible Heritage. I hope the Vidyapeetha will also assist IGNCA to preserve and create the audio-video digitisation of the oral tradition of all the various Vedic schools.

**Preservation of Manuscripts**

Our Sanskrit, Prakrit and Pali manuscripts are extremely vulnerable. Many of them have fallen a prey to the vargaries of time, climate, human neglect, vandalism and greed. There was for many centuries a regular system of copying manuscripts. It was done systematically in our ashrams, monasteries and other institutions of learning. It was done routinely in royal courts and had State patronage. Many of those manuscripts were beautifully illustrated. That was when manuscripts were valued and cherished. As a result India came to have arguably the largest collection of manuscripts scattered in private homes, libraries of former rulers, aristocratic and feudal families and families of merchant princes as well as in temples and monasteries and in the hands of connoisseurs. Many of those manuscripts have disappeared. Those that remain are in extreme peril.

The Sanskrit-Prakrit-Pali manuscripts in India and abroad relate to every branch of knowledge. Even though time has taken a heavy toll on them, the total number of such manuscripts may be in the neighbourhood of several million. According to David Pingree, author of the Census of Exact Sciences in Sanskrit and also a collector of information on Jyotish manuscripts, "At present there exist in India and outside of it, some one hundred thousand (one lakh) manuscripts on the various aspects of Jyotish Shastra." Only a few of the millions of millions of manuscripts in Sanskrit in India can be said to be well preserved. A very small number has been digitised. Those that are in private hands or institutions withou adequate means of support are bound to deteriorate and vanish into the limbo of the oblivion. I know certain cases when ignorant owners gave them away for a song or discarded them as waste paper. Only a few of the mansucripts are in a fit state to be used by scholars. A very small number has been studied, annotated, edited and published. The Government of India and the People of India have

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thus a gigantic task to tackle.

**National Manuscripts Mission**

For years I have been campaigning for a National Manuscripts Mission. It warmed my heart when recently our statesman-poet Prime Minister launched the National Manuscripts Mission which I hope will not lose its way in the dreary desert sand of bureaucratic red tape and a reluctant and indifferent allocation of resources. A great deal of our art and manuscript wealth has been taken overseas, first by our colonial masters, then by acquisitive connoisseurs and greedy and unscrupulous spongers, smugglers, auctioneers and freebooters. International smuggling of manuscripts and art *objects* has assumed menacing proportions. India has been the happy hunting ground of such raiders and pirates for many centuries. The museums and the curio shops of the world today are full of the best of Indian art and the, most precious manuscripts.

As India's representative in London for seven years, I had occasion to rescue and bring back the stolen Nataraja idol and several hundred art objects from the United Kingdom. I had to arrange to buy the 468 pages of Rabindranath Tagore's manuscripts, Mahatma Gandhi's own Gita and some of his letters. I had a God- sent opportunity to use my training as a lawyer, while I was India's Ambassador-High Commissioner in UK, to reclaim the huge manuscript collection of Mahatma Gandhi's handwritten correspondence valued at several crores of rupees and slated for public auction. The only saving grace with regard to our art *objects* and manuscripts in the overseas museums is that they are being looked after with competent care, but I confess it rankles in my heart to see some of the finest examples of Indian creativity and benchmarks of Indian scholarship in the possession of alien governments and of museums, art and manuscript dealers and auctioneers in different parts of the world. The Indira Gandhi National Centre for the Arts as the nodal agency for the National Manuscripts Mission and the Rashtriya Sanskrit Vidyapeeth owe it to themselves to survey, analyse, evaluate, catalogue, preserve, digitise and share with scholars the great manuscript wealth of India.

Mark Twain, the celebrated American author who came to India towards the end of the nineteenth century, in 1897, paid a tribute to India's heritage in memorable words and described India as "the land of dreams and romance, the country of a hundred tongues, a thousand religions and two million gods, cradle of human race, birthplace of human speech, mother of history, grandmother of legend, great

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grandmother of tradition, the land that all men desire to see, and having seen once, even by a glimpse would not give that for the shows of all the rest of the globe combined." Stanley Wolpert, a Professor of History at the University of California wrote in 1991 a book to pay his "karmic debts" and exclaimed in his own individualistic style: "Ah, India, who can fathom your depths or reconcile your complexities? Perhaps only poetry can capture the essence of India's civilization, her fragile strength, her mighty weakness, the beauty of her poverty, the pleasures of her pain-filled heart; the eternal youthfulness of her age, the mystic identity of her Atman with universal Brahman, the suffering born of her love, the moksha-release brought at the end of any search for understanding her true genius."

Let us remember that we are heirs to the radiant magnanimity of a great heritage which may truly be described as सा प्रथमा संस्कृतिः विश्ववारा *(Saa Prathamaa sanskritih Vishwawara)* .

And let us remember, as the poet Iqbal put it, while the civilizations of Egypt, Greece, and Rome have disappeared, there is something indestructible in the civilizational continuity and the identity of India. That something unique which is the key to the identity of India through the ages is to be found in the treasure chest of Sanskirt, Prakrit, Pali and Indian languages which enshrine our precious inheritance of ethics, philosophy, literature, sciences and the arts.

**Oldest Thought and Literature**

We as a nation have reason to be proud of the oldest literature and philosophical reflections in the Vedas and the Upanishads because the Vedic and the Shramana traditions which are intimately intertwined together gave to humanity a sharing and caring ethical world-view, a value-based reciprocating and responsible way of life, a message of compassion, peace, tolerance and non-violence, an approach of forgiveness and friendship, a sense of reverence for all forms of life, a Nachiketa spirit of inquiry, an ingrained sense of ecology and harmony, a sense of divine purpose, a science of consciousness, a possibility of the ascent of the soul into the supramental and the transcendental. The quintessential Indian vision and holistic value system can only be sustained if we are able to nurture our roots, eradicate the weeds, and move forward purposefully on the path of progress and prosperity of our society. Sanskrit and Sanskriti are the lamps among other more contemporary sources of light which will illumine our path.

**Spirituality**

Albert Schweitzer, a great savant took the

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view that Indian spirituality tended to breed attitudes of withdrawal and life-negation. I would respectfully disagree. The traditional Indian sequential scheme of four ashramas or stages of life affirm the societal duty of an individual to acquire learning and skills, the duty to live a householder's life, the duty to live a meaningful retired life and finally the option to lead the life of a renunciate. The doctrine of four Purusharthas affirms the role of Kama and Artha guided by the norms of Dharma and the awareness of the higher spiritual purpose and meaning of life. In my humble opinion, the profound and all-permeating emphasis on spirituality found in the Indian tradition imparts to the Indian way of life a cosmic connectivity, a humane empathy and an ethical restraint and moderation.

The ancient India vision and worldview has continued to enliven and inspire the Indian ethos through many millennia. It is a living legacy of divine purpose in human life. It is an evocative invocation of universality, human togetherness and moral equilibrium based on a blessed and joyous celebration and affirmation of life and nature in the humankind's terrestrial and transcendental tryst with destiny. The Vedic and the Shramanic corpus of perceptions and precepts, and ideas, insights and values constitutes the oldest, the profoundest and the most enduring intangible heritage of humankind. Where else but the portals of Sanskrit do we go to find the keys to the treasures of that heritage except the literature, philosophy, art, human ecology, mind sciences, social sciences, physical sciences and humanities, most of which is preserved in Sanskrit in India's unrivalled oral tradition and in the millions of manuscripts?

**Vasudha Eva Kutumbakam**

We find ourselves today at the crossroads *of* the so-called globalisation and in the thick of a new knowledge society. I wish to take this opportunity to point out that the noble concept of globalisation is best articulated when India's age old tradition tells us and gives us and to the wide world a quintessential Indian message:

अयं निजः परो वेति गणना लघुचेतसाम्।
उदारचरितानां तु वसुधैव कुटुम्बकम्।।

Unless the world has that liberal and generous spirit and unless the Peoples of the World accept the world as one family, globalisation will end up as a smoke screen for crass commercialism and exploitative colonialism. Nations have to be united in the spirit of family togetherness in order that we may have an enduring and peaceful world order through what we call the United Nations. The Indian philosophy of globalisation is rooted

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in that sense of unity, humanity, universal well being, peace, Justice, family feeling and the practice of optimum non-violence, tolerance and restraint in society, among nations, and between individuals. The frontiers of new globalisation have to be more civilised in terms of moral norms so that the weak are made strong and the strong are made just.

**Knowledge with Realization of the Self**

India not only gave to the world the concept of globalisation and the world as one family many millennia ago but it also pioneered the concept of what is now fashionably called "Knowledge Society." But the Indian concept of knowledge society was not confined merely to the commercial protection of intellectual property and was not amoral. It was rooted in ethics. Knowledge without the wisdom of ethics and humanity would be knowledge without philosophy, and knowledge without character, The Indian tradition looked down upon the abuses of knowledge as a fall from grace and gave the Philosophy of Jnana, Darshan and Charitrya for Equanimity. And in that ethos there is a message for our scientists, policymakers and citizens of the world.

*(Convocation Address delivered* at' *Rashtriya - Sanskrit Vidyapeetham, Tirupati).*

# SANSKRIT
## The Richest Literature of the World

*Dr. Dilipsingh Mahida, Vedalankar, M.A., Ph.D.*

Introduction of Sanskrit to Europe in the 18th Century, mainly through the efforts of Sir William Jones and Schlegel was an event of historical importance. Nourished on the classics of Greece and Rome and enlivened by a new spirit of scientific inquiry, the Western mind was quick to grasp its significance. It was, as though an old world, very existence of which was unsuspected till then, suddenly emerged on the intellectual horizon. The impact of the revelation was almost as profound and far reaching as that of the discovery of the New World. Foundation of a new Science, the science of Linguistics, was laid. Goethe fashioned the prelude to his immortal "Faust" after the "Prastavana"

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(preface) of *"Shakuntala."*

But it was in the second half of the 19th century that Indology became an independent branch of learning in Europe. Many important works were translated into European Languages. Scholars like Prof. Max Muller, Prof. Wilson and Colebrooke devoted their entire lives to a loving study and critical appreciation of the philosophy, epics, the religious and secular literature of ancient India. This in turn led to the comparative study of cultures of East and West.

**Rich and Vast Literature**

Sir William Jones says: "The human life would not be sufficient to make oneself acquainted with any considerable part of India or Hindu literature.." Prof. Max Muller says: "The number of Sanskrit works of which MSS are still in existence amount to ten thousand. I believe that is more than the whole classical literature of Greece and Italy put together." Prof. Macdonell says, that "the Sanskrit literature in quantity exceeds that of Greece and Rome put together." Rev. Ward says: "No reasonable person will deny to the Hindus of former times, the praise of very extensive learning. The variety of subjects upon which they wrote prove that almost every science was cultivated among them. Also the manner in which they treated these subjects proves that the Hindu learned men yielded the palm of learning to scarcely any other of the ancients. The more their philosophical works and law books are studied, the more will the inquirer be convinced of the depth of wisdom possessed by their authors."

Mr. W.C.Taylor thus speaks of Sanskrit literature: "It was an astounding discovery that Hindustan Possessed, in spite of the changes of realms and changes of time, a language of unrivaled richness and variety, a language, the parent of all those dialects that Europe called classical, the source alike of Greek flexibility and Roman strength. A philosophy compared with which in point of age, the lessons of Pythagoras are but of yesterday, and in point of daring speculation Plato's boldest efforts were tame and common place. A poetry more purely intellectual than any of those of which we had before any conception, and systems of science whose

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antiquity baffled all power of astronomical calculation. This literature with all its colossal proportion, which can scarcely be discribed without the semblance of bombast and exaggeration claimed of course a place for itself it stood alone and it was able to stand alone."

**Colossal and comprehensive**

In fact, Sanskrit was an astounding discovery and unrivaled richness and variety according to Mr. Taylor. Further he says: "To acquire the mastery of this language is almost the labor of life, its literature seems exhaustless. The utmost stretch of imagination can scarce comprehend its bondless mythology. Its philosophy has touched upon every metaphysical difficulty, its legislation is varied as the castes for which it was designed."

Count Bjornstierna says: "The literature of India makes us acquainted with a great nation of past ages which grasped every branch of knowledge, and which will always occupy a distinguished place in the history of the civilization of mankind." Prof. Max Muller says: "Although there is hardly any department of learning which has not received new light and new life from the ancient literature of India, yet nowhere is the light that comes to us from India so important, novel and so rich as in the study of religion and mythology. Indian literature of Sanskrit is one of the richest in prose and poetry. It is said (sung the glory of India) by Indian National Poet Maithilisharan:

*phaila yahin se gyan ka aalok sab sansar men*
*jaagee yahin thee jag rahi jo jyoti ab sansar men.*
*injeel aur kuran aadik the na tab sansar men,*
*humko mila tha divya vadic bodh jab sansar men.*
*aaye nahi the swapna men bhi jo kisi ke dhyan men,*
*ve prashna pahale hal huye the ek hindustan men.*
*siddhant maanav jaati ke jo vishva men vitarit huye,*
*bas bhartiya tapovanon men the pratham nishchit huye.*
*Shaishav dasha men desh prayah jis samay sab vyaapt the,*

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*nishesh vishyon me tabhi hum praudhata ko praapt the.*

*sansar ko pahale humi ne gyan bhikshaa daan kee,*

*aachaar kee, vyavhaar kee, vyaapaar kee, vigyaan kee.*

The great Sanskrit scholar Prof Wilson says: "The Hindus had a copious and a cultivated language. "The Sanskrit," says Prof Herren, "We can safely assert to be one of the richest and most refined of any."

**Mother of languages**

In fact, Sanskrit is the mother of all languages. The Sanskrit language is the oldest, most systematic language that has survived the longest period through history. It has the power of expressing all types of thought in their appropriate terminology from mythology to literature, science to philosophy, poetry to prosody, astronomy to anatomy, as well as genetics, mathematics and cosmology. An amazing wealth of words and synonyms gives a great versatility to the power of expression with 64 words for Earth and 70 words for water (each word being originally Sanskrit, not derived from any other language) the language is vast and rich.

Sir W.W. Hunter says: "The grammar of Panini stands supreme among the grammars of the world, alike for its precision of statement and for its thorough analysis of the roots of the language and of the formative principles of words. By applying an algebraic terminology, it attains a sharp succinctness unrivaled in variety, but at times enigmatic. It arranges in logical harmony the whole phenomenon which Sanskrit language presents, and stands forth as one of the most splendid achievements of human invention and industry. So elaborate is the structure that doubts have arisen whether its innumerable rules of formation and phonetic change, its polysyllabic derivatives, its ten conjugations with its multiform aorists and long array of tenses could ever have been the spoken language of a people." (Imperial Gazetteer of India, p.214.)

**Mircle of Panini**

Prof. Sir Monier Williams (Oxford University) remarks: "The grammar of Panini is

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one of the most remarkable literary works that the world has ever seen, and no other country can produce any grammatical system at all comparable either for originality of plan or analytical subtlety." The Professor again says, "His sutras are a perfect miracle of condensation" (Indian Wisdom, p. 172.)

Mr. Alexander Thomson, one of the best philologists in his times, used to say that "The consonantal division of the alphabet of the Sanskrit language was a more wonderful feat of human genius than any the world has yet seen. Even now the Europeans are far behind the Hindus in this respect."

**Roman Alphabet Inadequate and Primitive**

Prof. Macdonell says: "We Europeans, 2,500 years later, and in a scientific age, still employ an alphabet which is not only inadequate to represent all the sounds of our language, but even preserve the random order in which vowels and consonants are jumbled up as they were in the Greek adaptation of the primitive Semitic arangement of 3,000 years ago." (Macdonell's History of Sanskrit Literature p.71'7)

This is about astounding and unrivaled richness and verity of Sanskrit language and literature. Remember: 'Sanskrit' is the gateway of Indian culture. Sanskrit is mother of all languages. In the end remmember the words of Indian Poet Maithilisharan:

*Yoonan hee kaha de ki vaha gyaani gunii kab thaa huaa?*

*kahanaa na hoga hinduon kaa shishya vaha jab thaa huaa.*

*humse aloukik gyaan kaa aalok yadi paataa nahin,*

*to vaha arab yourop kaa shikshak kahaa jaataa nahin.*

*hai aaj paschim me prabha jo poorva se hee hai gayee,*

*harate andheraa yadi na hum, hotee na khoj nayee nayee.*

*is baat kee saakshi prakriti bhee hai abhee tak sab kahin,*

*hotaa prabhaakar purva se hee udit paschim se nahin.*

Sanskrit is the gateway of Indian culture. It has the power of expressing all types of thoughts

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in their appropriate terminology. It is believed that the Sanskrit literature in quantity exceeds that of Greece and Rome put together. Below you will find a brief discussion on two Sanskrit texts Ramayan and Mahabharat.

**Ramayan: The most admired epic**

After giving the argument of the Ramayan, Prof. Heeren, with his usual moderation says: "Such, in few words, is the chief subject of Ramayan, while the development and method of handling this simple argument is so remarkably rich and copious as to suffer little from a comparison in this respect with the most admired productions of the epic muse." (Heeren's Historical Researches Vol 11, p. 149)

Principal Griffith says: "Well may the Ramayan challenge the literature of every age and country to produce a poem that can boast of such perfect characters as 'Ram' and 'Sita'." He adds: "Nowhere else are poetry and morality so charmingly united, each elevating the other as in this really holy poem."

British scholar Macdonnell says: "Probably no work of world literature, secular in origin, has ever produced so profound an influence on the life and thoughts of a people as the Ramayan." (Encyclopedia of Religion & Ethics, Vol X, p. 574)

In fact, the Ramayan is the most ancient and glorious epic, the first poetry of the world. It begins with sage Valmiki, the author, asking Narada; "O Venerable Rishi! Please tell me, is there a perfect man in this world who is virtuous, brave, dutiful, truthful, noble, kind to all beings, and adored by all?" And the story of Lord Ram is the Ramayan, historically based and sung in 24,000 Sanskrit verses. It perfectly portrays how good overcomes evil and has, for millennia, molded the culture and character of the people.

**Mahabharat: The Largest and the Greatest Epic**

Prof. Sylvin Len of Paris says: "The Mahabharat is not only the largest, but also grandest of all epics, as it contains throughout a lively teaching of morals under a glorious garment of poetry." (Letter to P.C. Roy, dated the 17th March 1888). "Mahabharat is an inexhaustible mine of proverbial philosophy." Macdonnell's Sanskrit Literature, p. 378.

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The American ethnologist, Jeremiah Curtain says: "I have never obtained more pleasure from reading any book in my life. The Mahabharat will open the eyes of the world to the true character and intellectual rank of the Aryans of India. The Mahabharat is a real mine of wealth not entirely known, I suppose, at present to any man outside your country, but which will be known in time and valued in all civilized lands for the reason that it contains information of the highest import to all men who seek to know in singleness of heart, the history of our race upon the earth, and the relations of man with the infinite power above us, around us, and in us." (see Roy's Translation of Mahabharat, part XXX).

Saint Hilaire Bartholemy thus speaks of the Mahabharat in the Journal Des Sarantes of September 1886: "When a century ago (1785) Mr. Wilkins published in Calcutta an extract from the grand poem Mahabharat, and made it known through the episode of the Bhagavadgita, the world was dazzled with its magnificence. Vyasa, the reputed author of the Mahabharat, appeared greater than even Homer, and it required very little indeed to induce people to place India above Greece. It has nonetheless been admitted that this prodigious Hindu epic is one of the grandest movements of its kind of human intelligence and genius."

Centuries ago, it was proclaimed of the Mahabharat: यदिहास्ति तदन्यत्र, यन्नेहास्ति न तत् क्वचित् "Whatever is there in the world, is in this book; what is not in it, is nowhere." After fifty centuries, we can use the same words about it. He who knows it not, knows not the heights and depths of the soul; he misses the trials and tragedy and the beauty and grandeur of life. The Mahabharat has molded the character and civilization of one of the most numerous of the world's people.

The Mahabharat is not a mere epic, it is a romance, telling the tale of heroic men and women and of some who were divine. It is a whole literature in itself, containing a code of life, a philosophy of social and ethical relations, and speculative thought on human problems that is hard to rival, but above all it has for its core the

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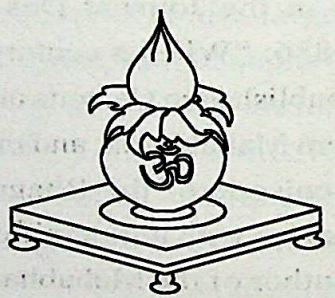
Gita, which is, as the world is beginning to find out, the noblest of scriptures and the grandest of stages in which the climax is reached in the wondrous apocalypse in the eleventh canto.

Truly speaking, none has power to describe in words the glory of the Gita, for it is a book containing the highest esoteric doctrines. It is the essence of the Upanishads; its language is so sweet and simple that man can easily understand it after a little practice, but the thoughts are so deep that none can arrive at their end even after constant study throughout a life-time. Everyday they exhibit new facets of truth, there they remain ever fresh and new.

According to the Gita–Men who desire their own welfare give up this delusion and with utmost faith and reverence include their children to study the Gita understanding the meaning and the underlying idea of every verse. Moreover for obtaining this most valuable human body, it is improper to waste even a single moment of one's time in indulging in transient enjoyments, the roots of sorrow.

Regarding everything as belonging to God, maintaining equality in success or failure, renouncing attachment and the desire for fruit, all work should be done according to God's behest's and only for the sake of God and, with utmost faith and reverence, surrendering oneself to God through mind, speech and body.

In fact, Vyasa's 'Mahabharat' and 'Gita' are our noblest heritage. They belong not only to India but to the world. To the people of India, indeed this epic has been an unfailing and perennial source of spiritual strength. Learnt at the mother's knee with reverence and love, it has inspired great men to heroic deeds as well as enabled the humble to face their trials with fortitude and faith.

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# Sanskrit Studies Outside India

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## Historical Perspective

Sanskrit studies in the west started in the 16th and 17th century with the advent of Europeans in India.

The mercantile community of Europe came to India to plunder the wealth of this country in the name of business. They were attracted by the richness of this country and aspired to settle here permanently as rulers. They were well aware of the fact that to rule permanently a foreign land, one has to preach one's ideology and get it accepted by the indigenous inhabitants. It was also realized by them that no country can be ruled politically until and unless it is dominated ideologically. To dominate Bharata ideologically it was mandatory on their part to Christianize this country. And for Christianizing Bharat, it was necessary to uproot the mighty foundations of the great culture of this country. Cultural foundations of India were based upon Sanskrit language and its vast and ancient-most literature like Vedas. So owing to their political obligations, the studies of Sanskrit language and literature were initiated by Europeans only with the sole intention of distorting the history and culture of this country so that a confusion may be created in the minds of Indians regarding the roots of their culture. And the confused Indian folks could have been easily converted to the Christian fold which would have helped fulfil their motive of permanent rule of India based upon the uniform Christian ideology.

## Royal Asiatic Society of Bengal

To take up these studies Royal Asiatic Society of Bengal was founded in Calcutta in 1784 by Sir William Jones, who came to India on 25 September 1783 as a Puisne Judge of the Old Supreme Court, with the help of Charles Wilkins, who arrived in India about a decade earlier i.e. in 1770. Other orientalists who arrived before Jones were Nathaniel Brassey Halhed

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(1772) and Jonathan Duncan (1772). All these were known as Warren Hastings's "bright young men". They paved the way for the two future institutions - The Asiatic Society and the College at Fort William. All the Orientalists who became famous in history clustered around either the Society or the college or both. The name of the society went through a number of changes like The Asiatic Society (1784-1825), The Asiatic Society of Calcutta (1825-1832), The Asiatic Society of Bengal (1832-1935), The Royal Asiatic Society of Bengal (1936-1951) and the Asiatic Society again since July 1951.

The Society, of course, was the pioneer and first institute in the field to encourage Sanskrit studies among the European scholars.

**To Encourage Europeans and Discourage Indians**

Later a Royal Asiatic Society of Great Britain and Ireland was also founded in 1823 by a group of orientalists led by the Sanskrit scholar Henry Colebrooke, who had worked in South Asia and wished to pursue the objectives set out in the Society's Royal Charter of 1824 "to encourage European subjects and discourage Asian and Indian subjects to achieve the evangelical and political goals."

During the Nineteenth Century the Royal Asiatic Society remained one of the pioneering Centres in Britain to propagate the distorted and misinterpreted version of ancient Indian literature in the garb of scientific development of the west.

In order to achieve their political and evangelical goals, Britishers hired needy and poor scholars like Max Muller. Such scholars were given handsome remuneration to conduct the deep study of India and to present a distorted picture of the great Indian culture, history and civilization by twisting and manipulating the factual figures available in its copious and rich literature.

MaxMuller's first reaction bears out this fact unimaginably true. In one of his letters addressed to the Duke of Orgoil, the then Secretary of State for India, he wrote on 16th Dec. 1868:

"The ancient religion of India is totally doomed and if the Christianity doesn't step in

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whose fault will it be.'

**For Spreading Christianity**

In a letter addressed to his wife in 1868, Prof. Max Muller wrote:

'I hope I shall finish that work and feel convinced that though I shall not live to see it, yet this edition of mine and translation of Vedas will hereafter tell to a great extent on the fate of India and on the growth of millions of the souls in this country.'

He further observes:

'It (veda) is the root of their religion and to show them what the root is, I feel sure, the only way of uprooting all that has been sprung from it during the last three thousand years.'

The text of his letter is self explanatory to the fact that MaxMuller started studying Sanskrit with ulterior motives and he was more or less successful in his efforts. Not only MaxMuller, but also other European scholars were also hard pressed by the Church on one hand and Darwin's pseudo-scientific theory of evolution on the other hand.

Monier Williams writes in 'Modern India and Indians' (p.247):

'When the walls of the mighty fortress of Brahmanism are encircled, undermined and finally stormed by the soldiers of cross, the victory of Christianity must be signal and complete.'

In his preface to his famous Sanskrit-English Dictionary (Preface, P ix, 1899) Monier Williams, as the Professor of Boden Chair, reveals the objective of founding the Chair for Sanskrit studies by Col. Boden as to convert the natives of India into Christianity. He writes thus:

'I must draw attention to the fact that I am only the second occupant of the Boden Chair, and that its founder, Col. Boden, stated most explicitly in his will (dated Aug. 15, 1811) that special object of his munificent bequest was to promote the translation of the scriptures into Sanskrit; so as to enable his countrymen to proceed in the conversion of the natives of India to the Christian Religion.'

Here I would n't like to blame the whole community of the then European scholars until and unless some concrete evidence is come

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across with regard to their bias against Indian literature and their work to evangelize India. This is also well established fact that the European scholars who were not leading the mission like that of MaxMuller were sometimes persuaded by the pseudo-evolutionism of Darwin and by the conjectured propositions of their evangelical bosses like Usher who declared that Earth originated 4004 years before Christ on Feb. 22 at 9 A.M. Since the Vedas were first ever written composition of the world, they were looked upon as the songs of primitive shepherd or uncultured and savage race of the world and their age couldn't be fixed prior to 2000 BC or so. Thus from the aforementioned discussion it can be informed that European scholarship was suffering from three serious defects. Firstly it was their evil designs. Secondly, European scholars were not able to come out of the pressure of Church. We know about many scholars like Galileo who had to pay for his life for seeking or accepting truth. Everybody knows about the dictum prevalent in the fundamentalist Europe that so far as the Bible is concerned, Sun revolves round the Earth and so far as the Science is concerned, Earth revolves round the Sun. Third thing coming on their way was their lack of understanding of the vast and exalted Sanskrit literature and their total unfamiliarity with the tradition and culture of India.

Thus the study of Sanskrit in the west was started with ulterior motives to rule India permanently, but the universality and richness of Sanskrit literature attracted the entire world to its fold without any political and religious motives behind.

**Science benefited by Sanskrit**

West has benefited a lot with the Sanskrit studies. The Surya Siddhant was translated into English by Burgees in the 19th century when the west had not been able to make any headway in the field of astrophysics and astronomy. Since then it has been as best selling book in the west. There are still 15 lakh Sanskrit manuscripts lying in the North American and European museums and libraries. The fact is that the entire advancement of modern science/knowledge owes to India, although it was not acknowledged

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by the European scholarship due to superiority complex.

**Sanskrit Studies Outside India**

**Europe :** Thus the tradition of Sanskrit studies that started in Europe in the 18th and 19th century continues till date. In France from the beginning of 18th century, the Sanskrit manuscripts were acquired and placed at the disposal of scholars in the Bibliotheque du Roi which is now the national library of France located in Paris. Burnouf, Bergaigne, Sylvian Levi, Coedes, Louis Renou are among the first reputed Indologists of France. French Indologists also formulated an association called "Association francaise pour les Etudes indiennes" in Paris. Following universities in France are the main centres of Sanskrit Studies.

1. University of Paris III (Censier).
2. University of Paris IV (Sorbonne).
3. University of Paris X (Nanterre).
4. University of Paris (INALCO).
5. University of Paris (Institute d' art et d' archeologic).
6. Ecole Pratique des Hautes Etudes (Sorbonne).
7. University of Lyon.
8. University of Strasbourg II.
9. University of Life.

The major institution for pure research in France is the CNRS (National Centre of Scientific Research). It has several sections for indology. There are projects for the scientific study of Indian medicine, epistemology, Indian Scientific Literature, Indian alchemy ( a critical edition, French translation and study of Someshvara's Rasendracudamani is being prepared). A section of the same (CNRS for world history of science includes research in Sanskrit scientific literature and organizes exchanges with researchers in other geographical areas. The interest towards Indian science is a point to be noted and one should not forget that Sanskrit has played an important role in the development of modern European science and technology. More and more historians of science, medicine and techniques have studied the huge Sanskrit scientific literature and are evincing considerable interest in its contents and

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form. Projects of research have already been Shulva sutra, Aryabhatiya and Lilavati, etc.

Similarly Sanskrit studies in UK, Germany, Holland are very well known to every body. There is no need to elaborate it here. It was Germany that started first ever Sanskrit News followed by India.

**Italy :** Sanskrit studies in Italy are no less revealing. The history of Sanskrit studies began, in Italy, in 1853, when the first chair of Sanskrit was founded and assigned to Gaspare Gorresio. The teaching of Sanskrit under this chair continues, till date uninterruptedly. There are some very well known centres for indological studies in Italy. To name few of them:

1. Dept. of Oriental Studies, University of La Sapienza, Rome.
2. Institute of IsIam in Rome.
3. Dept. of Linguistics, University of Pisa.
4. University of Genova-Daniele Maggi.
5. University of Macerata, and Chatia Orlandi.
6. Institute of Comparative Philology and Oriental Languages, University of Milano.
7. Universita Cattolica del sarco Cuore of Milano.
8. Instituto Universitario Orientale-Dept. of Asiatic Studies-Napoli.
9. Dept. of Indological and Far Eastern Studies of the University of Venezia.
10. University of Bologna, Dept. of Linguistics and Oriental Studies.
11. University of Palermo has a chair of Sanskrit.
12. Institute of Linguistics of the faculty of Letters of Calgliari.
13. University of Basilicata.
14. University for foreigners of SienaMarina Benedetti.
15. University of Trento.

**Sweden :** In Sweden the formal Sanskrit studies started in 1960 with the establishment of Dept. of Indology at Stockholm University. In addition to this, Dept. of Asian and African Languages at Uppsala University and Dept. of Comparative philology at Goteborn University also offers courses in Sanskrit. Two oriental

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Journals are also published from Sweden. They are :

1. Orientalia Suecana, Uppsala.
2. Orientaliska Studier, Stockholm (contributions are mostly in Swedish).

**Australia :** In Australia, the emphasis has been on the study of Indian religions - both Hinduism and Buddhism - and their use of Sanskrit has been subservient to their interest in religious literature. So the continuation of Sanskrit studies in Australia is in the Departments of Religious Studies, Philosophy and Asian Studies etc. Following are some of the prominent universities that are taking a lead to offer Sanskrit Studies in Australia:

1. Australian National University, Canberra.
2. Monash University in Victoria.
3. Deakin University.
4. Sydney University in the State of New South Wales.
5. University of New England in Armidale.
6. University of Queensland.

**North America :** In Canada Sanskrit is taught at many major universities, but there are not departments of Sanskrit or Indology as such. There exists 'A Canadian Association of Sanskrit' and related studies (although it is not active since 1980's). Name of some universities where there are Sanskrit faculties or Sanskrit knowing faculty in the Dept. of Indology, Dept. of Linguistics, Dept. of Religious studies, Asian Studies, Dept. of philosophy, Theology, Dept. of Classical and Modern languages and Dept. of Political Science exists may be cited as under :

7. University of British Columbia, Vancouver.
8. Carleton University, Ottawa.
9. Mcmaster University in Hamilton, Ontario.
10. McGill University in Montreal.
11. University of Ragina, Saskatchewan .
12. University of Saskatchewan, Saskatoon.
13. University of Calgary.
14. Memorial University, St. Johns, New foundland.
15. Laval University, Laval, Quebec.
16. University of Manitoba, Winnipeg.

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17. University of Windsor.
18. University of Toronto.
19. Concordia University, Montreal.
20. Brock University, St. Catharines.
21. University of Victoria.

**United States :** Sanskrit studies in the united states go back to the mid-nineteenth century. Yale was first to offer Sanskrit in 1841. Harward also has a long tradition of Sanskrit studies. Other universities that have a long tradition of Sanskrit studies include Johns Hopkins from 1881 to 1926, a leading centre for Sanskrit studies. In addition, following universities offer courses in Sanskrit and South Asian studies

1. University of Pennsylvania.
2. University of Chicago.
3. University of California, Berkeley.
4. Columbia University.
5. University of Wisconsin-Madison.
6. University of Washington.
7. University of Virginia.
8. University of Texas at Austin.
9. University of Cornell.
10. University of Syracuse.
11. University of Michigan.
12. University of Minnesota.
13. University of Illinois at Urbana-Chapaign.
14. University of Hawaii.
15. University of California, Los Angeles
16. University of Arizona.
17. University of Rochester.
18. Brown University.
19. University of Colorado.
20. Carleton College in Minnesota.
21. University of lowa.
22. Indiana University.
23. University of Tennesse at Knoxville.
24. University of Missouri, Columbia.
25. University of South Florida.
26. Temple University.
27. Arizona State University
28. Texas Christian University.
29. University of Vermont.
30. Southern Methodist University.
31. Case Western Reserve University.
32. Denison University.
33. San Diego State University.

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34. University of North Carolina at Charlotte.
35. Trinity College in Connecticut.
36. Franclin and Marshall College in Lancaster.
37. Whitter College in California.
38. Canisius College in Buffalo.
39. Princeton University.
40. University of Pittsburgh.
41. University of Kansas.
42. Stanford University.
43. University of Georgia.

**Asia :** Most of the Asian countries have been the part of Greater India right from the beginning till 15th century AD. The far east Asian countries that were part of India may be named as Champa (Modern Viet Nam), Kambuja (Cambodia), Sukhodaya, Dwaravati and Ayodhya (Thailand), Kataha Dvipa (कटाह द्वीप, Old Keddah, Malaysia), Suvarnabhumi (Java & Bali). So Sanskrit has been in the very cultural foundation of these countries. Sanskrit as the cultural foundation of these countries is reflected in their religious activities, rock edicts, inscriptions, literature etc. In fact the ancient history of these countries cannot be understood well without the adequate knowledge of Sanskrit. Sanskrit was not only studied, but was the part of life in these countries.

Today in Bali in Indonesia we can find many great centres of Sanskrit studies. For example: 1. Institute of Hindu Dharma situated in the high of Enspar city. 2. Gedung Kritya : It is manuscript Library situated in the city of Singaraja, the capital of Bali in Dutch regime. This library has several thousand Lontars (Sanskrit Manuscripts on palm leaves). 3. Udayana University : Single state university of Indonesia is located in the city of Denspasa. It houses a big Sanskrit manuscript library in which 18000 Lontars have been preserved. 4. Mahasaraswati University : It is a private university located in the centre of the city, where Sanskrit learning facilities are provided.

**Thailand :** Although Thai language, on account of two vital characteristics - monosyllablism and the tone-variation - is closely coupled with Chinese, but it (Thai language) has acquired enormous corpus of Sanskrit words. Sanskrit studies in Thailand are

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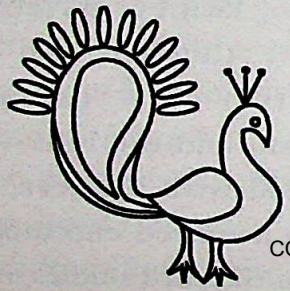
pursued in a couple of centres. One of which is the Department of Eastern Languages of the Chulalongkorn University. Other one is the Department of Oriental Languages of the Silpakorn University, Bangkok.

**Japan** and **China** : Sanskrit learning and research facilities are also available at some Japanese and Chinese universities.

**Africa** : Leaving aside the communal Arab world and other Islamic countries, Sanskrit studies are pursued on the entire globe. Africa is also not immune of this phenomenon. In South Africa, Durban university has also a provision for Sanskrit Studies.



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# कुलपति कण्व की कन्या और गेटे का देश

*प्राध्यापक श्री शंकरदेव विद्यालंकार*
*गुरुकुल महिला कॉलेज, पोरबंदर*

जर्मनी में संस्कृत-साहित्य और भारतीय विद्याओं के अनुशीलन और अध्ययन की परम्परा को प्रारम्भ हुए आज पौने दो सौ वर्ष होने को आये हैं। इस प्रवृत्ति का श्रेय कविकुल-गुरु के नाटक 'अभिज्ञान शाकुन्तल' को है। इस नाटक के जर्मन भाषांतर और प्रकाशन का गहरा और दूरगामी प्रभाव यूरोप में रोमांटिक युग की प्रवृत्तियों पर पर्याप्त पड़ा है। इस भाषांतर के द्वारा केवल जर्मन-साहित्य की ही श्रीवृद्धि नहीं हुई, बल्कि यूरोप के समस्त सांस्कृतिक क्षेत्र पर इसका अद्‌भुत प्रभाव पड़ा है। जर्मन मनीषी हेर्डर (1744-1803) ने अपने लेखों, पत्रों और काव्यों द्वारा भारतीय काव्य की इस अनुपम रचना की बहुत प्रशंसा की थी। परन्तु जर्मन साहित्य को शाकुन्तल के प्रथम भाषांतर का उपहार तो गेओर्ड फोर्स्टर (1754-1784) ने दिया। इस अनुवाद ने जर्मनी में संस्कृत साहित्य के लिए अद्‌भुत आकर्षण उत्पन्न किया। अपने इंग्लैण्ड-निवास के समय फोर्स्टर महाशय ने शाकुन्तल के सर विलियम जोन्स

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(1746–1794) के अंग्रेजी भाषांतर को पढ़ा और वह उस पर मुग्ध हो गया।

अनुवाद पूरा होते ही फोर्स्टर ने एक प्रकाशक मित्र से उसके प्रकाशन की बात की, परन्तु उसका कुछ उत्तर नहीं पाया। फिर 1711 के अप्रैल मास में फिशर नामक एक अन्य प्रकाशक को शाकुन्तल के जर्मन अनुवाद की हस्तलिखित प्रति भेजी। प्रकाशक ने उसको तुरन्त ही स्वीकार कर लिया और थोड़े ही सप्ताहों के पश्चात् 366 पृष्ठ की वह सुंदर पुस्तक अनुवादक के हाथ में आ पहुँची। उसी दिन फोर्स्टर महाशय ने इस अनुवाद की एक-एक प्रति जर्मन महाकवि गेटे तथा रोमांटिक प्रवृत्ति के अग्रणी कवि हेर्डर को भेजी। साथ ही अपने श्वसुर और सुकवि हेनरिख हाइने तथा अन्य विद्वान् मित्रों को भेजी। थोड़े ही समय में भारतीय साहित्य की इस सुन्दर कृति के वाचन से जर्मनी का मनीषी-समुदाय मुग्ध हो गया।

इस भाषांतर की सर्वप्रथम समालोचना श्री फोर्स्टर के श्वसुर महाशय ने 1712 में लिखी। महाकवि शिलर (1751–1805) ने अपने सामयिक पत्र में इस भाषांतर के कुछ रसपूर्ण स्थलों का आस्वाद कराया। सन् 1795 में एक पत्र में शिलर ने लिखा कि समस्त ग्रीक साहित्य में शकुन्तला जैसा सुकुमार नारी-पात्र तथा प्रेम का ऐसा काव्य-रूप प्राप्त करना दुर्लभ है।

इस भाषांतर के प्रकाशन के दो सप्ताह के बाद ही फोर्स्टर को वाइमर के कवि-शिरोमणि गेटे का पत्र मिला। वह मूल पत्र तो अब मिलता नहीं, परन्तु इस कवि-वरेण्य ने शाकुन्तल का जो काव्यात्मक अभिनन्दन किया था, वह अमर बन गया है। उस जर्मन कविता का अंग्रेजी अनुवाद इस प्रकार है–

Wouldst thou have the young blossoms
Of the spring and the fruits of its decline,
And all by which the soul is charmed,
Enraptured, feasted and fed,
Wouldst thou have the earth and heaven itself
In one sole name combine,
I name thee, O Shakuntala.
And all at once is said.

सहृदय वाचक-जनों के मनोरंजन और रसास्वादन के लिए उसका श्रीयुत आचार्य इन्द्र विद्यावाचस्पति द्वारा किया गया संस्कृत भाषांतर और कविगुरु श्री रवीन्द्रनाथ का बंग-भाषांतर यहाँ प्रस्तुत है–

आघ्रातुं नवयौवनस्य कुसुमान्यत्तुं जरायाः फला-
न्यादत्तुं हृदये प्रसाद-जनकं यच्चापि संतोषदम्।
भूलोकं सुरकाननं च युगपद् द्रष्टुं सकामोऽपि चेत्
सौहार्देन शकुन्तलां पठ सखे, सर्वं सह प्राप्स्यसि।।

बंगानुवाद

नव वत्सरेर कुडि, तारि एक
पाते वर्ष-शेषेर पक्व फल,

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प्राण करेचुरि आर, तारि एकसाथे
प्राणे एते देय पुष्टि बल,
आछे स्वर्गलोक आर, सेई एक ठाँई,
बाँधा येथा गाछे महीतल
हेन यदि कभु थाके, तुमि तबे ताई,
ओहे अभिज्ञान शाकुंतल।।

**हिन्दी भाषांतर**—यदि आपको तारुण्य के पुष्पों तथा प्रौढावस्था के फलों के आस्वादन की आकांक्षा हो, आत्मा को आनन्द, परितोष और पोषण प्रदान करने वाले रसपान की आवश्यकता हो, स्वर्गलोक और मृत्युलोक एक साथ ही प्राप्त करने की अभीप्सा हो, तो मेरे मुख से एक ही शब्द निकलता है—शकुन्तला।

वाइमर के राज-दरबार की महिलाएँ शाकुंतल पर मुग्ध हो गई थीं। वर्षों तक शाकुंतल साहित्य-रसिक जनों के लिए चर्चा-विवेचन का विषय बन गया था। जर्मनी में रोमांटिक युग के मनीषी और शेक्सपीयर के जर्मन-अनुवादक ऑगस्ट विल्हेल्म श्लीगल (1767-1845) को फोर्स्टर के अनुवाद से बहुत प्रेरणा मिली थी। जर्मनी के विश्रुत रोमांटिक कवि फ्रेडरिक वॉन होर्डनबुर्ग (1772-1801) अपनी धर्म-पत्नी सोफ़ी को घर में 'शकुन्तला' कह कर पुकारते थे।

फोर्स्टर की इस अनूदित रचना ने वर्षों तक प्राच्यविद्या-विशारदों के लिए सामग्री प्रदान की है। आरम्भ के वर्षों में शाकुन्तल नाटक की कितनी ही प्रामाणिक और अप्रमाणिक प्रतियाँ छपी थीं, परन्तु मूल संस्कृत से भाषांतर करने वाले विद्वानों ने भी फोर्स्टर महाशय का आभार माना है। सन् 1833 में बर्नार्ड हिर्त्सले ने मूल संस्कृत से शाकुन्तल का भाषांतर किया था; उन्होंने भी फोर्स्टर महाशय का आदरपूर्वक उल्लेख किया है।

उन्हीं दिनों सुविदित फ्रैंच प्राच्यविद्याविद् प्रो॰ शेजी ने भी फ्रैंच में शाकुन्तल का अनुवाद किया था। इस फ्रैंच भाषांतर को पढ़कर भी कविवर गेटे ने कालिदास के विषय में एक प्रशस्ति लिख भेजी थी। उसके पश्चात् फ्रेडरिक रुकेर्ट के अनुवाद की तीन आवृत्तियाँ छपीं। अन्य जर्मन अनुवादकों में श्रौडर, मायर, लोबडान्स, डान्सडोर्फ, फ्रित्से, केलनर, म्योलर और लाउकतर के नाम उल्लेखनीय हैं। परन्तु सन् 1960 में मूल संस्कृत से हान्सलाश ने शाकुन्तल का नवीनतम भाषांतर किया है। शाकुन्तल की इस लोकप्रियता के कारण कविवर कालिदास की अन्य कृतियों के भी जर्मन भाषांतर हुए हैं। वहाँ से प्रेरणा लेकर यूरोप की अन्य भाषाओं में संस्कृत काव्यों के भाषांतर हुए हैं। परन्तु शाकुन्तल के सभी यूरोपीय अनुवादों पर फोर्स्टर के विवेचन का प्रभाव दिखाई देता है।

शाकुन्तल के अनुवाद ने केवल जर्मन साहित्य को ही नहीं, अपितु संगीत को भी प्रभावित किया है। महान् जर्मन संगीतकार बिथोवन की डायरी से पता चलता है कि फोर्स्टर के भाषांतर ने उसको बहुत प्रभावित किया था। उसने शाकुन्तल पर अनेक गीतों की रचना की थी। साहित्यकार थोमशेक (1774-1850) ने शाकुन्तल पर

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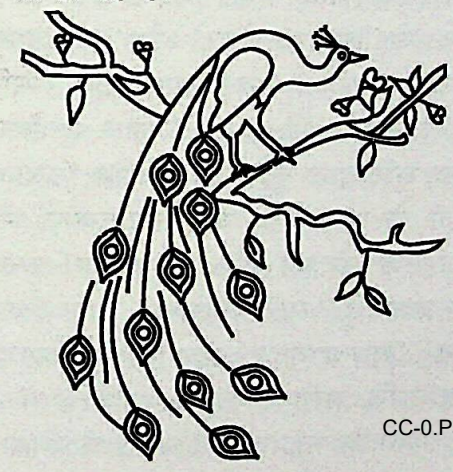
एक गीतनाट्य (ओपेरा) भी लिखा था। उसके अलावा शेफर और वाइनगार्टनर भी अपने पीछे 'शाकुन्तल' नामक एक गीतनाट्य छोड़ गए हैं। सन् 1884 में वाइनगार्टनर का गीतनाट्य रंगमंच पर प्रस्तुत हुआ था। सिगिस्मुंड बारवरिश भी शकुन्तला पर एक नृत्यनाटिका बना गये हैं। सन् 1855 में गोल्डमार्क का 'शकुन्तला' नामक एक गीतनाट्य विएना में खेला गया था। उसकी अच्छी प्रशंसा हुई थी। उसके बाद शार्वेन्का (1847–1917) ने भी शाकुन्तल पर एक कोरस (समूह गान) की रचना करके सुख्याति प्राप्त की थी।

इस प्रकार, शाकुन्तल द्वारा जर्मनी के सांस्कृतिक वातावरण पर पड़े हुए प्रभाव के कारण पिछले पौने दो सौ वर्षों से भारत ओर जर्मनी के हृदय सांस्कृतिक बंधुता के सौरभ से सुरभित हो रहे हैं।



## संस्कृत साहित्य के गुजराती कलाकार

*डॉ॰ सीताराम सहगल*

संस्कृत के सुप्रसिद्ध विद्वान् पं॰ आत्मानन्दजी विद्यालंकार ने एक बार कहा था कि गुजरात के जीवन में मसृणता है। मैंने भी चार वर्षों के प्रवास में यही देखा, सुना और अनुभव किया। कालिदास ने जिस श्री और सरस्वती के संगम की प्रार्थना विक्रमोर्वशीय नाटक के भरत वाक्य में की, वह गुजरात प्रदेश के परिवार में अपेक्षाकृत अधिक है।

**विद्या व्यसनी प्रदेश :** वैदिक काल में पहाड़ों की गुफाओं में और नदियों के संगमों पर महर्षियों ने तत्त्वचिन्तन के लिए इस प्रदेश में गहरा स्वाध्याय और कठोर तप किया। उत्तर गुजरात में ऋग्वेद की संहिता को 'बह्वृच' नाम से पुकारा जाता था, ब्राह्मण का कौषीतकि तथा शाखा का नाम शांखायन था। सामवेद की कौथुम तथा कृष्ण यजुर्वेद की मैत्रायणी शाखाएँ भी यहीं जीवन्त थीं। शांखायन गृह्यसूत्र पर श्री कृष्णजित् के सुपुत्र श्रीनारायण ने भाष्य लिखा। यह विद्वान् सौराष्ट्र का रहने वाला था। इसका नयनाभिराम संस्करण 1960 में दिल्ली से प्रकाशित हुआ था। देश और विदेशों में इसकी चर्चा हुई। यह गुजरात की संस्कृति का सर्वप्रथम और सर्वश्रेष्ठ ग्रन्थ है।

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**दुर्ग स्वामी :** यास्क ऋषिप्रणीत निरुक्त के सुप्रसिद्ध भाष्यकार दुर्गस्वामी भी जम्बूसर के रहने वाले थे। उन्होंने अपने को यजुर्वेद की कपिष्ठल शाखा का वंशज कहा है। 'लोधम्' शब्द की व्याख्या करते हुए उन्होंने इस प्रकार लिखा है–

यस्मिन् निगमे एष शब्दः सा वसिष्ठद्वेषिणी ऋक्।
अहं च कापिष्ठलो वासिष्ठः। अतस्तां न निर्ब्रवीमीति।।
(4, 14)

–जिसमें यह पढ़ा गया है, उस मन्त्र में वसिष्ठ के साथ द्वेष की बात है और मैं कपिष्ठल शाखा को मानने वाला वसिष्ठ वंश का हूँ। इसलिए द्वेषमूलक ऋचा की व्याख्या करने में असमर्थ हूँ। निरुक्त के दूसरे भाष्यकार स्कन्द स्वामी भी 'वलभी' के रहने वाले थे। इस प्रकार निरुक्तशास्त्र को पढ़ने-पढ़ाने की परम्परा गुजरात में ही थी।

**हेमचन्द्र सूरि :** संस्कृत साहित्य को गुर्जर कवियों की देन अपूर्व है। गुजरात की गौरव-पताका सिद्धराज जयसिंह तथा कुमारपाल के राज्यकाल में फहराने लगी। इस प्रदेश में पूर्णतया शान्ति की स्थापना हो चुकी थी। यहाँ के साहसिक नागरिक देशान्तरों में जाकर व्यापार करते थे और वहाँ से अपार धनराशि अपने देश में लाते थे। उन दिनों जिस ज्योति का साहित्य-गगन पर उदय हुआ, उसका नाम आचार्य हेमचन्द्र सूरि (12वीं सदी) था। इनकी अलौकिक तथा ऋतम्भरा प्रज्ञा ने सिद्धराज के राज्य को चार चाँद लगा दिए थे। इन दिनों श्री और सरस्वती का संगम गुजरात में हुआ। आचार्य हेमचन्द्र जैन सम्प्रदाय के वेदव्यास थे। उनकी साहित्य-सृष्टि ने अमर प्रवाह प्रदान किया। प्राकृत और अपभ्रंश साहित्य को आपने शास्त्रीयता प्रदान की, परन्तु ये संस्कृत रचनाओं के प्रति भी उदासीन न थे। उन्होंने 'काव्यानुशासन' नामक ग्रन्थ में अलंकार के तत्त्वों का बड़ी दक्षता से निरूपण किया। इसमें लगभग 1,500 उद्धरण विभिन्न ग्रन्थों से उद्धृत किए गए हैं, जिससे इनकी अलौकिक विद्वत्ता का परिचय होता है। इसी ग्रन्थ पर इनकी दो टीकाएँ हैं, जो 'अलंकार-चूड़ामणि' और 'विवेक' नामों से प्रसिद्ध हैं। इन रचनाओं से यह भी सिद्ध हो जाता है कि जैनाचार्य बौद्धाचार्यों की अपेक्षा अधिक उदार थे। इनकी शिष्य परम्परा में सोमदेव का 'यशस्तिलकचम्पू' और धनपाल की 'तिलक-मञ्जरी' गद्य ग्रन्थ हैं। विजयपाल ने (13वीं सदी) 'द्रौपदी स्वयंवर', दात्तिमल्ल ने 'विक्रान्त गौरव' और 'सुभद्राहरण' की रचना की। उन्होंने 'अंजना पवने जय' तथा 'मैथिलीकल्याण' नामक दो नाटक भी लिखे। 'ज्ञान सूर्योदय' की रचना वादिचन्द्र सूरि द्वारा हुई, जो लगभग 'प्रबोधचन्द्र' नाटक की शैली के समान है। जैन नाटककारों में श्री रामचन्द्र सूरि ने नाटक श्री को और भी बढ़ाया। उनके नाटकों के नाम इस प्रकार हैं: 'सत्यहरिश्चन्द्र', 'नल-विलास', 'कौमुदी मित्रानन्द', 'राघवाभ्युदय' और 'निर्भयभीमव्यायोग'।

**महाकवि भट्टि :** काव्य-साहित्य में भट्टिकाव्य के लेखक महाकवि भट्टि वलभी नगरी के निवासी थे। इन्होंने

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काव्य के अन्त में लिखा है–"काव्यमिदं विहितं मया वलभ्यां श्रीधर सेन नरेन्द्र पालितायाम्"–अर्थात् श्रीधर सेन के राज्यकाल में मैंने वलभी में रहकर यह काव्य रचना की है। इन्होंने अपने प्रणीत काव्य में रामकथा वर्णन के साथ व्याकरण के जटिल प्रश्नों के उदाहरण भी दिए हैं। यह काव्य जानने वालों के लिए दीपक के समान, किन्तु व्याकरण से अनभिज्ञों को अन्धे के हाथ में दर्पण के सदृश है। ये अलंकार शास्त्र के पूर्ण पंडित थे। इस काव्य में शब्दालंकार तथा अर्थालंकार दोनों पाए गए हैं। उदाहरणार्थ–

नगजा नगजा दयिता दयिता
विगंत विगतं ललितं ललितम्।
प्रमदा प्रमदा महता महता
मरणं मरणं समयात् समयात्।।

–पहाड़ों में उत्पन्न होने वाले इन प्रिय हाथियों की रक्षा कोई भी नहीं कर रहा। ये विशालकाय हाथी अग्नि से राख हो रहे हैं। पक्षियों के आनन्द नष्ट हो गए हैं। स्त्रियों का मद अब नष्ट हो गया है। वे रोगों से दुःखित हैं। बिना युद्ध के महान् योद्धाओं का अन्त हो रहा है। (इस प्रकार की यह लंका है।)

इस महाकाव्य में व्याकरण के जटिल प्रश्न सुलझाने पर भी इसमें रोचकता, सरलता और मधुरता का अभाव नहीं है। इसके प्रभावशाली संवाद, सुन्दर प्राकृतिक दृश्य, प्रौढ़ व्यंजना प्रणाली तथा वस्तु वर्णन उत्कृष्ट कोटि के हैं। यह काव्य भारत के कोने-कोने में पढ़ा और पढ़ाया जाता है। यही नहीं, दक्षिण पूर्व एशिया के देशों में जो रामकथा प्रचलित है, वह इसके वर्णनों से प्रभावित है। जावा तथा बाली टापुओं में यह काव्य प्रसिद्ध है। भट्टिकाव्य की शैली इतनी प्रभावशाली थी कि उसके अनुकरण में कई काव्य लिखे गए। जैसे भौमक के 'रावणार्जुनीय' में रावण और कार्तवीर्य अर्जुन के युद्ध की कथा तो गौण है, मुख्य लक्ष्य पाणिनीय व्याकरण के नियमों के उदाहरण उपस्थित करना है।

भट्टि का समय गुजरात की समृद्धि का काल था। खाने-पीने की कमी न थी। विद्वान् व्याकरण शास्त्र के विशेषज्ञ थे। इस विषय की होड़ लगी रहती थी। जैन सम्प्रदाय में आज भी साधु पाणिनि के व्याकरण में रुचि रखते हैं। गुजरात के राजाओं ने तथा व्यापारियों ने वलभी को छोटी काशी बनाने में सफलता प्राप्त की।

**कवि श्रेष्ठ माघ :** माघ गुजरात के कविकुलगुरु कवि थे। उनका जन्म गुजरात राज्य के भिनमाल नगर में हुआ था। इनके पितामह वर्मलात नामक राजा के प्रधान मन्त्री थे। इनके पिता का नाम दत्तक था, जो धनी और उदार थे। भिनमाल उस समय प्रधान नगर था। बहुत दिनों तक यह राजनीति और विद्या का केन्द्र था। प्रसिद्ध ज्योतिषी ब्रह्मगुप्त ने सन् 625 में अपने 'ब्रह्मगुप्त सिद्धान्त' की रचना यहीं की थी। ह्वेनसांगने भी इसकी समृद्धि का वर्णन किया है। ये महावैयाकरण थे। इनका काव्य 'शिशुपालवध' नाम से प्रसिद्ध है। इसकी कथावस्तु श्रीमद्भागवत से ली गई है। इस काव्य की कुछ प्रतियों के अन्त में इस प्रकार लिखा है– "इति श्री भिनमालवास्तव्य-दत्तक-सूनोर्महावैयाकरण

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माघस्य कृतौ शिशुपालवधे महाकाव्ये...।" इससे स्पष्ट है कि वह भिनमाल का रहने वाला था। इस महाकाव्य के अन्त में पाँच श्लोक हैं जिनसे जीवनी पर प्रकाश पड़ता है–

सर्वाधिकारी सुकृताधिकारः श्रीवर्मलाख्यस्य बभूव राज्ञः
असक्त-दृष्टिर्विरजाः सदैव देवोऽपरः सुप्रभदेव नामा।
कालोचितं तथ्यमुदर्कपथ्यं तथागतस्येव जनः सचेताः
विनानुरोधात् स्वहितेच्छयैव महीपतिर्यस्य यशश्चकार।
तस्याभवद् दत्तक इत्युदात्तः क्षमी मृदुर्धर्मपरस्तनूजः
तं वीक्ष्य वैयासमजातशत्रोर्वचो गुणग्राहिजनैः प्रतीये।
सर्वेण सर्वाश्रय इत्यभिनन्द्यमानन्दभाजा जनितं जनेन
यश्च द्वितीयं स्वयमद्वितीयो मुख्यः सतां गौणमवाप नाम।
श्रीशब्दरम्यकृतसर्गसमाप्तिलक्ष्य
लक्ष्मीपतेश्चरितमात्र मितोपि चाह।
तस्यात्मजः सुकविकीर्तिदुराशपादः
काव्यं व्यधत्त शिशुपालवधाभिधानम्।।

माघ के काव्य की व्यावहारिकता का प्रमाण यह है कि कालिदास में उपमा, भारवि में अर्थगौरव, दण्डी में लालित्य, परन्तु गुजरात के श्रेष्ठतम काव्य में ये सभी गुण पाये जाते हैं। इस काव्य में बीस सर्ग तथा 1650 श्लोक हैं। गुजरात के प्रसिद्ध गिरनार पर्वत का वर्णन चौथे सर्ग में किया गया है। पर्वत को विशाल हाथी की उपमा दी गई है। उसकी अपूर्व शोभा का वर्णन इस प्रकार है–

दृष्टोऽपि शैलः स मुहुर्मुरारेरपूर्ववद् विस्मयमाततान।
क्षणे क्षणे यन्नवतामुपैति तदेव रूपं रमणीयतायाः।।

–देखने पर उस पहाड़ ने श्रीकृष्ण के लिए बार-बार विस्मय पैदा कर दिया। सौन्दर्य उसी को कहते हैं जो क्षण-क्षण में नवीनता पैदा करे।

संस्कृत के एक समालोचक ने महाकवि माघ के लोकोत्तर प्रभाव को इस प्रकार अभिव्यक्त किया है–

माघेन विघ्नोत्साहा नोत्सहन्ते पदक्रमे।
स्मरन्तो भारवेरेव कवयः कपयो यथा।।

–जैसे माघ महीने के ठिठुरते जाड़े में बन्दर सूर्य का स्मरण करके उछल-कूद नहीं मचाते, उसी प्रकार माघ की रचना के सामने बड़े-बड़े कवियों का पदयोजना करने का उत्साह ठंडा पड़ जाता है, चाहे वे भारवि के पदों को कितना ही स्मरण करें।

कालिदास की अनुपम उपमाओं को देख कर उसे दीपशिखा कालिदास कहा गया है, उसी तरह रैवतक के वर्णन में समालोचकों ने उसका नाम 'घण्टामाघ' रख दिया था। पर्वत की हाथी से तथा उसके दोनों और लटकने वाले सूर्य तथा चन्द्र की घण्टा से तुलना प्राचीन आलोचकों को इतनी अच्छी लगी कि उन्होंने मुग्ध होकर उन्हें घण्टामाघ का विरुद दे दिया।

सोड्ढल ने 'उदयसुन्दरी-कथा' नामक चम्पूकाव्य की रचना की थी। ये गुजराती कायस्थ थे, जिन्होंने चालुक्य नरेश वत्सराज की प्रेरणा से यह ग्रन्थ लिखा था।

इस प्रकार वेद भाष्यों से, नाटकों से, काव्यों से तथा चम्पूकाव्यों की रचना से गुजरात के कलाकारों ने संस्कृत साहित्य की श्री को चार चाँद लगा दिए थे।

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# कालिदास

*सुभाष विद्यालंकार*
*पूर्व कुलपति, गुरुकुल कांगड़ी विश्वविद्यालय*

भारत में कालिदास का जन्म कहाँ हुआ था, इस सम्बन्ध में अभी तक निश्चित जानकारी नहीं मिल पाई है। अपनी साहित्यिक प्रतिभा और काव्य सौष्ठव के कारण कालिदास न केवल भारत के अपितु सम्पूर्ण विश्व के नागरिक माने जाते हैं। अनुपम-पद-विन्यास और काव्य-गरिमा के अतिरिक्त कालिदास की सब से बड़ी विशेषता उनकी कृतियों में यथार्थ और आदर्श का अनुपम समन्वय है। कालिदास भारत की मनीषा, अन्तरात्मा और सौन्दर्य के महान् व्याख्याकार हैं। उनकी रचनाओं का आधार भारत की चेतना है। उनकी कृतियों में भारत की आध्यात्मिक प्रवृत्तियाँ, परम्परागत उदाराशयता, कलात्मक अभिव्यक्तियों तथा राजनीतिक और सामाजिक परिस्थितियों की विशद झाँकी मिलती है। उनकी भाषा शिष्ट, स्पष्ट, सूक्तिबद्ध और सरल है। इसमें काव्यात्मक संवेदनशीलता तथा विचारों और भावनाओं का समन्वय है। उनके नाटकों में करुणा और सौन्दर्य के साथ ही साथ कथानकों की चातुर्यपूर्ण संरचना और पात्रों का स्वाभाविक चरित्र-चित्रण है। राजभवनों, आह्लादपूर्ण घरों, तपोवनों और वन-पर्वतों तक महाकवि की गति निर्बाध है। इन विशेषताओं के कारण महाकवि कालिदास की रचनाएँ विश्व साहित्य का अंग बन गई हैं।

## कालिदास का समय

प्राचीन परम्परा के अनुसार कालिदास का नाम उज्जयिनी के महाराजा विक्रमादित्य के नवरत्नों में लिया जाता है। विक्रमादित्य ने ईस्वी सन् शुरू होने से 57 वर्ष पहले शक आक्रमणकारियों को परास्त करके विक्रमी संवत् चलाया था। इसी प्रसंग में यह भी कहा जाता है कि कालिदास ने अपने नाटक 'विक्रमोर्वशीय' का नाम नाटक के नायक पुरूरवा की जगह विक्रमादित्य के नाम पर रखा।

उनके दूसरे नाटक 'मालविकाग्निमित्र' का नायक अग्निमित्र ईसा से दो सौ वर्ष पहले विदिशा में राज्य करता था। इससे स्पष्ट है कि महाकवि अग्निमित्र (150 ई॰पू॰) के बाद और 634 ईस्वी से पहले थे, क्योंकि ऐहोल के शिलालेख का समय सातवीं शती निर्धारित किया गया है और इस शिलालेख में कालिदास को महाकवि कहा गया है। यदि मन्दसौर के शिलालेख (473 ईस्वी) पर कालिदास की रचनाओं का प्रभाव माना जाता है तो कालिदास का समय चौथी शती की समाप्ति के बाद का नहीं माना जा सकता।

दूसरी ओर अश्वघोष की रचना बुद्धचरित और कालिदास की रचनाओं में समानता पाई जाती है। यदि अश्वघोष की रचना पर कालिदास का प्रभाव पड़ा, तो कालिदास पहली

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शती ईस्वी से पहले थे। यदि कालिदास पर अश्वघोष का प्रभाव माना जाय तो कालिदास का काल ईसा की पहली शताब्दी के बाद का होना चाहिए। किन्तु डॉ॰ बलदेव उपाध्याय, वाचस्पति गैरोला और क्षेमेशचन्द्र चट्टोपाध्याय आदि कई विद्वान अश्वघोष को कालिदास के बाद का मानते हैं। 'मालविकाग्निमित्र' नाटक में कालिदास ने अपने पूर्ववर्ती कवियों भास, सौमिल्ल और कविपुत्र भिल्ल का उल्लेख किया है, किन्तु अश्वघोष का नहीं।

यह भी कहा जाता है कि कालिदास गुप्त काल में चन्द्रगुप्त द्वितीय के राजदरबार में थे। चन्द्रगुप्त द्वितीय को विक्रमादित्य की उपाधि प्रदान की गई थी। चन्द्रगुप्त द्वितीय ने 345 ईस्वी में सत्ता सम्हाली थी और उन्होंने लगभग 414 ईस्वी तक राज्य किया था। इस विचार के अनुसार कालिदास का समय आज से 1500 वर्ष पूर्व का होना चाहिए। किन्तु उनके जन्म के समय के बारे में निश्चित रूप से कुछ नहीं कहा जा सकता।

कालिदास के जीवन के साथ अनेक किम्वदन्तियाँ जुड़ी हुई हैं, जिनका कोई ऐतिहासिक महत्त्व नहीं है। उनकी रचनाओं से स्पष्ट है कि वे उस युग में जन्मे थे, जब भारत में साहित्य, संस्कृति और ललित कलाएं उन्नति के चरम शिखर पर थीं। समाज का जीवन सुख समृद्धि से परिपूर्ण था। नृत्य, संगीत, चित्रकला, ज्योतिष, दर्शनशास्त्र, कानून आदि विषयों में कालिदास की गहरी रुचि थी। उन्होंने सारे भारत की यात्रा भी की थी।

कालिदास को संस्कृत भाषा पर पूरा अधिकार था, इसलिए वे अपनी बात नपे तुले शब्दों में कहते हैं जबकि अन्य कवि कई वाक्यों में भी वे विचार प्रकट नहीं कर पाते।

उनकी रचनाओं की भाषा धीर-गम्भीर, सन्तुलित मधुर, व्यञ्जनापूर्ण, संवेदनशील और स्पष्ट है। भावनाओं की विशद अभिव्यक्ति, विचारों की ओजस्विता और सर्वोत्कृष्ट शब्दविन्यास से उनकी शैली अनुपम है। उनके शब्दचित्र सम्पूर्ण और सन्तुलित हैं। उपमाएं देने में वे अद्वितीय हैं।

**रचनाएं**

कालिदास ने किसी भी रचना में अपने सम्बन्ध में कुछ भी नहीं लिखा है। कालिदास को अनेक कृतियों का लेखक बताया जाता है, किन्तु, प्रायः यही माना जाता है कि उन्होंने चार काव्यों और तीन नाटकों की रचना की। इनके नाम निम्नलिखित हैं–

1. **ऋतुसंहार**–यह महाकवि की प्रथम कृति मानी जाती है। इसमें वर्ष की छहों ऋतुओं का ललित वर्णन है।

2. **मेघदूत**–इस काव्य के दो भाग हैं: पूर्वमेघ और उत्तरमेघ। मेघदूत में मन्दाक्रान्ता छन्द में रचित 111 श्लोक हैं। इस काव्य में विरही यक्ष वर्षाऋतु में मेघ के द्वारा अलकापुरी में अपनी पत्नी को कुशल सन्देश भेजता है।

3. **कुमारसम्भव**–इस महाकाव्य में 17सर्ग हैं। इसमें शिव और पार्वती के विवाह तथा कुमार कार्तिकेय के जन्म की कथा है।

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4. **रघुवंश**—इस महाकाव्य में 19 सर्ग हैं। इसमें सूर्यवंशी इक्ष्वाकु राजाओं का वर्णन है।

5. **मालविकाग्निमित्र**—इस नाटक के पाँच अंकों में अग्निमित्र और मालविका की प्रणय कथा है।

6. **विक्रमोर्वशीय**—यह भी पाँच अंकों का नाटक है। इसमें पुरूरवा और उर्वशी के विवाह, वियोग और पुनर्मिलन की कथा है।

7. **अभिज्ञानशाकुन्तल**—सम्भवतः यह महाकवि की अन्तिम रचना है। इस नाटक के सात अंकों में दुष्यन्त और शकुन्तला के प्रणय और विवाह तथा वियोग और पुनर्मिलन का वर्णन है।

**धर्म**

कालिदास शिव के उपासक थे। उन्होंने अपने तीनों नाटकों और महाकाव्य रघुवंश का प्रारम्भ शिव की आराधना से किया है। मालविकाग्निमित्र में प्रार्थना की गई है कि शिव हमें कल्याणकारी मार्ग पर चलाते रहें। विक्रमोर्वशीय में कहा गया है कि भक्ति के द्वारा शिव आसानी से प्राप्त किये जा सकते हैं। शाकुन्तल में शिव के आठ रूपों का वर्णन है। यद्यपि कालिदास शिव के उपासक थे, किन्तु उनका दृष्टिकोण संकीर्ण नहीं था। वे हिन्दू धर्म की परम्परागत उदार विचारधारा का आदर करते थे। इसलिए रघुवंश में देवताओं द्वारा विष्णु की स्तुति का और कुमारसम्भव में इन्द्र द्वारा ब्रह्मा की स्तुति का वर्णन है।

कालिदास के अनुसार धर्म का उद्देश्य वास्तविकता की तत्त्वज्ञान प्राप्त करना तथा जन्म मरण के बन्धन से मुक्ति पाना है। महाकवि ने अपनी अन्तिम रचना अभिज्ञानशाकुन्तल के अन्तिम श्लोक में अपने लिए प्रार्थना की है—

**ममापि च क्षपयतु नीललोहितः पुनर्भवं परिगतशक्तिरात्मभूः।**
शाकुन्तल 7/35।।

अर्थात् अपने से ही स्वयम् उत्पन्न होकर चारों ओर अपनी शक्ति का प्रसार करने वाले शिव मुझ पर ऐसी कृपा करें कि मुझे फिर जन्म न लेना पड़े। घोर तपस्या करूंगी कि अगले जन्म में भी आप ही मेरे पति हों और आपसे मेरा वियोग न हो।

**प्रकृति प्रेम**

वैदिक साहित्य में संसार के जड़ और चेतन सभी प्राणियों के बीच एकत्व का प्रतिपादन किया गया है। इसलिए प्रकृति के अनेक रूपों को वैदिक देवताओं के रूप में चित्रित किया गया है। इस संसार की नियामक सत्ता के साक्षात्कार के लिए वन-पार्वतों और नदियों के एकान्त स्थलों पर बने तपोवनों में रहकर साधना करने की परम्परा भारत में अत्यन्त प्राचीन है। मनुष्य के नाते हमारा आधार प्रकृति है। दिन और रात तथा ऋतु-परिवर्तन के चक्र हमारे मन और शरीर को प्रभावित करते हैं। इसीलिए कालिदास ने प्रकृति को सजीव और मनोरम रूप में चित्रित किया है। उनके पात्र नदियों, वन-पर्वतों, वृक्षों और लताओं के प्रति संवेदनशील हैं। उनमें पशुओं के प्रति बन्धुत्व की

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भावना है।

शाकुन्तल के प्रथम सर्ग में ही शकुन्तला अपनी सखियों के साथ आश्रम के वृक्षों को सींचती हुई दिखाई देती है। उसे वृक्ष सींचने में आलस्य नहीं आता। वह तो उनसे अपने भाई-बहिन जैसा स्नेह करती है। वृक्षों और लताओं के फूल खिलने पर उसे हार्दिक आनन्द होता है। वह मृगछौने के कुशा से बिंधे मुख में इंगुदी फल का तेल लगाती है। इसीलिए शकुन्तला की विदाई के समय सारा तपोवन शोकाकुल हो उठता है। महर्षि कण्व और उसकी सखियों का हृदय रो उठता है। हरिणों के मुखों से घास गिर पड़ती हैं, मोर नाचना बन्द कर देते हैं, लताएं पत्ते झाड़कर रोने लगती हैं और हरिण का बच्चा शकुन्तला का आंचल खींच कर उसे जाने से रोकता है। इसी प्रकार वन में परित्यक्ता सीता का विलाप सुनकर मोर नाचना बन्द कर देते हैं, हरिणियाँ घास चरना छोड़ देती हैं, वृक्षों से आँसुओं के रूप में फूल झड़ने लगते हैं मानो सारा वन ही रो पड़ता है।

**प्रेम**

स्त्री-पुरुष के प्रेम सम्बन्धों के बारे में कालिदास ने अपनी प्रतिभा का विलक्षण परिचय दिया है। उन्होंने पुरुष की अपेक्षा नारी सौन्दर्य का अत्यन्त मनोहारी वर्णन किया है। पार्वती, मालविका और यक्षिणी की सुन्दरता हमारे मन पर छा जाती है।

नर-नारी का प्रेम, विरह और विपत्तियों की अग्नि-परीक्षाओं से गुजर कर कई गुना बढ़ जाता है। विरही यक्ष और यक्षिणी की व्यथा में, रति के विलाप में और अज के करुण क्रदन में महाकवि ने विरह व्यथा का स्वाभाविक वर्णन किया है। अभिज्ञानशाकुन्तल में हम शारीरिक सौन्दर्य से आकृष्ट वासनामय प्रेम की परिणति नैतिक सौन्दर्य और आध्यात्मिक परिपक्वता में देखते हैं।

कालिदास प्रेमियों के प्रथम मिलन को अनैतिक नहीं मानते। यद्यपि प्रणयी-युगल पापी नहीं होता, किन्तु वे विपत्तियों का सामना कर पारस्परिक प्रणय को दृढ़ आधार पर ले जाते हैं।

मनुष्य का यौन जीवन आध्यात्मिक साधना का विरोधी नहीं है किन्तु असंयत जीवन और संयमहीन वासना का आध्यात्मिकता से कोई नाता नहीं होता। प्रेम का उद्देश्य स्त्री और पुरुष के बीच उल्लासमय सामञ्जस्य है। अर्धनारीश्वर से यही अभिप्राय है।

मनुष्य की धर्मपत्नी समाज-कल्याण की केन्द्र होती है। वह सभी कर्तव्य पूरे करने में पुरुष का हाथ बँटाती है। अज के लिए इन्दुमती सद्गृहिणी, सलाहकार, सच्ची सखी और आदर्श शिष्या थी।

कालिदास का विश्वास है कि विवाह की चरम परिणति सन्तानोत्पत्ति में होती है। भरत, आयुष, रघु और कार्तिकेय की बाललीलाओं के वर्णन से स्पष्ट है कि कालिदास बच्चों से बहुत स्नेह करते थे।

कालिदास के अनुसार जीवन के विभिन्न उद्देश्य पूरे

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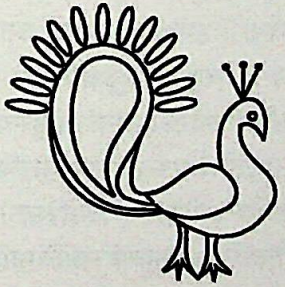
करने के साथ-साथ सन्तुलित व्यक्तित्व विकसित करना ही बुद्धिमत्ता है। उन्होंने अपनी काव्य-प्रतिभा, कल्पना-प्रवणता, मनुष्य-स्वभाव में गहन अन्तर्दृष्टि और मानव मन की सुकुमार भावनाओं के वर्णन द्वारा इसी उद्देश्य की ओर हमारा ध्यान आकृष्ट किया है। कालिदास की साहित्य साधना समस्त देश के बौद्धिक, मानसिक और भावात्मक विकास में एक कड़ी के समान है। युगों के संचित अनुभव द्वारा निर्मित और सांस्कृतिक परम्पराओं द्वारा पोषित जिन मानवोचित आदर्शों से किसी भी राष्ट्र की जनता को प्रेरणा मिलती है, कालिदास की साधना उन्हीं परम्पराओं का अविभाज्य अंग है।

आज भारतीय संस्कृति को नष्ट करने के लिए राजनीति, धर्म, समाज और शिक्षा के क्षेत्रों में संगठित योजनाबद्ध प्रयत्न किये जा रहे हैं। देश की युवा सन्तान को अपनी संस्कृति और साहित्य से परिचित कराने के लिए कालिदास की रचनाओं के कुछ महत्त्वपूर्ण, ललित और हृदयग्राही अंशों का विविध भाषाओं में प्रकाशन आवश्यक है।



## महाभारते वनपर्वणो महत्त्वम्

*महोपाध्याय डॉ॰ रूपकिशोर शास्त्री Ph.D.*

महर्षि वेदव्यासेन निर्मितं महाभारतं वैदिकज्ञानसम्पन्नं अर्थनीति-राजनीति-धर्मनीति-भौतिकविज्ञानादिभिर्युक्तं वरीवर्ति। समग्रज्ञानयुतत्वात् धर्मतत्त्वज्ञानयोर्विश्वकोषोऽस्ति। "महत्त्वात् भारवत्त्वाच्च् महाभारतमुच्यते", "भारतं पञ्चमो वेदः" इत्यादय उक्तयोऽपि महाभारते कर्णगोचरी भवन्ति। आख्यानैः संवलितं संस्कृतवाङ्मयस्य सारभूतमिव विद्यते न च किञ्चित् उच्छिष्येत। समन्वयात्मिकमिदं महाकाव्यमत्र सर्वविषयसङ्कलनात् सकलशास्त्रीयतत्त्वसारग्रहणत्वात् विश्वकोषत्वेन गणना महाभारतस्यास्य गौरवं विवृणुते। तदानीन्तनः सर्वलोकप्रियत्वाय समग्रोऽपि वैदिक लौकिकश्च प्रथितो विषयो महाभारते संलक्ष्यते। महाभारतेऽस्मिन् काव्यम्, दर्शनम्, अध्यात्मम्, वैदिकतत्त्वम्, ऐतिह्यम्, आख्यानम्, नीतितत्वम्, राजनीतिसारः अन्यच्चापि लोकोपयुक्तं तत्त्वजातं सुमधुरया शैल्या सङ्गृह्योपस्थाप्यते। अत एव ग्रन्थकर्तुः इयं घोषणा न विप्रतिपत्तिमाश्रयते। धर्मार्थकाममोक्षविषयकाः अपि जिज्ञासाः सर्वत्र दृग्गोचरीभवन्ति। अतएव महाभारते प्रोक्तम्ः

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**"धर्मे चार्थे च कामे च मोक्षे च भरतर्षभ।**
**यदिहास्ति तदन्यत्र यन्नेहास्ति न तत् क्वचित्।।"**

अष्टादशपर्वसंग्रथितैतिहासिकमहाकाव्यस्य अध्ययनेन विज्ञायते यदस्मिन् ज्ञानगौरवस्य विलक्षणः प्रभावो दरीदृश्यते। इदं वनपर्वणि पाण्डवानां द्वादशवर्षीयवनवासकालखण्डस्य सजीवं चित्रणं वर्त्तते। अस्मिन् खलु वनपर्वणि पाण्डवानां वनभ्रमण-आख्यान-उपाख्यान-सन्देश-नीति-धर्म-ज्ञान-विज्ञानादिविषयाणां सुललितं चित्रणं प्राप्यते। अखिल महाभारतस्य पूर्वापरसन्दर्भाणां सेतुरिव विराजते वनपर्व इदम्।

अक्षे पराजिताः पाण्डवाः कानने समस्ताचार्य-ब्राह्मण-प्रजाजनानाञ्च सदाशयतां स्नेहं सहानुभूतिञ्चार्जयित्वा तेषां हृदयेषु स्थानं न्यदधुः। भविष्यति काले आदरस्नेहादयो गुणाः पाण्डवेभ्यो वरदानं जातम्। राजकीय-सुखवैभवं सहर्षं त्यक्त्वा महान्ति कष्टानि सोढानि, धर्मसहनशीलतयोर्न न्यूनता जाता। वनेषु दुष्टराक्षसानामत्याचारैः प्रजाः पीड़िताः आसन्, पर्यावरणस्यापि महती समस्या आसीत्। वने वसन्तः परिभ्रमन्तः पाण्डवाः दुष्टान् जघ्नुः प्रजाश्च सच्चक्रुः।

अस्मिन् वनपर्वणि जीवनस्य समस्तभावानामद्भुतसंगमो दृश्यते। सुखदुःखयोः, मानापमानयोः, कीर्त्यपकीर्त्योः जीवनमरणयोश्च समस्तानुभावानां भव्यं वर्णनं दरीदृश्यते। एकत्र दुर्योधन-कर्ण-जयद्रथादयः स्वदुष्टताभिः पाण्डवान् पीडयन्ति द्रोपदीञ्चापहरन्ति; अपरत्र पाण्डवाः कौरवान् गन्धर्वसेनातः रक्षन्ति, पदे-पदे क्षमन्ते, भ्रातृस्नेहं च प्रकटीकुर्वन्ति।

वनवासस्तु नियतेः कौतुकमेव। युद्धकौशल-परमशक्तिसम्पन्नता-धर्मज्ञता-नीतिनिपुणतादिगुणेषु सत्स्वपि पाण्डवाः वनवासस्य सर्वाणि दुःखानि; कष्टानि च सेहिरे, पाण्डवैः स्वमनोबलं वर्धापितं भाविसंकटसंघर्षणाय। राजनीतेरेकं महत्त्वपूर्णं रहस्यं विद्यते यत् स्वपक्षे अधिकाधिकं जनसमर्थनं समायोजनीयम्। यत्र पाण्डवाः द्वादशवर्षीये वनवासे दुष्टराक्षसान् आततायिनश्च व्यापादयामासुः तत्रैव नैकमपि राजानं मित्रं कृत्वा स्वपक्षे चक्रुः। स्वशक्तिञ्च ऐधयामासुः। अरण्यवासिनाम् ऋषि-मुनीनां सान्निध्ये उषित्वा ज्ञान-धर्म- सौभाग्यवैचक्षण्यादिगुणसम्पन्ना जाताः। मार्कण्डेय-बकदाल्भ्य-लोमश-नारद-धौम्य-आर्ष्टिषेण-देवापि प्रभृतिमुनिभिः साकं राजनीति-धर्मनीतिविषये परस्परं वार्तालापोऽपि जातः। नैककथानामाख्यानानां श्रवणस्य शोभनावसरः प्राप्तः। स्वपूर्वजानां जीवनपरिचयमपि अधिजगुः। किरात-वेशधारिमहादेवेन सह अर्जुनस्य युद्धं, पाशुपतास्त्रस्य प्राप्तिः, यमवरुणकुबेरमातलि-देवेन्द्रादिदेवानां मेलनं, नानाविधानां शस्त्रास्त्राणां प्राप्तिः भीमं हनुमतो दर्शनं, तेन सह वार्त्तालापः, तस्माच्चाशीर्वादप्राप्तिः इत्यादीनि प्रकरणानि जनान् आनन्दन्ति, स्वकर्त्तव्यञ्च प्रबोधयन्ति। निस्सन्देहं वनपर्वणः इमाः घटनाः आर्यावर्त्तं प्रभावयन्ति सांस्कृतिकधरोहरं च बहुगुणीकुर्वन्ति।

समग्रे वनपर्वणि आख्यानानां बाहुल्यं दरीदृश्यते। इमानि आख्यानानि भारतीयसभ्यतासंस्कृत्योः सारगर्भितानि मानदण्डानि धर्मप्रतिमानानि ऐतिहासिकबिन्दूंश्च प्रस्तुवन्ति। आख्यानानां प्राचीनतायाः प्रमाणं महर्षिपाणिनेः अष्टाध्याय्याः,

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कात्यायनस्य वार्त्तिकात्, पतञ्जलेश्च महाभाष्यात् प्राप्यते। "आख्यानाख्यानिकेतिहासपुराणेभ्यश्च" अस्मिन् वार्त्तिकोपरि पतञ्जलिः "यवक्रीत-प्रियङ्गु-ययातीनाञ्चाख्यानानि उल्लिलेख। अस्मिन्नेव वनपर्वणि राज्ञो सगरस्य कथा-भगीरस्थस्य तपसा गंगावतरण-आख्यानं रामायणकालीन-रामरावणदीनां वर्णनं-मान्धाता-ययाति इत्यादीनां विशदं भव्यञ्च प्रसङ्गं विद्यते। वैदिकसंस्कृतेः सारभूततत्त्वमत्रैव दृश्यते।"

धर्मस्य मूलतत्त्वानां परिचयं जना सहजेन कुर्वन्ति। वेदादिधर्मशास्त्रैः प्रतिपादिताः अनुमोदिताश्च धर्मार्थकाम-मोक्षस्वरूपाः पुरुषार्थाः सर्वजनस्वीकार्याः सन्ति। "धर्मस्य तत्त्वं निहितं गुहायां महाजनो येन गतस्य पन्थाः" "श्रूयतां धर्मसर्वस्वं श्रुत्वा चैवावधार्यताम्। आत्मनः प्रतिकूलानि परेषां न समाचरेत्" एतैः वाक्यैः धर्मस्य मौलिकं चिन्तनं कृतम्। युधिष्ठिरेण पृष्टो भीष्मपितामहो धर्मस्य महनीयतां प्रतिपादयन् प्राह:

**"सर्वत्र निहितो धर्मः स्वर्ग्यः सत्यफलं तपः।**
**बहुद्वारस्य धर्मस्य नेहास्ति विफला क्रिया।"**

धर्माचरणं न कदापि व्यर्थतामेति। स धर्मः जीवने मरणे चाक्षयं फलं प्रतिददाति। वने बहूनि दुःखानि सोढ्वा युधिष्ठिरः धर्माचरणं कृत्वापि न शान्तिमाप। महर्षिलोमशं धर्मस्यरहस्यं पृच्छति। लोमशो वदति :

**वर्धत्यधर्मेण नरस्ततो भद्राणि पश्यति।**
**ततः सपत्नाञ्जयति समूलस्तु विनश्यति॥**

इदमेव धर्मरहस्यं मनुनापि विज्ञापितम्। अधर्माचरणेन मानवः क्षणिकं वर्धते, कल्याणं पश्यति, स्वशत्रूंश्च हन्ति। परन्तु सर्वान्ते समूलस्तु विनश्यति।

वनपर्वणोऽन्तिमभागे यक्ष-युधिष्ठिरयोर्महत्त्वपूर्णं वार्त्तालापप्रसङ्गं विद्यते। प्रसङ्गमिदं बहुमूल्यं मानवेभ्यो बहुकल्याणकरञ्च विद्यते। **"माता गुरुतरा भूमेः पिताचोच्चतरश्च खात्॥" "अहन्यहनि भूतानि गच्छन्तीह यमालयम्। शेषाः स्थातुमिच्छन्ति किमाश्चर्यमतः परम्।"** एतानि वाक्यानि वनपर्वणो महिमानम् एधयन्ति। मातापित्रोः सेवा अहर्निशं कर्त्तव्या। स्वमृत्युविषयेऽपि सदा-सर्वदा चिन्तनं कार्यम्। जातिगतभेदभावं दूरीकृत्वा धर्माचरणस्य महत्त्वं प्रतिपादितम्। द्विजत्वस्य कारणं केवलं श्रेष्ठाचरणमेव।

**"शृणु यशकुलं तात न स्वाध्यायो न च श्रुतम्।**
**कारणं हि द्विजत्वे च वृत्तमेव न संशयः॥"**

यः संयमी स एव ब्राह्मणः। चतुर्वेदविज्ञोऽपि यदि दुराचारी अस्ति स शूद्रोविद्यते। "यस्तुक्रियावान् पुरुषः स विद्वान्।" आचरणमधिकृत्य महाभारते लिखिताः श्लोकाः पठनीयाः मननीयाश्च।

**"वृत्तं यत्नेन संरक्ष्यं ब्राह्मणेन विशेषतः।**
**अक्षीणवृत्तो न क्षीणो वृत्ततस्तु हतोहतः॥**
**पठकाः पाठकाश्चैव ये चान्ये शास्त्रचिन्तकाः।**
**सर्वे व्यसनिनो मूर्खाः क्रियावान् सन्पण्डितः॥**
**चतुर्वेदोऽपि दुर्वृत्तः स शूद्रादतिरिच्यते।**
**योऽग्निहोत्रपरो दान्तः स ब्राह्मण इति स्मृतः॥"**

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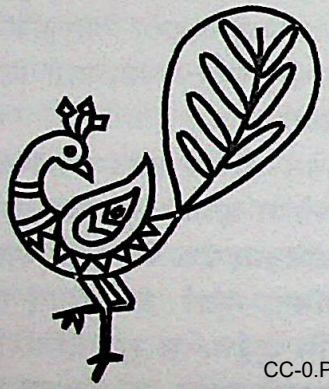
इमे शब्दाः तत्कालीनसमाजस्य सजीवं चित्रणं कुर्वन्ति। एतैराख्यानैः, उपाख्यानैः संवादैश्च विदितं भवति यत् तत्कालीनः समाजः दार्शनिक-आध्यात्मिक-आधिभौतिक-आर्थिक-राजनैतिक-शैक्षिक-धार्मिकज्ञानविज्ञानतत्त्वैः परिपूर्णः आसीत्। वनपर्वान्ते समुचितमेव प्रोक्तम् :

**"इदमारण्यकं श्रुत्वा महापापैः प्रमुच्यते।"**

परं सन्दर्भेऽस्मिन् व्यवहारिकं समीचीनञ्च एतत् यत् :

**"आरण्यकं हि परिपाल्य स्वर्लोके महीयते।"**

*अध्यक्ष वेद विभाग*
*गुरुकुल कांगड़ी विश्वविद्यालय*
*हरिद्वार-249404 (भारत)*



## श्रीकृष्णचन्द्रः

*स्नातिका धर्मवती एन. श्रोफ*
*वटोदर पत्तनम् (बड़ोदरा)*

अतिचिरंतनकालतः आर्यसंस्कृतिगौरव-शालिनः आर्याः वीरपूजका अभवन्। ब्राह्मणग्रन्थादारभ्य कविवरकालिदास-कृतरघुवंशं यावद् अस्येतिवृत्तस्य साक्ष्यं लब्धुमलम्। रामायणं महाभारतं चेति काव्यद्वयमिदं संस्कृतसाहित्ये एव न, अपितु संसारस्य वीरकाव्यानां धुरि गण्यते। ग्रीसदेशीयमहाकवेः होमरस्य इलियडाख्यं काव्यमपि अनयोरग्रे निष्प्रभम्। रामायणस्य नायको मर्यादापुरुषोत्तमरामचन्द्रः, महाभारतस्य च आनन्दकन्दो व्रजचन्द्रो नन्दनन्दनः।

अद्यतनं दिनं नास्ति रामायणचर्चायाः। सांप्रतं तु मानवसमाजस्य सर्वांगीणरूपरम्यस्य, कलाकुशलस्यापि जनशासकस्य, दार्शनिकस्यापि वीरसैनिकस्य, मुरलीधरस्यापि योगिवरस्य, वसुदेवकुमारस्य कृष्णचन्द्रस्य कीर्तनं कुर्महे। कृष्णचरितं तावत् आर्याणां इतिहासस्य सर्वाधिकसमुज्ज्वलं पृष्ठरूपम्। केषांचित् इतिहासविदां मुखकमलात् कृष्णाष्टमीदिनं भारतेतिहासे अधमतममिति शब्दाः श्रूयन्ते। यदि कृष्णो नाभविष्यत् तर्हि कौरवपाण्डवानां संग्रामो नाभविष्यत्। कथमेते जना अवबोधनीया इति नाहं जानामि परं एतावत्तु कथयितुं

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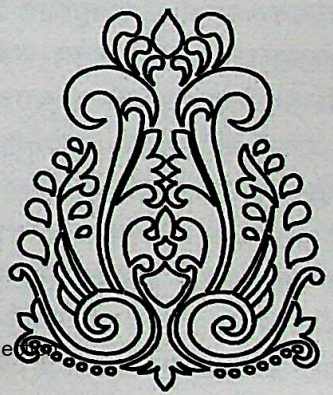
प्रभुरस्मि यत् कारणं विना कार्यं न भवति इति दृढतरो नियमः। कृष्णजन्मनः प्राक् तदीयाविर्भावस्य सर्वाणि कारणानि विद्यमानान्यभवन्। कः एवं प्रतिजानीयात्, यदि कृष्णो नाभविष्यत् तर्हि महाभारतस्य सर्वभक्षको विग्रहो नाभविष्यत्। अहं प्रसह्य ब्रवीमि यदि कृष्णो नाभविष्यत् तदा अनार्यसभ्यतायाः आसुरसंपदां वा इयती वृद्धिरभविष्यत्, यत् अनन्तकालाय आर्यसभ्यता प्रलयमगमिष्यत्। परिपक्वायां स्फुटिकायां अदलितायां तदीयं विषं देहे अधिकम् प्रसरति, शरीरं च नाशयति। इयमेव दशा भारतीयकलेवरस्य दृष्टा कृष्णचन्द्रेण। सर्वे भारतीया आसुरसंपदा आवृत्ताःसन्ति। विनाशिकायाः प्रकृतिपूजायाः परावर्तनाय संहारस्य देदीप्यमानं कुण्डं प्रज्वालनीयमेव भविष्यति, यस्मिन् पापिनां पापानि भस्मसात् भविष्यन्ति। ततः परमेव आर्यजातिः निष्कलंकस्य आर्यधर्मस्य रक्षणं कर्तुं पारयिष्यति। एतावतापि कोऽपि कल्याणकारिणं कृष्णं प्रलयंकरं देवमवगच्छेत्, अवगच्छतु नाम। योगिराजस्य वासुदेवस्य कीदृशा उज्ज्वला उपदेशा अभवन् इति गीतायाः प्रत्येकपरंपरया दरीदृश्यते। इदमेव कारणं यद् भगवद्गीतायाः यावान् प्रचारोऽद्यतने काले वर्तते न तावान् कस्यापि संस्कृतग्रन्थस्य।

कृष्णः आत्मानं समाजतः पृथक् नामन्यत। शासकोऽपि भवन्नसौ प्रजानां सत्त्वरक्षक आसीत्। योगी भवन्नपि एषः साधारणमानवेन समं अतिष्ठत्। तस्य विकटसमस्यामपि अवाबोधयत् न तु एकान्तगिरिगुहायां समाधिस्थो भवितुमगच्छत्। युद्धकुशलो भवन्नपि युद्धविरोधी आसीत्। कलाकारोऽपि सन् आदर्शचरित्रस्य संरक्षकोऽभूत्। इदमेव कारणं यद् अर्जुनः अब्रवीत् कृष्णचन्द्रं-भगवन्, अनन्तपरिचयेनापि भगवति त्वयि मे श्रद्धा मनागपि न न्यूना संजातेति।

परस्परविरोधिनामपि गुणानां तस्मिन् कृष्णचन्द्रे सहोदराणामिव समुदयं समवेक्ष्य केचन जना अतिभक्त्या तं परमेश्वरमपि मन्यन्ते। इदानींतने एव समये एकेन सत्पुरुषेण उदीरितमासीत्—अपि आर्यावर्ते कियन्त एव सम्राजः अभवन्, भवेयुर्नाम, किन्तु आर्याणां सत्यौ हृदयसम्राजौ द्वावेव स्तः यौ आर्यवर्यैः इदानीं यावदपि स्वहृदयसिंहासनात् क्षणमपि नापसारितौ। भगवतः कृष्णचन्द्रस्य अवर्णनीयः खलु गुणगरिमा। मादृश्या अल्पमत्या बालिकया कथमिव तच्चरित्रचित्रणं क्रियेत इति क्षन्तव्येयं बाला सज्जनैः। किंमधिकेन,

लाभस्तेषां जयस्तेषां, कुतस्तेषां पराजयः।
येषां हृदिस्थो भगवान् कृष्णचन्द्रः सदा स्वयम्।।



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# पाश्चात्य विद्वानों की संस्कृत सेवा

*डॉ० कृष्णलाल Ph.D*

*पूर्व संस्कृतविभागाध्यक्ष, दिल्ली विश्वविद्यालय*

18वीं-19वीं शताब्दी में पाश्चात्य विद्वान् संस्कृत भाषा और साहित्य से परिचित हुए तो वे उससे चमत्कृत हो गए। उसी के आधार पर 1816 में फ्रैंज बॉप ने तुलनात्मक भाषा-विज्ञान की नींव डाली। बॉप के शिष्य फ्रीड्रिक रोजन ने ऋग्वेद के प्रथम अष्टक का सम्पादन किया। परन्तु लैटिन अनुवाद सहित यह उसकी मृत्यु के पश्चात् 1838 ई० में प्रकाशित हुआ। इससे प्रेरित होकर थिओडोर औफ्रैख्त ने 1861-63 में सर्वप्रथम पूर्ण ऋग्वेद सम्पादित कर रोमन अक्षरों में प्रकाशित किया।

परन्तु मैक्समुलर द्वारा ऋग्वेद का 1874 में दो खण्डों में प्रकाशित संस्करण अधिक महत्त्वपूर्ण है क्योंकि यह देवनागरी अक्षरों में सायण भाष्य सहित मुद्रित है। रेवरेंड जे. स्टीवेंसन द्वारा अंग्रेजी अनुवाद सहित सम्पादित सामवेद-संहिता 1843 में प्रकाशित हुई। इसका पाठ स्वर चिह्नों से रहित था। इससे अधिक महत्त्वपूर्ण थियोडोर बेन्फे द्वारा लाइप्सिग से 1848 में जर्मन-अनुवाद-सहित प्रकाशित सामवेद की कौथुम शाखा है। डब्ल्यू कैलेंड ने ब्रैस्लो से 1907 में रोमन लिपि में सामवेद की जैमिनीय शाखा का प्रकाशन किया। रोठ ने व्हिट्ने की सहायता से निरुक्त तथा शौनकीय अथर्ववेद संहिता का सम्पादन करके 1850-56 में उसका प्रकाशन किया। रिचर्ड गार्बे और मैरिस ब्लूफील्ड ने अथर्ववेद की पैप्पलाद संहिता का प्रकाशन 1901 में किया। 1907 में शेफ्तेलोवित्स ने ''दी आपोक्रिफेन देस ऋग्वेद'' नाम से ऋग्वेद के खिल सूक्तों का प्रकाशन किया। अथर्ववेद के विषयों पर प्रकाश डालने वाले अथर्ववेद परिशिष्ट का 1909 में रोमन लिपि में मेलवील बोलिंग तथा जुलियस फॉन जेजेलीन ने सर्वप्रथम प्रकाशन किया। शौनकीय बृहद् देवता का अद्वितीय महत्त्व है। आर्थर एंटोनी मैक्डोनल ने 1904 में हार्वार्ड ओरिएंटल सीरीज के अन्तर्गत प्रथम प्रकाशन किया। आगे चलकर इसी विद्वान् ने टिप्पणियों और अंग्रेजी अनुवाद सहित चुने हुए ऋग्वेद के सूक्तों का संग्रह 'वैदिक रीडर' नाम से प्रकाशित किया। मैक्डोनल का 'वैदिक व्याकरण', 'हिस्टरी ऑफ वैदिक लिटरेचर' और 'वैदिक माइथोलोजी' अन्य उल्लेखनीय ग्रन्थ है।

मैक्समुलर द्वारा सम्पादित 'सेक्रिड बुक्स आफ द ईस्ट' नामक ग्रन्थमाला में अनेक विद्वानों द्वारा किए गए अनेक महत्त्वपूर्ण वैदिक ग्रन्थों के अंग्रेजी अनुवाद प्रकाशित हैं। स्वयं मैक्समुलर द्वारा किया गया ऋग्वेद के कुछ फुटकर सूक्तों का अनुवाद भी इसमें संगृहीत है।

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# गुर्जरविभूतिः महर्षि दयानन्दः

*प्रा. नरेन्द्रसिंह आशाभाई महिडा M.A.*

समये समयेऽस्मिन् भारतवर्षे संजाता बहवो महापुरुषा धर्मात्मानश्च इति इतिहासेन ज्ञायते। भगवता कृष्णेन गीतायामलङ्कारयुक्तायां भाषायां कथितमिदं तु वस्तुतः सत्यमेव यत्–

**"यदा यदा हि धर्मस्य ग्लानिर्भवति भारत।**
**अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम्॥**

संसारेऽस्मिन् भारतवर्षमेतादृशो देशो वर्तते, यस्मिन् जाताः पुरुषा न केवलं भारतवर्षस्य अपितु संसारस्य कल्याणाय उपदिशन्ति स्म। महर्षि दयानन्दोऽप्येतादृशो युगप्रवर्तको महापुरुषः संजातो यः कथयति स्म–"कृण्वन्तो विश्वमार्यम्"। वस्तुतः स्वामीदयानन्दमहोदयः वर्तमानयुगे भारतवर्षस्य प्रथमो निर्माताऽभवत्। भारतवर्षस्य किमुपकृतं दयानन्देन इदं वर्णयितुपेक्ष्यते एको बृहद्ग्रंथः। प्रथमं तावदस्माभिः द्रष्टव्या देशस्य तत्कालिकी पूर्वापरावस्था यदा ऋषिः कार्यक्षेत्रं प्रविष्टः। तदा सम्पूर्णं भारतं पराधीनमासीत्। सर्वे जनाः धर्मात् प्रच्यवन्ति स्म; सर्व एव मन्यन्ते स्म यत् वयं न भारतवासिनः।

ईदृश्यामवस्थायां गुर्जरप्रदेशस्य टंकारा ग्रामे दयानन्दो नाम सूर्यः उदितः। भूतपूर्व मूलशंकरो दयानन्द एकदा शिवरात्रि पर्वदिवसे शिवपूजा समये मूर्तिव्यापकरूपेण स्वप्रभावं स्थापयति।

महर्षि दयानन्दस्यौदार्यं देशभक्तिः हिन्दीभाषाप्रेम भारतीय संस्कृतिप्रेम सर्वाण्येव अद्भुतानि। कीदृशीयं दूरदृष्टिः यत् जन्मना गुर्जरप्रदेशीयेनाऽपि महर्षिणा स्वविचाराः हिन्दी–भाषायामेव प्रकटिताः। तेन स्वविचारस्य प्रचारार्थं 1875 ईस्वी वर्षे (मुम्बई) नगर्यां प्रथम आर्य समाजस्य स्थापना कृता। अधुना भारतवर्षस्य नगरे–नगरे आर्य समाज मन्दिराणि शिक्षणालयाः चिकित्सालयाः अनाथाश्रमाः गोशालाश्च वर्तन्ते। ये दयानन्दस्य यशपताकाया निर्देशनं कुर्वन्ति।

वस्तुतः दयानन्दो भारतवर्षे लुप्तां प्राचीन संस्कृतिं पुनर्जागरितवान्। भारताभिजनेषु नवजीवनं नवोत्साहं च उत्पादितवान्। ऋषिदयानन्दः प्राचीन पूजां प्रति अश्रद्धामलभत्= अतः स गृहं त्यक्त्वा गतवान्। पञ्चत्रिंशद् वर्षपर्यन्तं भ्रमणं कृत्वा तेन अत्यधिकोऽनुभवः प्राप्तः। संसारेऽस्मिन् पाखण्डो धर्मभ्रष्टाचारश्च दृष्टः। अनेन पाखण्डि–पाखण्ड–दुःखितमना दयानन्दो योगस्य गुरोरन्वेषणाय प्रयतते स्म। किञ्चित् कालानन्तरं तेन मथुरा नगर्यां गुरु विरजानन्दः प्राप्तः। यद्यपि तस्याश्रमे अन्येऽपि विद्यार्थिनः किन्तु दयानन्दः स्वामि–विरजानन्दस्य प्रियतमः शिष्यः आसीत्। तत्रैव दयानन्देन आर्षदृष्टिः सत्यज्ञानञ्च प्राप्तम् येन तेन संसारस्य उपकृतम्, वेदा उद्धृताः।

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वस्तुतः दयानन्द एव एतादृशो महात्मा आसीत् यः

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पञ्चषष्टिवर्षपर्यन्तं प्रत्येकं हिन्दूगृहं गत्वा तारस्वरेण घोषयति स्म–"उतिष्ठत जाग्रत निर्भीकाश्च भवत।" इदं तु निर्विवादं यत् महर्षिदयानन्दस्य जीवनमेकोऽपूर्वक्रान्तेरितिहासः। स भारतीयानां अन्येषाञ्च मानवसम्प्रदायानां सामाजिकस्य धार्मिकस्य राष्ट्रियस्य ईश्वरसम्बद्धस्य च मिथ्याज्ञानस्य प्रतिवादं कृतवान्। स्वजीवनस्य अतीव स्वल्पकाल एव सामाजिक सुधारणाय अन्धविश्वासं प्रति तुमुलसंघर्षं कुर्वन् स विषपानं कृतवान्। यद्यपि भौतिकरूपेण स मृतवान् किन्तु तस्य सिद्धान्ता अधुनापि भारतीय गुरुकुलशिक्षा प्रणाल्याः मार्गदर्शकाः सन्ति। सः स्वराज्यस्य जन्मदाता च आसीत् न तत्र काऽप्यतिशयोक्तिर्यदि अस्माभिः कथ्यते यत् दयानन्दो वास्तविको देशभक्तो वेदोद्धारकश्च आसीत्।

पंडित नेहरू महोदयेन कथितम् यत् "स्वामी दयानन्दो शूरवीरो योद्धा सत्यनिर्भयः पुरुष आसीत्।" तस्य जीवनं अस्माकं मनसि राष्ट्रचेतनायाः भावान् प्रेरयति।

मो० क० गाधी महोदयेन कथितम्–दयानन्दः गुर्जरप्रदेशस्य विभूतिः आसीत्। स राष्ट्रप्रेमी हिन्दी भाषायाः प्रचारकः आसीत्। तस्मै नमः। इति शम्।

# मनुष्य योनि मिलना दुर्लभ

**पुनर्वित्तं पुनर्मित्रं पुनर्भार्या पुनर्मही।**
**एतत्सर्वं पुनर्लभ्यं न शरीरं पुनः पुनः॥**

–चाणक्यनीति 14.3

नष्ट या खर्च हो चुका धन फिर से प्राप्त हो जाता है, रूठा हुआ और बिछुड़ा हुआ मित्र पुनः मिल जाता है या नये मित्र मिल जाते हैं, पत्नी का विछोह, परित्याग या देहावसान हो जाने पर दूसरी पत्नी मिल जाती है, जमीन–जायदाद–राज्य या देश ये भी फिर से मिल जाते हैं पर मनुष्य शरीर बार–बार नहीं मिलता।

**टिप्पणी**–नीति में यह बात 100 टंच सही कही गई है। गोस्वामी तुलसीदास जी ने कहा है–बड़े भाग मानुस तन पावा। सुर दुर्लभ सब ग्रन्थहिं गावा। इस जीवन को व्यर्थ गंवाना बुद्धिमानी नहीं बल्कि बहुत भारी मूर्खता है। मृत्यु के बाद जीव कर्मानुसार 84 लाख योनियों में भटक जाता है। यह आवश्यक नहीं है कि अगला जन्म मनुष्य योनि में ही हो।

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# इतिहास एवं विविध

# History and Miscellaneous

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# विदेशों में भारतीय गौरव की झाँकी

*डॉ० कृष्णकुमार*
*अध्यक्ष संस्कृत विभाग, राजकीय कॉलेज, नैनीताल*

अपने देश के प्राचीन गौरव को जानकर किस भारतीय जन का हृदय गौरव से भरपूर नहीं हो जाएगा। शताब्दियों की पराधीनता के पश्चात् 1947 ई० में स्वतन्त्रता प्राप्त करके भी हम अभी तक मानसिक दासता से छुटकारा नहीं पा सके हैं और अपनी उन्नति के लिए अभी तक हमारा देश आत्मनिर्भर नहीं है। आर्थिक उन्नति के लिए हमको विदेशों से सहायता की अपेक्षा है और हमारे नेता विदेशों से सहायता और ऋण माँगने में कोई संकोच नहीं करते। राजनीतिक परावलम्बता इतनी अधिक है कि किसी भी युद्ध का अवसर आने पर सहायता के लिए हम रूस और अमेरिका की ओर आशाभरी दृष्टि से देखने लगते हैं। अभी तक विज्ञान में भी हम कोई विशेष प्रगति नहीं कर सके। छोटी से छोटी वस्तु के लिए भी हमें विदेशी तकनीकी सहायता की आवश्यकता होने लगती है।

परन्तु क्या सदा ही हमारी ऐसी अवस्था रही थी? हमारी इतिहास की पुस्तकों में, जो कि प्रायः विदेशी इतिहासज्ञों द्वारा लिखी गई थीं, पहले यह पढ़ाया जाता था कि भारतवासी प्राचीनकाल से ही असभ्य थे, आपस में लड़ते रहते थे, इनमें राष्ट्रीय गौरव या चेतना नहीं थी, तभी तो जो भी आक्रान्ता यहाँ आया, इस देश पर आक्रमण करके विजेता होता गया। पहले ईरान ने, फिर यूनानियों ने, उसके बाद शकों, हूणों, कुषाणों तुर्कों, अफगानों, मुगलों तथा अन्त में अंग्रेजों ने इस देश में अपना साम्राज्य बना लिया था।

**स्वर्णिम अतीत :** यदि इतिहास के पन्नों को पलटा जावे तो उनमें इस देश का अतीत स्वर्ण अक्षरों में लिखा हुआ मिलता है। इस देश के वैज्ञानिकों ने प्रकृति के रहस्यों को समझ कर सभी क्षेत्रों में परम वैज्ञानिक उन्नति की थी। इस देश के कवियों ने ऐसे सारगर्भित सरस काव्यों की रचना की थी, जो कि आज भी विश्व में सर्वश्रेष्ठ समझे जाते हैं। इस देश के विद्वानों ने सभी शास्त्रों में महान् ग्रन्थों की रचना की थी, जो आज भी हमारे लिए गौरव के विषय हैं। इस देश के विश्वविद्यालयों में दूर-दूर देशों से आकर विद्या प्राप्त करना गौरव का विषय समझा जाता था। तभी तो मनु ने लिखा था कि इस देश के विद्वानों से सम्पूर्ण विश्व के विद्यार्थी आकर अपने चरित्र की शिक्षा प्राप्त करें। इस देश के वीरों ने भारतीय सीमाओं को पार करके दूर दूर के देशों तक अपने साम्राज्य का विस्तार किया था। भारतीय संस्कृति, सभ्यता एवं साम्राज्य का विस्तार किसी समय में सम्पूर्ण विश्व में विस्तृत हो गया था। इस प्रसंग में प्राचीन काल के भारत के वैदेशिक

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विस्तार की संक्षिप्त झाँकी दी जा रही है।

इतिहास हमें बताता है कि भारतीयों का सम्बन्ध 3000 वर्ष पूर्व भी मिस्र, बैबीलोन आदि देशों के साथ था। भारत के मोहेन्जोदड़ो, हड़प्पा आदि अनेक स्थानों की खुदाई से जो अवशेष प्राप्त हुए हैं, उनसे इस देश का सम्बन्ध पश्चिम एशियायी देशों से स्पष्ट प्रतीत होता है। ईसा से पूर्व शताब्दियों पहले भारतीय जहाज समुद्र के मार्ग से भूमध्य सागरीय देशों में पहुँचते थे। यह उन देशों के प्राचीन विवरणों से प्रकट होता है। यहूदी विवरणों के द्वारा यह विदित होता है कि 800 ई॰पू॰ में टाइरे के राजा सोलोमन के राज्य में भारतीय जहाज स्वर्ण, रजत, हाथीदाँत तथा अन्य उपभोग सामग्री लाया करते थे। मिस्र के राजा टोलेमी के समय में भारत और मिस्र का समुद्री व्यापार बहुत बढ़ा-चढ़ा था। यह राजा अशोक का समकालीन था। भारतीय सामग्रियाँ मिस्र होकर नील नदी के मार्ग से भूमध्य सागर पहुँचती थीं और वहाँ से रोम जाया करती थीं। रोम की सुन्दरियाँ भारतीय कपड़े, रेशम, सुगन्धियाँ तथा अन्य विलास सामग्रियों के लिए इसी प्रकार लालायित रहती थीं, जिस प्रकार आज भारतीय सुन्दरियाँ विदेशी आयातित विलास सामग्रियों के लिए रहती हैं। इस व्यापार के द्वारा रोम साम्राज्य का स्वर्ण खिंच कर भारत आता था।

**उत्तर पश्चिम में विस्तार :** भारतीय साहसिक विद्वानों ने उत्तर-पश्चिमी देशों में अपने धर्म और सभ्यता का प्रसार किया था। अफगानिस्तान, ईरान देशों से लेकर अरब देशों तक इस संस्कृति का प्रसार हुआ था। उत्तर में तिब्बत, चीन, मंगोलिया और कोरिया तथा जापान तक भारतीयों ने इस सांस्कृतिक साम्राज्य का विस्तार किया था। आज भी इन देशों के अनेक नगरों में भारतीय संस्कृति के अवशेष मिलते हैं। मंगोलिया के तूर्फान नामक स्थान पर अनेक बौद्ध मन्दिरों तथा विहारों के अवशेष हैं। इस प्रदेश में 182 गुफाएँ मिली हैं, जिनको हजार बुद्धों की गुफाएँ कहा जाता है। सन् 1908 में ओरेतस्टीन नामक एक अंग्रेज अन्वेषक को एक पुराना गुफारूप मठ मिला, जिसमें बीस हजार के लगभग हस्तलिखित लेख और पुस्तकें तथा 554 चित्र मिले थे। इनमें 3000 पुस्तकें संस्कृत भाषा में लिखी हुई थीं।

भारतीय सांस्कृतिक तथा राजनीतिक विस्तार का क्षेत्र दक्षिणपूर्व एशिया में अधिक रहा। इस क्षेत्र में भारतीय साहसिकों ने न केवल व्यापार का ही विस्तार किया था, अपितु राजनीतिक साम्राज्य की स्थापना करके भारतीय धर्म, संस्कृति और भाषा का भी प्रचार किया था।

**सुवर्ण भूमि :** जो प्रदेश आजकल म्यांमार कहलाता है, वह भारतीय साहित्य में सुवर्ण भूमि या ब्रह्मदेश के नाम से प्रसिद्ध था। बर्मा की लोककथाओं के अनुसार कपिलवस्तु के शाक्यगण का एक राजकुमार अपनी सेना के साथ उत्तरी बर्मा गया था। उसने संकिरस (लागोंग) को राजधानी बनाकर अपने साम्राज्य की स्थापना की थी। इस राजवंश ने तथा इसके बाद अन्य भारतीय राजवंशों ने ब्रह्मदेश पर शताब्दियों

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तक राज्य किया था।

बर्मा में एक अति प्रतापी राजा अनिरुद्ध (अनवरथ) हुआ, जिसके पुत्र क्यानजित्थ ने त्रिभुवनादित्य धर्मराज की उपाधि धारण की थी। उसने उस देश में अनेक मन्दिर, बौद्ध विहार और पेगोडा बनवाए थे। इनमें आनन्द मन्दिर बहुत प्रसिद्ध है। यह भारतीय नमूने पर बनवाई गई बर्मी वास्तुकला का सुन्दर नमूना है।

**सिंहल द्वीप :** भारतीय इतिहास में लंका रावण की राजधानी के रूप में प्रसिद्ध है, जिस पर भगवान् राम ने विजय प्राप्त की थी। इस देश को प्राचीन साहित्य में सिंहल कहा गया है। सिंहल की लोककथाओं के अनुसार इस देश में नाग और यक्ष जाति रहती थी। बंग देश के एक निर्वासित राजकुमार विजय ने यहाँ आकर आर्य साम्राज्य की स्थापना की थी। इस देश में विजय उसी वर्ष पहुँचा था, जबकि भगवान् बुद्ध का स्वर्गवास हुआ था। अशोक ने अपने पुत्र महेन्द्र और पुत्री संघमित्रा को इस देश में बौद्धधर्म का प्रचार करने के लिए भेजा था।

लाओस, कम्बोडिया, वियतनाम आदि देश अपने गृहयुद्ध के कारण वर्तमान समय में विख्यात हो गए हैं। किसी समय ये विशुद्ध हिन्दू देश थे तथा इनमें भारतीय धर्म और संस्कृति का विकास हुआ था। भारत पर अंग्रेजों के अधिकार के समय में इन देशों पर फ्रांसीसी लोगों ने अधिकार कर लिया था।

**कम्बुज :** वर्तमान लाओस और कम्बोडिया प्राचीन समय में कम्बुज साम्राज्य के नाम से प्रसिद्ध था। इसका उत्तरी भाग कम्बुज और दक्षिणी भाग फूनान कहलाता था। कहा जाता है कि ईसा की पहली शताब्दी में यहाँ कौण्डिन्य नाम का एक ब्राह्मण आया। उस समय यहाँ अर्ध सभ्य जातियाँ रहती थीं। कौण्डिन्य ने फूनान की रानी सोमा से विवाह करके वहाँ के निवासियों को सभ्य बनाया तथा भारतीय संस्कृति में दीक्षित किया। उसने इस देश में भारतीय शासन पद्धति का प्रचलन किया। इस वंश में चन्द्रवर्मा नाम का प्रतापी राजा हुआ था, जिसने चीन और भारतवर्ष के साथ दौत्य सम्बन्ध स्थापित किए थे।

कम्बुज देश की अनुश्रुतियों के अनुसार कम्बु नाम के एक ऋषि वहाँ हुए थे। उन्होंने मीरा नाम की एक अप्सरा से विवाह करके कम्बुज नामक राज्य की नींव डाली थी। सातवीं शताब्दी में यह राज्य बहुत शक्तिशाली हो गया था। इस कुल में भववर्मन् और महेन्द्रवर्मन् नाम के दो भाई राजा हुए। महेन्द्रवर्मन् का पुत्र ईशानवर्मन् बहुत शक्तिशाली राजा था और वह सम्राट् हर्षवर्धन का समकालीन था।

इस वंश में यशोवर्मन् (881–910 ई०) बहुत प्रतापी राजा हुआ था। इसने अपने राज्य की सीमाओं का बहुत विस्तार किया था। वह विद्वान् और धार्मिक प्रवृत्ति का था। यशोवर्मन् ने महाभाष्य पर एक टीका लिखी थी और अनेक मन्दिरों, आश्रमों तथा धर्मशालाओं की रचना करवाई थी। अंगकोर क्षेत्र में उसने यशोधरपुर को अपनी राजधानी बनाया था।

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कम्बुज का अन्तिम शक्तिशाली सम्राट् जयवर्मन् सप्तम हुआ जो 1181 ई० में राज्यसिंहासन पर बैठा था। उसने 22 वर्ष तक राज्य किया था। इसके समय के अनेक संस्कृत अभिलेख मिले हैं। इसके राज्य की सीमाएँ कम्बुज देश के इतिहास में अधिकतम रहीं। इसकी कीर्ति केवल पराक्रम एवं विजयों के कारण ही नहीं, अपितु सार्वजनिक सेवाओं के कारण भी थी। इसके समय में कम्बुज राज्य में 781 मन्दिर और 102 चिकित्सालय थे। इन मन्दिरों के साथ विद्यालय लगे हुए थे। राजविहार नामक मन्दिर के जो विवरण मिले हैं, उनके अनुसार इसमें 6625 व्यक्ति देवताओं की सेवा में थे, 419 अध्यापक थे और 970 विद्यार्थी यहाँ रहते थे। इस मन्दिर के व्यय के लिए 3800 ग्राम दिए गए थे।

जयवर्मन् की अमर कीर्ति अंगकोरथोम के लिए है। अंगकोरथोम (नगरधाम) को उसने अपनी नई राजधानी के रूप में बनवाया था। यह नगर वर्गाकार था, जिसकी प्रत्येक भुजा दो मील थी। नगर के चारों और साढ़े आठ मील का परकोटा था, जिसके चारों और 330 फुट चौड़ी खाई थी। नगर के मध्य में एक विशाल मन्दिर था, जो वास्तुकला का महान् स्मारक है। मन्दिर के तीन खण्ड है। बीच के खण्ड का शिखर भग्न अवस्था में भी 150 फुट ऊँचा है।

**अंगकोरवाट :** कम्बुज वंश में सूर्यवर्मन् द्वितीय महान् सम्राट् हुआ था (1113-1145 ई०)। इसकी कीर्ति अंगकोरवाट मन्दिर के लिए है। यह विष्णु का मन्दिर है, जो विशालता और सौन्दर्य में अद्वितीय है। मन्दिर एक के ऊपर एक, इस प्रकार तीन चबूतरों पर बना है। सबसे निचला चबूतरा 625×720 फुट है। यह शिखर 9 खण्डों में है। सम्पूर्ण मन्दिर पत्थर का बना है। यह मन्दिर भारतीय तथा खोर कारीगरी का मिश्रित नमूना है। उसमें अनेक देवताओं की मूर्तियाँ हैं। मन्दिर में सभी स्थानों पर बारीक कारीगरी तथा चित्रकारी की गई है।

**चम्पा : वियतनाम :** वर्तमान दक्षिणी वियतनाम इस युग में चम्पा राज्य कहलाता था। चौथी शताब्दी में इस देश का राजा भद्रवर्मन् था, जो वेदों का विद्वान् तथा शैव मतावलम्बी था। उसने चम्पा राज्य को तीन भागों में विभक्त किया था—अमरावती, विजय और पाण्डु रंग। इस देश के राजाओं ने शिव, शक्ति, गणेश, स्कन्द, विष्णु आदि देवताओं के मन्दिर बनवाए थे। बौद्ध धर्म का भी प्रचार किया था। इस समय के अनेक संस्कृत अभिलेख मिले हैं, जिनमें संस्कृत भाषा का प्रयोग किया गया है। एक लेख के अनुसार इस देश में इन्द्रवर्मा तृतीय (911-972) राजा हुआ, जो 6 वैदिक दर्शनों, बौद्धदर्शन, काशिका वृत्ति सहित पाणिनीय व्याकरण, आख्यान और शैव उत्तरकल्प का प्रकाण्ड पण्डित था।

**मलय देश :** स्याम और मलय देशों में भी भारतीय धर्म, संस्कृति तथा भाषा का प्रचार हुआ था। स्याम के रीतिरिवाजों तथा भाषा और लिपि पर भारतीय प्रभाव बहुत अधिक है। वहाँ का राज्याभिषेक ब्राह्मण पुरोहित द्वारा ही किया जा सकता है। अनेक भारतीय संस्कार चूड़ाकर्म

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आदि वहाँ के जन-जीवन के अंग हैं। स्यामी साहित्य रामायण और महाभारत से प्रभावित है। मलय देश में भी हिन्दू तथा बौद्ध धर्म के प्रसार के चिह्न मिलते हैं। वहाँ की जनश्रुति के अनुसार तीसरी शताब्दी में पाटलिपुत्र के एक राजकुमार ने मलय में अपने राज्य की स्थापना की थी।

**स्वर्ण द्वीप :** वर्तमान सुमात्रा द्वीप प्राचीनकाल में स्वर्णद्वीप कहलाता था। ईसा की चौथी शताब्दी में यहाँ श्रीविजय साम्राज्य की स्थापना हुई थी। श्रीविजयनगर, जो कि कम्पर नदी के तटपर था, एक महान् राजनीतिक केन्द्र होने के साथ ही शिक्षा और संस्कृति का महान् केन्द्र था। यहाँ के राजाओं ने शैलेन्द्र उपाधि धारण की थी और दूर के द्वीपों तक अपने साम्राज्य का विस्तार किया था। यह द्वीप चीन और भारत के जलमार्ग के मध्य में स्थित था। सुमात्रा से आगे बोर्नियो द्वीप में भी भारतीय साम्राज्य के अवशेष मिले हैं तथा संस्कृत भाषा में लिखे अभिलेख प्राप्त हुए हैं।

**यवद्वीप :** प्राचीन जावा को प्राचीन युग में यवद्वीप कहा जाता था। इस देश की अनुश्रुतियों के अनुसार अगस्त्य ऋषि जावा आये थे और इन्होंने यहाँ भारतीय धर्म का प्रचार किया था। दूसरी शताब्दी में यहाँ 20 हजार भारतीय परिवार पहुँचे थे। पाँचवीं शताब्दी में यहाँ शैव मत का प्रचार था। उस समय इस देश में पूर्णवर्मा नामक राजा था। छठी शताब्दी में यहाँ बौद्ध धर्म का प्रचार हुआ। इस देश में बौद्ध धर्म के प्रचार का श्रेय पूर्णवर्मा को दिया जाता है, जो कि काश्मीर के राजा का पुत्र था।

जावा में हिन्दू और बौद्ध धर्मों के प्रचार के साथ ही भारतीय भाषा तथा साहित्य का भी प्रचार हुआ। यहाँ रामायण, महाभारत और पुराणों के अनेक विषयों की रचना हुई। स्मृति, पुराण, नीतिकथाएँ, व्याकरण, छन्द, कोष, आयुर्वेद, कामशास्त्र आदि विषयों से सम्बन्धित अनेक ग्रन्थ भारतीय साहित्य के आधार पर लिखे गए।

जावा में हिन्दू राज्यकाल के अनेक अवशेष सुरक्षित हैं। ब्रह्मा, विष्णु और शिव के मन्दिरों के अतिरिक्त बौद्ध मन्दिर मिलते हैं। बौद्ध मन्दिरों में बोरोबुदुर का मन्दिर सबसे प्रसिद्ध है। इसका निर्माण सुमात्रा के शैलेन्द्र राजाओं ने (750-850 ई०) कराया था। एक के ऊपर एक इस प्रकार 9 चबूतरे बनवा कर उस पर मुख्य मन्दिर की रचना करवाई गई है। नीचे के 6 चबूतरे चौकोर तथा ऊपर के तीन गोल हैं। ऊपर के तीन चबूतरों पर चारों ओर चार स्तूप हैं, जिनमें भगवान् बुद्ध की मूर्तियाँ हैं। सबसे ऊपर का स्तूप महनीयतम है। यह स्थापत्य कला, चित्रकला और मूर्तिकलाका एक उज्ज्वल चित्र प्रस्तुत करता है। इस कला पर भारतीय गुप्त युग की कला का स्पष्ट प्रभाव परिलक्षित होता है।

हिन्दू धर्म से सम्बन्धित मन्दिरों में ताराजोंगरंग का मन्दिर सबसे अधिक प्रसिद्ध है। यहाँ मुख्य आठ मन्दिर बने हैं, जो एक चहारदीवारी से घिरे हुए हैं। तीन-तीन मन्दिरों की पंक्ति के मध्य में दो मन्दिर हैं। इसके अतिरिक्त

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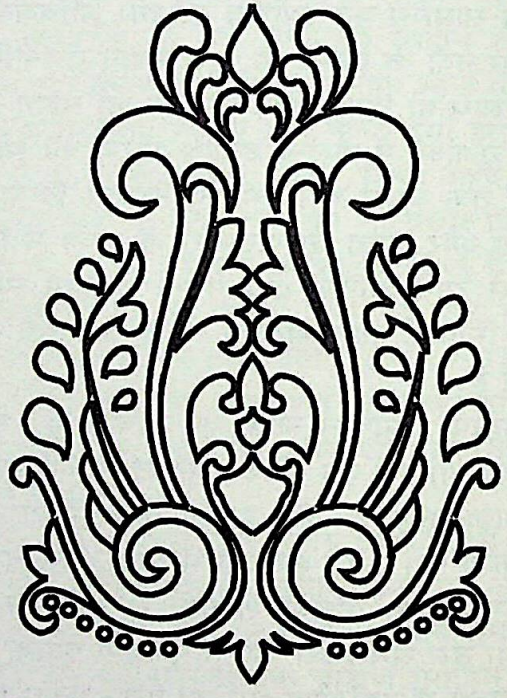
चहारदीवारी के साथ छोटे-छोटे मन्दिर हैं, जिनकी कुल संख्या 156 है। इन मन्दिरों में मुख्य रूप से शिव, विष्णु और ब्रह्मा की मूर्तियाँ हैं। साथ में अन्य पौराणिक देवताओं की भी मूर्तियाँ हैं। सबसे मध्य का मन्दिर शिव का है, जो 90×90 फुट विस्तार के चबूतरे पर बना है। चबूतरे के चारों ओर की दीवार पर रामायण की कथा प्रारम्भ से लेकर लंका अभियान तक उत्कीर्ण है। आगे की कथा ब्रह्मा के मन्दिर में उत्कीर्ण है।

यहाँ भारतीय सभ्यता, धर्म, राजनीति, व्यापार, साहित्य, विज्ञान, आदि के प्रसार का अति संक्षिप्त चित्र प्रस्तुत किया गया है। इससे विदित होता है कि प्राचीन युग में इस देश का कितना गौरव था और भारतीय ऋषियों, मनीषियों, वैज्ञानिकों, विद्वानों, राजनीतिज्ञों और वीर सैनिकों ने इस देश का गौरव इस देश में ही नहीं बढ़ाया था, अपितु उसको समग्र संसार में प्रसारित किया था। आज हम अपने जीवन की सभी आवश्यकताओं के लिए विदेशों की ओर आशाभरी दृष्टि से निहार रहे हैं, यह हमारे लिए अति लज्जास्पद है। हमें अपनी उन्नति स्वयं ही करनी होगी। हमारे देश के प्राचीन साहित्य में और इतिहास में अपने देश का जो गौरव छिपा हुआ है, उसको खोज निकालना होगा। अपने देश, जाति, धर्म सभ्यता और भाषा को हमें गौरव के साथ अपनाना होगा, तभी हम वर्तमान विश्व में अपने को आगे बढ़ा पायेंगे। ऐसा होने पर हम दूसरों के आगे हाथ फैलाने वाले तथा आशाभरी दृष्टियों से देखने वाले नहीं रहेंगे, अपितु इसके विपरीत जो देश अपने को महान् समझते हैं, वे ही दिशानिर्देश के लिए हमारे द्वार के सम्मुख खड़े नजर आयेंगे।



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# कैसे थे हमारे पूर्वज ?

*डॉ० दिलीपसिंह महिडा*

कवि ने ठीक ही कहा है–

**निज पूर्वजों के सद्गुणों का गर्व जो रखती नहीं,**
**वह जाति जीवित जातियों में रह नहीं सकती कहीं।**

आज आर्य जाति अपने असली स्वरूप को भूल गई है। वह भूल गई है आचार्य चाणक्य के इस उद्घोष को–**"आर्यो नैव दासः"** (आर्य कभी गुलाम नहीं हो सकते।) आर्य जाति अपने असली स्वरूप को भूल गई तभी तो उसने गत एक सहस्र वर्ष तक विदेशियों की दासता सही। आर्य जाति यह तो भूल ही गई कि चक्रवर्ती साम्राज्य की स्थापना करने वाले थे हमारे पूर्वज। आज की हमारी दीन-हीन दशा को देखकर न कोई विदेशी यह स्वीकार करता है कि आज के ये 'हिन्दू' उन्हीं परम प्रतापी-तेजस्वी आर्यों की संतान हैं, जिनके शौर्य से दिग्-दिगन्त कम्पायमान थे, न ही स्वयं हिन्दुओं को यह विश्वास होता है कि हम सचमुच उन्हीं पराक्रमी पूर्वजों की सन्तान हैं।

इसका मूल कारण हैं वे विदेशी इतिहास लेखक जिन्होंने जानबूझकर भारतीय जनता को यह तो बताया कि भारत सदा बाह्य आक्रमणों का शिकार रहा है और सदा किसी न किसी का गुलाम रहा है, किन्तु यह नहीं बताया कि यहाँ की आर्य जाति ने यवनों (ग्रीकों), शकों, हूणों, कुषाणों और मुसलमानों के दाँत खट्टे किए। यह स्मरणीय रहे कि यवन, शक, हूण आदि विदेशी आक्रमणकारियों का शिकार केवल भारत ही नहीं रहा, बल्कि संसार के अनेक देश हुए जो आज नामशेष हो गए।

भारत ने जितने दीर्घकाल तक विदेशी आक्रमणकारियों से लोहा लेकर अपने स्वातन्त्र्य की रक्षा की और इस कार्य में जितनी सफलता उसे मिली, उतनी इतिहास में किसी समकालीन राष्ट्र को नहीं मिली। यवन, शक, कुषाण और हूण आदि का आज कोई नामलेवा भी भारत में नहीं बचा, वे सब भारतीय समाज में घुलमिल गए, रच-पच गए।

कवि ने ठीक ही कहा है–

यूनान मिश्र रोमा सब मिट गए जहाँ से,
बाकी मगर अभी तक नामोनिशां हमारा।
कुछ बात है कि हस्ती मिटती नहीं हमारी,
सदियों रहा है दुश्मन दौरे ज़माँ हमारा।

यह ठीक है कि भारतीय समाज ईसाइयों और मुसलमानों को नामशेष और निश्शेष नहीं कर सका, परन्तु इन विधर्मियों को जैसी भयंकर विफलता का सामना भारत में करना पड़ा वैसा एशिया या अफ्रीका के अन्य किसी देश में नहीं करना पड़ा। स्वयं मुसलमानों ने स्वीकार किया है कि इस्लाम का वह बेड़ा जो संसार में सब जगह बेखटके

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तैरता चला आया, कहीं नहीं अटका, वह गंगा के दहाने में आकर डूब गया। मौलाना हाली ने लिखा है–

वो दीने हजाजी का बेबाक बेड़ा,
निशां जिसका यकसां आलम में चमका,
न जेहूँ में अटका, न कुलजम में झिझका
मुकाबिल हुआ कोई खतरा न जिसका,
किये पै सिपर जिसने सातों समन्दर,
वो डूबा दहाने में गंगा के आकर।

वास्तव में मध्यकाल में कुछ गलत विचारधाराएँ भारत देश के निवासियों में बैठा दी गईं। कुछेक धर्मप्रवर्तकों ने अहिंसावाद का इतना प्रबल प्रचार किया, जिसके परिणामस्वरूप हिन्दी जाति में अत्यधिक निष्कर्मण्यता फैल गई और वह पराजित हुई। दुर्भाग्यवश भारतीय इतिहास के ओजस्वी और उज्ज्वल पृष्ठों को, योजनापूर्वक विदेशी लेखकों और उनका जूठन खाने वाले कुछ भारतीय पंडितों, लेखकों और विश्वविद्यालयों के अध्यापकों ने जानबूझकर भारतीय जनता से छिपाया है, और भारतीय पौरुष–शौर्य का निराशाजनक चित्रण किया है। अंग्रेज़ शासकों का तो यह सिद्धान्त ही था कि जिस जाति या देश को 'दास' (Slave) बनाना हो– 1. उसका इतिहास विकृत कर दो। 2 उसकी भाषा छीन लो। इस योजना को सफल बनाने में हमने ही उनकी सहायता की। कहते हैं–

इस घर को आग लग गयी घर के चिराग से,
दिल के फफोले जल उठे दिल के ही दाग से।

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फ्रेंच यात्री डॉ॰ वर्नियर सन् 1656 से 1668 तक दिल्ली के लाल किले में रहा। उसने इन बारह वर्षों के 'अनुभव' का अपनी यात्रा पुस्तक में रोचक वर्णन किया है। डॉ॰ वर्नियर लिखते हैं–"जो लोग मुगल बादशाह को 'कर' नहीं देते उनमें सबसे अधिक अच्छे बलशाली हिन्दू राज्य भी हैं, जिनके राज्य दिल्ली और आगरा से कोई दूर–निकट सारे साम्राज्य में स्थान–स्थान पर फैले हुए हैं। इनमें से 15 या 16 बहुत ही धनाढ्य और जबरदस्त हैं–खासकर महाराणा उदयपुर जो किसी समय राजाओं के राजा थे और राजा पुरु के वंश में हैं, तथा जयसिंह (जयपुर) और यशवन्तसिंह (जोधपुर) ऐसे हैं कि यदि तीनों एकता कर लें तो निस्सन्देह भयंकर और अजेय हो जाएँ।....भारतवर्ष में कोई उनके मुकाबले का नहीं है। ये सब राजपूत कहे जाते हैं, युद्धविद्या ही इनकी विद्या है, रणनीति ही इनकी नीति है और समर–व्यापार ही इनका व्यापार है। ये लोग बड़े साहसी और वीर हैं।"

### वीर जयमल और फत्ता

डॉ॰ वर्नियर आगे लिखते हैं–"लालकिले के दरवाज़े पर दोनों ओर बड़े–बड़े हाथी हैं, जिनमें से एक पर चित्तौड़ के वीर राजा जयमल और दूसरे पर उनके बड़े भाई फत्ता की मूर्ति है। ये दोनों भाई बड़े वीर और पराक्रमी थे, इनकी माता इनसे भी अधिक बहादुर थी। ये दोनों भाई अकबर से इतनी बहादुरी से लड़े थे कि इनका नाम प्रलयकाल तक संसार में अमर रहेगा। जिस समय बादशाह अकबर ने

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इनके शहर को चारों ओर से घेर लिया तो इन्होंने बड़ी वीरता से उसका सामना किया और इतने बड़े बादशाह के सामने पराजय स्वीकार करने की अपेक्षा उन्होंने अपनी तथा अपनी माता की जान दे देना उत्तम समझा। यही कारण है कि उनके दुश्मनों ने भी उनकी मूर्तियों को चिह्न स्वरूप रखना उचित समझा। वे दोनों हाथी, जिन पर ये दोनों वीर बैठे हैं, बड़े शानदार हैं उन्हें देखकर मेरे दिल में उनकी वीरता की ऐसी छाप पड़ी जिसका मैं वर्णन नहीं कर सकता।"

इतिहास कहता है कि वीर महाराणा प्रताप हारकर भी हारे नहीं, न झुके न टूटे। सदा अड़िग रहे। तभी उनकी मृत्यु पर बादशाह अकबर ने स्वीकार किया—"गहलौत राणा जीति गयो।" भारतीय इतिहास में स्वधर्म तथा स्वराज्य के अन्तिम समर्थक शिवाजी इसी मेवाड़ के सिसोदियों के वंशज थे। उन्होंने दक्षिण में मुसलमानों के साथ युद्ध किया, पुनः मराठों को स्वतन्त्र बनाया और हिन्दू धर्म की स्थापना की। जो आदर राजपूतों को दिया जाता है उससे कहीं अधिक आदर के वे पात्र हैं।

आपसी फूट ही राजपूतों का सबसे बड़ा दोष रहा है। कर्नल सर जेम्स टॉड के शब्दों में—"अपने पूर्वजों का धर्म बचाने के लिए तथा सर्व प्रकार के प्रलोभनों के जाल को तोड़कर अपने अधिकार और जातीय स्वातन्त्र्य को बचाने के लिए जो वीर मृत्यु को गले लगाने से नहीं हिचके, उनके शताब्दियों के स्वातंत्र्य युद्ध की कथा पढ़कर रोमांच हुए बिना नहीं रहता। राजस्थान में कोई ऐसा छोटा-सा राज्य भी नहीं है, जिनमें थर्मापोली जैसी रणभूमि न हो और शायद ही कोई ऐसा नगर मिले, जिसमें लियोनिडास जैसा वीर पुरुष उत्पन्न न हुआ हो।"

**वीर राजपूत**

कर्नल टॉड आगे लिखते हैं—"शताब्दी के भयंकर अत्याचार तथा विरोध के बावजूद जिस प्रकार राजपूतों ने अपनी सभ्यता, अपने पूर्वजों के आचार-विचार तथा उनके शौर्य को बनाए रखा, उसी दशा में संसार की कोई दूसरी जाति उसका लक्षांश भी बनाए रख सकती थी, ऐसा सम्भव दिखाई नहीं पड़ता...। रोमनों के आक्रमण से ब्रिटेन के लोग किस प्रकार एकाएक झुक गए। कुंज और डुइंड तथा बाल की वेदियों को बचाने के उपटन के प्रयत्न विफल हुए। सेक्सन लोगों के सामने भी वे उसी प्रकार विफल हुए, और बाद में डेनों के सामने भी। अन्त में ये सब विजयी तथा विजित नार्मन लोगों में मिल गए। एक ही युद्ध में साम्राज्य बन गए और मिट भी गए। विजितों के आचार-विचार और धर्म, विजयी के धर्म तथा आचार-विचार के साथ सम्मिलित हो गए। इसके विपरीत राजपूतों को देखिए। यद्यपि देश का बहुत बड़ा भाग उनके हाथ से निकल गया तथापि उनके धर्म तथा आचार-विचार आदि अभी तक बने हुए हैं।"

श्री सी.वी. वैद्य के शब्दों में—"यह मानना पड़ेगा कि हिन्दू भारत के शासक राजपूतों ने पूर्ण साहस के साथ

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मुसलमानों का सामना किया। राजपूतों में एकता न थी, किन्तु उनकी वीरता के विरुद्ध एक शब्द भी नहीं कहा जा सकता। यही कारण है कि केवल राजस्थान की ही नहीं, बल्कि सारे उत्तर-पश्चिमी भारत की भूमि का प्रत्येक कण राजपूतों के उष्ण रुधिर से सींचा गया है। प्रत्येक राह में राजपूत कट-कट कर गिरे हैं—हिन्दुओं और मुसलमानों के रक्त की नदियाँ बही हैं, तब कहीं मुसलमान आगे बढ़ सके हैं।""अपने रुधिर की आहुतियाँ देकर राजपूतों ने ही हिन्दू जाति को जीवन प्रदान किया, जिसके लिए भारत ही क्यों, संसार भर को राजपूतों का ऋणी होना चाहिए।"

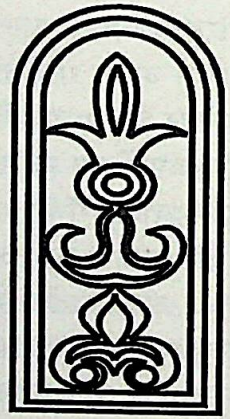
**अपूर्व विजयी राणा सांगा**

सन् 1508 में राणा सांगा मेवाड़ की गद्दी पर बैठे। सांगा के राज्यकाल में मेवाड़ उन्नति के शिखर पर था। सांगा की इच्छा थी—"मैं फिर दिल्ली में आर्य राज स्थापित करूँ।" उन्होंने मालवा तथा दिल्ली के मुसलमान बादशाह के मुकाबले में 18 युद्ध जीते। शाही सेना का भयंकर वध हुआ और एक शाही कुमार को विजय के चिह्न स्वरूप चित्तौड़ लाया गया। राणा ने मालवा के बादशाह मुजफ्फर को उसकी राजधानी में जाकर कैद कर लिया और रणथम्भौर का अजेय दुर्ग शाही सेना से लड़कर छीन लिया।

राणा सांगा का शरीर असाधारण शक्तिसम्पन्न था। राणा की एक आँख भाई के साथ युद्ध में नष्ट हुई थी, एक हाथ लोधी के साथ युद्ध में कट गया था, और एक पैर एक युद्ध में तोप के गोले से टूट गया था। सारे शरीर पर तलवार के एक सौ से अधिक जख्मों के चिह्न देखे गए थे। बादशाह बाबर के शब्दों में—"महाराणा सांगा के उत्तराधिकारी भी ऐसे (वीर योद्धा) होते, तो मुगलों का राज्य भारतवर्ष में जमने ही नहीं पाता।"

यह है हमारे पूर्वजों के इतिहास की थोड़ी-सी झलक। काश, हमारी नई पीढ़ी के बच्चों तक हमारे सच्चे और यथार्थ इतिहास की गौरवपूर्ण और उत्साहवर्धक बातें पहुँचें, जिससे वे भी यथाशक्ति उनके आदर्श का अनुसरण कर सकें, तो—

**कहेगा जगत् फिर से इक स्वर में सारा।**
**वही वृद्ध भारत गुरु है हमारा॥**



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# Had Chanakya Been The Prime Minister!

*Late Pt. Indra Vidya Vachaspati*

With the combination of political acumen of Acharya Chanakya and soldierly valour of Chandragupta Maurya the Mauryan Empire was founded, whose northernly boundary went upto the Hindukush mountain, easternly boundary went upto the Bay of Bengal,southernly boundary went upto the modern Nellore and westernly boundary touched the Arabian Sea. Afghanistan, Kashmir and Nepal also were within this sphere. The establishment of such a big Empire was as difficult as to maintain its security, which perhaps was more difficult.

Within the Empire there was conflict with Nanda, Chandragupta's own kith and kin. Outside the Empire, terror reigned supreme on account of the invasion from the trained and clever army of Alexander the Great. There was no end of enemies. To look after the safety and security of such a big Empire for 24 years against such heavy odds, to maintain law and order in the country and to push back the Greek invaders and force them to negotiate a treaty to their dismay was not an ordinary task.

All the difficulties that a new empire has to face were present before Acharya Chanakya because he was the Prime Minister of the Empire. Despite all these difficulties, the country remained self-sufficient in every respect and also remained secure. At that time the country was so powerful that its armies could push back the enemy and defeat it.

The person, who three hundred years before Maharaja Vikramaditya, not only founded a great Indian Empire under Chandragupta but also drove back the foreign invaders, kept the subjects happy and contended, how would he have lived today if he were offered the office of Prime Minister of the country is a fit question to ask and answer. Though the question is imaginary and speculative, still it is worthwhile and educative to ask such a question in the light of

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our culture that we always speak of.

The question is: How did the Prime Minister–Chanakya–who was the custodian of the great Mauryan Empire, live? We find the answer of this question in Mudrarakshasa, written by the great poet Vishakha Datta. He writes that the King Chandragupta sent a message, through a messenger, to the Prime Minister. As the messenger reached the house of the Prime Minister, he describes the sight of the house and attendant circumstances as follows:

उपलशकलमेतत् भेदकं गोमयानाम्, बटुभिरुपहृतानां बर्हिषां स्तूपमेतत्।
शरणमपि समिद्भिः शुष्यमाणाभिराभिः, विनमितपटनान्तं दृश्यते जीर्णकुड्यम्।।

On the one hand lies the stone for breaking the dried cow-dung cakes which are used for igniting the oven; on the other hand lies in heaps the sacred grass collected by the disciple-boys. On the top of the cottage lie wooden logs for drying up, by the weight of which the roof of the cottage is bent downwards.

This is the splendrous residence of the Prime Minister of the Empire. There is no doubt that there must be some of poetic exaggeration in this description, but there is no doubt that the Prime Minister Acharya Chanakya, living in Pataliputra, the capital of India, must be living not a luxurious but an austere life. It is, therefore, that whenever Chandragupta used to visit Chanakya, he used to touch his feet to show the respect due to him.

We have raised the question: If Acharya Chanakya had occupied the office Prime Minister today, how would he have liked to live in the present circumstances, keeping in view the cultural traditions of this country? It is undoubtedly true that he would not live in the jhuggi-jhopadi environment, nor would he get permission to construct a chhappar in any colony, but it may be possible that he may choose an ordinary house, not a palace like our Ministers are living in and refuse to vacate when out of office. He might live in a sort of an Ashram residence like the one Mahatma Gandhi used to live in. He would not like to live in a place where thousands of security men would be required to be posted.

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It is known about Lenin, the founder of

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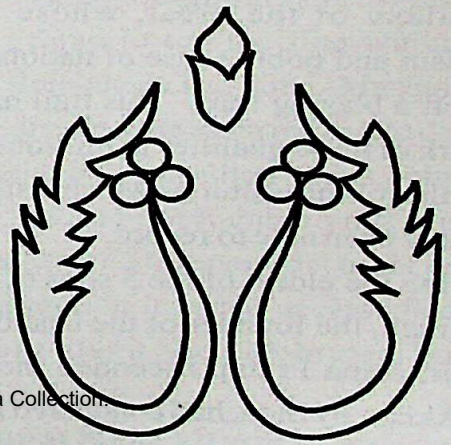
modern Soviet Union, that being the sole founder of the great socialistic state of Russia, he used to live in a three roomed house adjacent to his official office. It is also said that the President of Viet Nam, having won the war of independence of his country, used to live like a Faqir. It is evident from these examples that even in modern times the highest officers of developed and independent countries can live a simple life, without pageant and show. To say that regal life can be lived only while residing in palaces may appear plausible but is not compatible with Indian traditions. If there is to be simplicity inside, it must be so outside also.

Is it not strange that those who used to live a simple life during the days when the struggle for Independence was going on, have suddenly changed their mode of living and have become Rajas and Maharajas whom they deposed? This is the heritage that the British have left for us to follow. Our language is the same, our way of dress is the same, our thinking is the same, our laws are the same; we have only changed white masters by the indigenous masters.

One can assert for a surety that if Acharya Chanakya were the Prime Minister of Independent India, then simple life would have been the order of the day (Simple living and high thinking) and the gap between the rich and the poor would have disappeared, which after so many years of Independence still persists and goes on deepening and deepening.



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# Maharana Pratap Singh

*Justice B.P. Beri*

**Gret Men Inspire :** I think it was Hazlitt who said that the true test of greatness is in the pages of history. The recorded deeds of an individual assist us in making an estimate of his personality. The real test of greatness, to my mind, is the extent to which an individual has cast his inspiring image on the canvas of time. By this standard, Maharana Pratap belongs to that galaxy of the great, whose principle patriotism and noble sense of national honour, have left a blazing trail. This trail has kindled the spark of these qualities in millions of hearts, during the rolling centuries which history has not obviously been able to record.

Being the eldest of the 5 sons of Maharana Udai Singh, the founder of the beautiful city of Udaipur, Rana Pratap ascended the throne in 1572. Akbar, by then, had conquered the historic fort of Chittor. More than the conquest, was the acceptance of his suzerainty by the important Princes of Rajputana, who had bartered away their independence and national honour for petty principalities and earthly gains.

Akbar was anxious to subdue Rana Pratap also, but the Rana was made of a different metal. It is a point to remember that Akbar was the mightiest monarch in the world at that point of time in history. His resources were almost inexhaustible, his army well organized and he had his vassals in Indian Princes who were as clever as they were courageous. His own kindred had deserted Pratap. He was without a capital, with limited resources, without a big army, and the loss of Chittor was tormenting his mind. In such a situation he was called upon to face a formidable foe in Akbar.

**Vow of Austerity :** No one can be truly great unless he has a steadfast character. Conscious of the strength of his adversary and the limitations of his own resources, Pratap abandoned all luxury and pomp until the glory of Chittor was regained. Brushing aside gold and

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silver dishes, Pratap dined in plates made of leaves. Abandoning cozy cushions, Pratap took a vow to sleep on hay. By his example he inspired thousands of his devoted followers, some of whom even abandoned living in houses until Chittor was regained, for Chittor was the symbol of the country's glory. The Gadolias of Rajasthan, for generations on, wandered from place to place.

**Scorched Earth Policy :** Not only an intrepid soldier, Rana Pratap was also a firm administrator. In his scheme of things he had everything to deny Akbar any advantage. He ordained his subjects to refrain from agricultural pursuits lest their granary might feed the enemies and he was relentless if any one disobeyed. A disciplined soul, he was ruthless against indiscipline. Rana Pratap knew the policy of scorched earth, of which so much has been said in the Second World War on the Russian front, and he practised it in fighting the mightiest monarch of the day.

There is a recent controversy amongst historians whether Maharana Pratap had enough wealth to combat his adversary. Col. Tod has related stories about Rana Pratap's pitiable poverty. Recent research scholars controvert it. It is not easy to say who is right but facts stand out boldly. The first is the devoted loyalty and munificence of his Minister Bhama Shah, who placed his untold wealth at the feet of Maharana, and the other is that Rana Pratap had difficulties of all kinds, and is not difficulty the greatest nurse of all greatness?

Kunwar Man Singh of Jaipur, to whom Akbar owed half of his triumphs, a remarkable strategist and a gifted solider, went to Rana Pratap as Akbar's emissary, presumably to persuade Pratap to toe the line which other Princes of Rajaputana had done. Mansingh was well entertained but the Rana refused to dine with him. Mansingh felt insulted and is believed to have said, "If I do not humble your pride, my name is not Man." He reported it to the emperor to whose ambition it added accentuated anger and brought about the celebrated battle of **Haldighati.**

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**Honour at Stake :** It will be unfair to judge

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Pratap's impolite action towards Man Singh by today's liberal notions. This happened 400 years ago when inter-religious marriages were unthinkable. It was not only the marriage of the Princess of Amber with the Mughal Emperor but a political bargain where the honour of India was sold away for personal aggrandizement and a prince among patriots that Pratap was, he expressed his resentment against such a humiliating matrimonial alliance.

**Bloody Battle :** The Battle of Haldighati in 1576 is one of the sacred battles for India's national honour, where the indomitable spirit of the country was represented by Pratap, who was wrestling with the might of an empire, which had in its army India's peasants, and princes who were abetting India's slavery. Akbar's heir, Salim, who is better known as Jahangir, was leading the emperor's large army to subdue Rana Pratap perched on the narrow valley of Golkunda, Rana Pratap's gallant steed Chetak proved loyal and brave, for his burden was the most precious in the battle. Rana received 7 gaping wounds and Chetak lost its life following the battle of Haldighati; but the ageless Aravalis still echo the valour of Rana Pratap, the self-effacing bravery of Jhala, the loyalty of the Gwalior Princes, the devotion of the Bhils and the courage of the Rana's soldiers.

**Invincible Spirit :** Out of an army of 22,000 that Pratap had only 8,000 survived but with them also survived the invincible spirit of Rana Pratap. The Rana technically lost the battle of Haldighati but he did not lose the war. Rana Pratap's glorious deeds in the battle have acquired immortality while the Akbar's empire has perished.

I feel tempted to quote Col. Tod at this point: "Undaunted heroism, inflexible fortitude, that which 'Keeps honour bright', perseverance– with fidelity such as no nation can boast, where the materials opposed to soaring ambition, commanding talents, unlimited means, and the fervour of religious zeal, all, however, insufficient to contend with one unconquerable mind. There is not a pass in the alpine Aravali that is not sanctified by some deed of Pratap,– some brilliant victory or, often, more glorious

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defeat. Haldighati is the Thermopile of Mewar, the field of Deweir, her Marathon."

Akbar repeatedly attacked Rana but with his guerilla tactics and loyal Bhils, Rana always succeeded in harassing his army. The Emperor never succeeded in suppressing the great son of India. Eventually Akbar abandoned pursuing Rana because he had other projects to attend.

No estimate of Maharana Pratap is complete unless we recall what poet Prithviraj Rathor said of him on hearing rumours of his dropping courage. I would only quote a small portion of that great composition.

**Beyond Price :** Said the Poet, "But for Pratap all would be placed on the same level by Akbar; for our chiefs have lost their valour and our females their honour. Akbar is the broker in the market of our race; all he had purchased but the Son of Udai; he is beyond his price."

Is it not a sincere homage to patriotism and derision against opportunism? Not only Prithviraj but Mirza Abdul Rahim Khankhana, a great poet of Akbar's Court, sang in praise of Pratap. He wrote, "All is unstable in this world; land and wealth would disappear but the virtue of a great name lives for ever. Pratap abandoned wealth and land, but never bent the head; of all the princes of Hind he preserved the honour of his race."

Dr. Gaurishankar Ojha, the great historian, says that Rana Pratap was a self-respecting Indian, a devotee of independence, a warrior of great talent, a self-sacrificing, resolute statesman, a truly brave man and a generous Kshatriya.

Princes who built palaces, amassed gold and precious stones, waged wars, annexed territories and lived with over-populated harems have all been consigned to the dustbin of history, but the discipline, valour, patriotism and sense of national honour, which Pratap displayed will continue to inspire mankind. He rightly belongs to the gallery of Great.

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# World Famous Universities of Hindus

*Arjan Lal Sharma*

## 1. Takshashila (Taxila)

Lord Curzon (1899-1905) came to India as Viceroy not only to rule but with a desire to bring improvement also. To let the world know of the past Hindu culture, he created the Archaeological Department of the government of India, as one of his great works. The credit goes to Sir John Marshall, the director-general, who endured long under the clouds of dismay to make the world realize the value of his work. The excavation and the archaeological survey at places 'like Taxila, Patliputra and Mohen- jo-daro has been of utmost value for the history of Indian culture'.[1] It is again a matter of opinion, but 'the literature which existed in early times in Northern India could not have survived unless there had been teachers an students as they are today'.[2] These teachers and students were the products of the great universities like Taxila and Nalanda which would have been not only Hindu but international study centres.

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According to the ancient Hindu or Aryan literature, the city of Takshashila was named after Taksha–a son of King Bharata, and remained as a capital of Gandhar (Afghanistan) in earliest times. Taxila was situated near Peshawar in the North West Frontier Province, which forms a 'part of Pakistan since 1947. Situated at a position which was the only doorway from the West, it was constantly under sway of foreign foray. Taxila–a city of learning and civility[3]–which served as a watch-tower in educational field, was ruined by the ferocious, brutal and ruthless Huns, never to shine again. Hieun Sang who came to India in 7th century A.D. for advanced studies at Nalanda University, was very much disappointed to see its last relics.

**Centre of Higher Education :** The importance of Taxila was due to its being a centre of higher education. The *Jataka*[4] stories

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are full of illustrations, of students travelling not only from different parts of India, but from Central Asia, Afghanistan, Arabia and Persia also. It was considered an honour and a distinction to be a graduate of Taxila.[5]

It is said that the university was mainly residential. The students strictly observed a high standard of discipline throughout their academic life. Being a centre of higher education, the students were expected to go to Taxila after the age of sixteen at the completion of their preparatory education from other centres that existed in different parts of India.

**Subjects of study :** No caste distinction was noticed at the time of admission. The chief subjects of studies were *Vedatrayi* (three Vedas), *Vedanta, Vyakarana* (grammar), *Ayurveda* (Medicine), eighteen Shilpas (crafts), Military education, Astronomy, Theology, etc. Panini (6th7th century B.C.),.the father of grammar, was the outcome of Taxila. Kautilya (400 .B.C..), the renowned author of *Arthashatra* and the 'Science of Polity', known as Indian *Machiavelli,* 'had received his higher education here'.[6]

Hindus were also advanced in Medical science *(Ayurveda)* and we find many references of this in the *Jatakas.* The school of medicine was highly individual, and strictly under eminent teachers in hospitals. Students had to spend seven years to study medicine at the residence of Jivaka, who himself was the product of Taxila. 'It is a point worth noting that in 6th century A.D. the Caliph of Arab had invited physicians from India to undertake teaching work in state hospitals'.[7] Hindu literati were also invited to Baghdad at the time of Khalifa Harun to translate their medical works into Arabic and their number was about two dozens.

**First System of Medicine :** "Referring to studies of Medical Sciences at the University of Taxila and other important centres of learning in ancient India, the eminent British surgeon, Dr. Royle, M.D., F.R.C.S., of King's College and Hospitals, London, observed: 'we owe our first system of medicine to the Hindus. The exact anatomy of the human body was known to the Hindus so far back as the 6th century B.C., and

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most probably taught in the famous seat of learning like Taxila. Surgery, as an applied science was also taught during the early centuries of the Christian Era. The actions of the blood-vessels with their circulation were known to the Hindus before Dr. Harvey's researches and taught in Medical courses in the said university and other universities of North India !"[8]

Taxila was thus a pre-Buddhist university and a seat of Brahminical learning.[9] It also remained as headquarters of Mauryan Empire during 322 B.C. to 185 B.C. This comprehensive seat of learning served as the light-house in the field of education for several centuries.

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## 2. Nalanda

Expensive but useful excavations on ancient historic sites under the Archaeological Department of Government of India with the help of other interested establishments have changed many old views about the primeval History of Hindus, i.e., India. Among these excavations, in the modern state of Bihar forty miles southwest of Patna, "between Patlipurtra (Patna) and Gaya, lie the impressive ruins of Nalanda University",[1] which flourished in "Gupta times remained the most famous teaching centre in the 7th century...as full of intellectual activity",[2] and it "covered an area of at least one mile long and half a mile broad".[3] A very small village of no educational importance

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started its educational development at the time of Ashoka who built a Vihara and became the founder of the institution which later on "opened her guest house of knowledge for all who came from different parts of country and abroad"[4]

**Hindu & Bauddha :** Whether it was a Buddhist University or Hindu seat of learning is a very controversial matter. Some hold the view that it started to grow in pomposity "Since the rise of Mahayana Branch of Buddhism in the first century A.D. By the beginning of fourth century A.D. it became educationally important and famous".[5] But on looking into the records of many historians, it is difficult to say that Nalanda could achieve eminence as an educational centre up to 5th century because no significant reference has been given by Fa-Hian who visited it in the year 410 A.D. There is one opinion that Fa-Hian did not go to Nalanda, but visited Nala a birth place of Sariputta. There are others who hold firmly to the view that Nalanda may have started as Buddhist-monastery, but reached its zenith as a great secular seat of learning during the reign of Hindu kings, i.e., Guptas (4th century to 9th century A.D. known as the Golden period of the Hindu civilization and tradition). "Nalanda even in the 5th century was still the seat of Brahmanical learning"[6] and to add further "it is under the fostering care of this eminently Hindu dynasty (The Guptas) that the great university of Nalanda attained its greatness".[7] It seemed that Buddhism of Buddha was losing its ground in India which had influenced the whole of Asia in the time of Ashoka because on his way back Chinese pilgrim Fa-Hian spent about five months in Java, where he saw Brahmanism thriving. "It is undoubtedly true that by the 9th century Buddhism had ceased to be a vital religion in India. No doubt in isolated centres like Nalanda it existed as philosophical schools...but actually as a religion of the people it disappeared by the beginning of the 9th century. The movement had in fact started much earlier, far early in the 7th century"[8]. Buddhist temples were changing into Hindu temples and laymen embracing Hinduism again.; Panikkar described the change of Buddhist temple of Jagannath Puri into Hindu

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Temple as a clear example. As Elliot, Historian of Buddhism says, "The line dividing Buddhist laymen from ordinary Hindus became less and less marked, ... Even in monasteries (Buddhist) the doctrine taught bore a closer resemblance to Hinduism than the preaching of Gotama and it is the absence of the protestant spirit this pliant adaptability to the ideas of each age which caused Indian Buddhism to lose its individuality and separate existence".[9] We find much in the writings of Hiuen Tsang who was in India during 629-645) A.D. to strengthen our belief of its being a centre of Hindu education.

**Huge Buildings :** The monasteries built by Gupta Kings in succession and by Harsha (606-647 A.D.) shaped the entire building of the university. A strong and a big wall encircled it, having only one gate for entrance. The Viharas of Nalanda throw a light on the exceptional architectural design. "The building, all storied ones, were majestic in their size and height, with richly adorned towers, fairy-like turrets appearing like pointed hill tops, and observatories lost in the mists of the morning. Even the upper rooms towered above the clouds and from their windows one could see... the sunset splendours and the moonlit glories... the row of monasteries *(viharavali)* had their series of summits *(shikharashreni)* licking *(avalehanti)* the clouds *(ambudhara )*".[10] Even today the ruins of Nalanda testify to well arranged construction plan of the building. "When I went...and saw the excavated ruins of Nalanda, I was amazed at their extent and the huge scale on which it was planned".[11] Dr. Spooner, writing in the annual report of the Archaeological Survey Eastern Circle 1915-16 has observed that as a brickwork, these buildings were 'far superior to any modern work that I have seen in recent years'. Hieun Tsang also applauded the splendid and elegant sculpture of the buildings.

**Admission on Merit :** It was very difficult to get admission to Nalanda. The standard of the entrance examination was very high. Hieun Tsang observed that only twenty per cent could succeed in achieving admission by passing the test which was essential for advanced and extramural or external students and Dwar Pandit

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was responsible for that. "Nalanda also had its Department of Secondary Education for its regular internal students for whom the above test of admission did not apply. It admitted youngsters, the Brahmacharis and Manavakas freely".[12] It is a point worth noting that no one was barred from admission due to his religion or caste.

The ethical and mental side of the scholastic life of the university was very distinguished and the students of Nalanda were looked upon as models by the whole of India as well as of the world. During its life of 700 years, the university never had a single case of disobedience against the rules and regulations. "The pupils were earnest and grave, and breaches of the rules were practically unknown".[13] In the words of Hieun Tsang, "In the establishment were thousands of Brethren all of great ability and learning, several hundreds being highly esteemed and famous; learning and discussing they found the day too short; day and night they admonished each other, juniors and seniors helping to perfection."

**Good Management :** At the time of Hieun Tsang's visit, there were 10,000 students at Nalanda and about 1,500 teachers. Silabhadra, a character of great virtue, advanced age and a master of the whole range of Sutras and Shastras, was the Chancellor of the institution. Nalanda was largely a residential university with an elaborate arrangement. Thirteen monasteries including a number of apartments were provided for the lodgings of the pupils. "Some of these were single seated and some double seated with one or two benches of stone provided for sleeping. Each room also shows a niche to hold a lamp and another to hold books".[14] "There were big kitchens for messing purpose where cooks and common servants were provided by the Vihara".[15]

**Free Education :** All the students were provided free of cost food, clothes, schooling, bedding and medicine. To meet this expenditure, the kings of the state made benefaction of about 100 villages in the time of Hieun Tsang which was increased to 200 villages during the time of I- Tsing (670-685 A.D.). The strength of the students was also increased by 3,000 during I-

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Tsing's visit, The students dedicated themselves to their studies and civilizations, free from all worries of the substantial necessities of life.

There was a fixed time for meals and also for baths and I-Tsing gave a very vivid picture of a bathing scene there: "There are more than ten great pools near the Nalanda monastery and there every morning a ghanti (gong) is sounded to remind the priests and students of the bathing hour. Everyone brings a bathing sheet with him. Sometimes a hundred, sometimes a thousand priests leave the monastery together and proceed in all directions towards these pools, where all of them take a bath".[16] These arrangements were also seen in the monastery as each had a well in its corner for those who did not wish to go to the pools to take a bath.

**Wide Range of Courses :** A wide range of courses were offered by Nalanda University covering many fields of learnings, Brahmanical, Buddhist, Secular, Sacred, Philosophy, Puranas, Vedas, Philological, Legal, Yoga, Vyakarana, Sciences and Arts. "The course which included grammar, medicine, logic and psychology often went on from the pupil's seventh to his thirtieth year. Then his character is formed and his knowledge is ripe".[17] In the words of Pt. Jawahar Lal Nehru, "Apart from religious and philosophical subjects (both Buddhist and Brahminical), secular and practical subjects were also taught. There was a school of art and a department of architecture; a medical school; an agricultural department; dairy farms and cattle. The intellectual life of the university is said to have been one of animated debates and discussions".[18] According to some eminent historians, there existed a school of Art and Painting known as Nalanda Art and "Dhiman and Bitpalo (his son) were associated as teachers of Arts and Crafts with Nalanda, where has been discovered the largest number and variety of the cast models for which they were known",[19] Hieun Tsang studied Yoga under the tutorship of Silabhadra, Chancellor of the university and a living authority on the subject and also spent five years in studying the sacred books of Brahmans. I-Tsing who spent ten years and took advantage of its education and for further mental

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progression 'carried back several hundred Sanskrit texts'...[20] The merit lies in Nalanda not only being the centre of all branches of higher knowledge but in 'collecting at one centre the available authorities on every subject of learning'.[21]

**Huge Library :** It would not have been possible for Nalanda to achieve such fame as a research centre without a very grand library for its students. The library consisted of nine storeys. The entire library was called Dharmangana (Abode of Religion) and was divided into three different sections known as Ratna Sagar, Ratnodadhi, and Ratna Ranjaka. It had a store of exceptional works about all religions, subjects, sciences, arts and crafts.

The students travelled from different parts of India and abroad to get education and to remove their doubts because in the system of education and curriculum, discussions formed a great part besides reading the written works. I-Tsing like Hieun Tsang, also testifies to this fact. "There eminent and accomplished men assemble in crowds, discuss possible and impossible doctrines, and after having been assured of the excellence of their opinions by wise men, become far famed for their wisdom".:'[22]

**Illustrious Students :** "Thus Nalanda was practically a research Institute for advanced students and was the highest court of judges of intellectual worth. The stamp of its approval was necessary for any opinion to gain currency"[23] Besides these two prominent figures, Hieun Tsang and I-Tsing, others who came to seek Indian learning, enlightenment and prudence were Thonmi–minister of the king of Tibet named Rtong-Tsan-Gampo (630 A.D.)— who came to learn Sanskrit, Hiuan Chao also from Tibet to study Sanskrit and Buddhist sutra; Tao Chi who was given Hindu name Srideva from China, Tao Rhing renamed as Chandradeva in 649 A.D., Tang renamed as Tamralipti for Sanskrit, Tao-Lin renamed as Shilaprabha and Wou King for yoga are worth mentioning. It is noted that numerous students came to India from foreign countries such as China, Japan, Korea, Sumatra, Java, Ceylon, Tibet, Mongolia,

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Tokhara, etc.. Nagarjuna, Aryadeva, Asanga and Vasubandhu from Peshawar (Purushpura), Dignaga from Kanchi, Dharmapala from South, Padmasambhava from North-West Frontier, Shilabhadra from Samatata and Viradeva from Jalalabad are some names worth mentioning who travelled from different parts of India to have a dip in the ocean of this study centre.

**Learned Teachers :** Among the great teachers, responsible for making one hundred lectures functioning daily and establishing the fame of Nalanda were Dharmapala, predecessor of Shilabhadra as Chancellor, Chandrapala, Gunamati, Sthriramati, Prabhamitra, Jinamitra and Jnanchandra as mentioned by Hiuen Tsang, who also accepted the post of a vice-principal in the institution. Being impressed by the esteem of Nalanda Balaputradeva–the king of Java–constructed a monastery at this university.

**Liberal and Democratic :** No doubt the rules of the university were very strict, but all affairs were conducted on democratic principles. "...in spite of its size and numbers, the affairs of the university, from the annual assignment of rooms to the trial and punishment of offences...were administred on democratic principles by the entire body of the students. The recognition of the principles, that the cause of discipline among students is best promoted by boldly leaving it in their hands, is in accordance with up-to-date pedagogic ideals,...The harmony of relations among the vast number of the teachers and the taught at Nalanda became an established tradition marking the entire course of its history. Nalanda flung its gates wide open to all systems and schools of thought and belief...Nalanda was known both in India and abroad for its 'schools of discussion' which foreign students were so anxious to enter, that they might return with the best credentials,... Nalanda became the common meeting ground, in India of the times, of the warring sects and creeds, with their possible and impossible doctrines and an opinion approved and recognised there would at once obtain a universal currency. She faced boldly the intellectual differences of the times...and presented a larger ideal which would evolve a common life and

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concord out of the divisions. That ideal was thought, Freedom, Freedom of thought, opinion, and Belief and Toleration that would not constrain conscience, the first principle of a sound and scientific education".[24]

Sukumar Dutt has very nicely summed up: "Its history falls into two main divisions–the first, one of growth, development and fruition from the sixth century to ninth century, when it was dominated by the liberal cultural traditions inherited from the Gupta age, when the headship used to be reserved for scholars of liberal learning and of wide philosophical outlook, men like Dharmapala and Shilabhadra; the second one of gradual decline and final dissolution from 9th century to the 13th century under Pala Kings of Bengal who had a belief in Tantric cult of Buddhism, this centre of liberal education and learning fell all together"...[26]

**Destroyed by Barbarous Khilji :** Nalanda, whose scholars were mainly responsible for the spread of Indian culture abroad and which can be easily compared as "an educational centre of International fame in the universalism of its

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the wide range of its studies, the international character of its community to the great universities of modern times like Oxford, Cambridge, Paris and Harvard",:[26] and "the unique symbol of Indian philosophy, arts and civilization, after a glorious career of well-nigh eight hundred years, fell a prey to barbarism of the Mohammedan conqueror named Bakhtiar Khilji towards the end of 12th century A.D. The magnificent buildings and invaluable libraries were consigned to the burning flames and the innocent monks and students were ruthlessly massacred. Thus the light of learning which had been kept aglow through ages with the fuel of all that is spiritual, pious and noble in human life, was extinguished never to shine again"[27]

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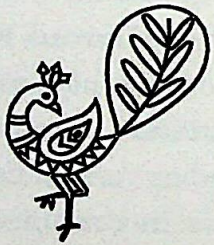

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# Indian Culture over the World

*S.V. Shevade*

## Patal Desh : America

If we casually glance at the map of India, it appears as if a great sage is standing with his arms outstretched and wishing good over the whole world. His feet embedded in the stormy ocean, he stands with confidence, neck held erect. He has seen the history of everything for years. How long he has been there one cannot say: Many civilisations have come and gone.

Is he the same Brahma about whom the ancient sages spoke? If not, why did the Sanskriti that was born here not perish?

There is no place on earth that has not been influenced by the Indian Sanskriti.

Unfortunately, a human being is ignorant in many respects. The knowledge he has is very scanty. But whatever little information we get from history is very astounding. From whatever proof that is available we can tell the history of the past three to four thousand years only. And the rest is all inference, guesswork. Nobody can definitely say what happened before that.

The world consists of many groups of people, with many different cultures, different languages, and different conventions. But we realize that in all this there is some sort of uniformity.

## Mexico, Peru, Honduras, Guatemala and Bolivia

India and America are on the opposite sides of the earth. In between them, on both sides, are thousands of miles of ocean. In the ancient Indian literature there is mention of Patal Desh, a country below the ground of the Indian peninsula. It appears that the ancient scientists had an exact idea about the earth.

The *Ramayana,* a history in verse form, is popular in the world, or at least has been for the past two thousand years.

How the earth was visible to Ramachandra of the *Ramayana* while he was flying through the sky is described in the form of verses by

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Sugriva. He saw the earth as a revolving lustrous circle. When we move with speed in the sky, we see that the earth is round and moving itself. This is what is described by Sugriva.

Those who had accurate knowledge of the earth, the sky, and the other planets very suitably named the country below the ground Patal.

**Maya Culture (Mexico)**

In the *Mahabharata,* hundreds of kings joined in the war that was fought between Kauravas and Pandavas. And there is a reference in the *Mahabharata* to the king of Patal also joining in the war.

There is one more piece of evidence. The palace of Pandavas in Indraprastha (Delhi) was a novel piece of architecture. It was built by Mayasur, a well-known architect and sculptor.

The ancient culture in Mexico and South America is called Maya Sanskriti. These Maya people were expert artists, architects, and sculptors.

Excavation has been conducted at a number of places in Mexico. At the excavations, a number of scientifically built cities have been found. Houses were very scientifically built in a vast area. The bylanes were straight and at right angles to the main road. Here the remains of temples are also found. The temples were in the shape of stoopas. On the top of the huge dome-shaped construction and on the top of the pinnacle was the main temple. The height of one of the biggest temples was more than two hundred and fifty feet. One more specialty is that the temples were built in stone and each stone was different from the other in size. The stones were simply scientifically piled, one over the other. Cement or mortar was not used at all in the construction. These stones are so neatly arranged that even the present-day architects are surprised at seeing the work.

Yakzuna and Koba are such ancient cities found in excavation. Looking to the construction of the houses, the scientists made a further search. They found a sixty-two-mile-long road joining the two cities. This road is still in good condition.

Their method of road construction was such that first they built one-and-a-half to two-foot-

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high stone walls on both sides of the road. And in between the walls they poured crushed stone and then pressed it. This ancient road found in excavations is in a very sound condition.

**Maya, an Ancient Culture**

Maya people had their calendar start 613 years before Christ. The starting time was taken by them as 0.

These people knew of the figure 0 in mathematics. Hence they were much advanced in astronomy and astrology. The sun god was their deity. They gave much importance to the worship of this sun god. It appears that in addition to the sun god they had symbols like Serpent, Moon, Kalpa Vriksha (a tree), and others for worshipping.

The architecture and the engravings on the ancient temples are similar to those seen in India. The lotus and swastika are important symbols of the Indian culture. In the Maya cities we see on a number of temples and on the side of the railings a chain of swastikas. At many places we see sculptured lotuses.

Tenoshitilam is an ancient city in Mexico. Its specialty was that in spite of its being in the center of Central America, it was connected to the sea. It was so planned that through canals and lakes the city maintained traffic on the seas.

The Maya people being architects, they built a number of bridges and a novel thing is that they also built floating gardens.

From all this we can conclude that Mayasur, who built the royal palace for Pandavas (of the *Mahabharata)* at Indraprastha, India, must be from this Maya country only.

Mexico is full of gold and jewel mines. There is a reference in the *Mahabharata* to Mayasur bringing these precious things from his own country and using them in building the palaces.

The Maya culture was much advanced in sciences. The education system here was the same as it was in India. Teaching was conducted in temples. The students were very obedient to the teachers, and they used to look after the maintenance of the temples.

In big cities there were libraries with plenty of books. In the fifteenth century, wild Spanish

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armies started invading Mexico. They were followed by a number of Christian missionaries. They destroyed the libraries and burnt thousands of ancient volumes in the streets.

A livelier Maya culture is shown in the present-day Mexican residents than in all the lifeless remains of Maya culture that are at present found in Mexico.

**Mexico–That Is, India in America**

Today we notice huts in all the villages in Mexico very similar to the ones we notice near the seashore in southern parts of India. These are built with walls of bamboo covered with mud, the roofs built out of leaves of coconut trees.

If we enter any of these huts in India, we will be surprised to see that the hostess will receive us with a smile and give us warm water to wash our hands and feet. We come across a similar type of hospitality from the ladies in these huts in Mexico. If we take meals along with the host, we will have another surprise. Mexicans do not make use of table and chair. They sit on a carpet made of grass. In the dish we will get only fresh, round, homemade, flat, well-baked, and tasty *chapati* (bread) and a curry of cereals. Really, these Mexican people, by nature and behaviour and convention, are like Indians only.

No doubt South America is a country rich in material things. But the real richness of America lies in the ancient culture in Mexico, Peru, Guatemala, and Bolivia. And lhis culture is related to the ancient Indian culture.

**A Woman in Mexico**

Many traditions in Mexico and Peru are similar to the ancient Indian traditions.

In the Indian culture, women are very respected. Even though a woman is competent, she is never rude. On the contrary, modesty is her natural behaviour. In the same way, amongst the ancient residents of Mexico the ladies were well placed.

Here marriage was not considered a contract but a cultural act. Mexican women are often shy and well educated. They receive visitors with modesty. They do their duties at home as well as mixing with society. They do stitching and knitting and help the family. Due to material

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plenty, America is facing multifarious problems. Looking to the behaviour of Mexican women, we feel that here is the solution to the problems.

Descendants of the ancient residents in Mexico still worship the sun god. They have festivals like the charak festival enjoyed in Bengal (India). Their social life is one of peace and satisfaction.

During the last five hundred years, the foreign missionaries have harassed the ancient residents.

Even though the Mexicans follow the Spanish laws, the traditions and conventions of the local Mexicans are related to those of India.

**Is It America or India? (Columbus)**

It is not surprising that even today Indian heredity is current in Mexico. In the year 1492, Columbus was out on the seas in search of India. He crossed the Atlantic Ocean, facing many difficulties, and then landed here and saw pleasant seashore, jungles of coconut and similar trees, hospitable people, and a country of plenty. So Columbus thought that it was India and named it the West Indies (West India). This was *really* a West India, because hundreds of years before Columbus came there, Indians had actually stayed there. It was not known if Spain existed at all in those days.

Indians knew the navigational science, and they started from the east coast of India, reached Suvarna Dweep, and then came to Borneo. These courageous men had the knowledge of seasonal winds, so from Borneo they crossed thousands of miles of sea and reached America.

**Americans Came in Contact with Civilisation for the First Time (Peru)**

South India has always advanced in the spread of Indian Sanskriti. Amongst the courageous Indians, Iyer Brahmans from South India were the first to land in Peru.

The ancient residents of Peru said that their first king came from a lake in Central America and he was sent by the sun god. The Iyer Brahmans who spread the civilisation in Peru used to call themselves Surya Vanshi (belonging to sun heritage). The people in Peru are called Incas.

The first Iyer Inca studied the condition of

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the uncultured residents. There were groups of people speaking many unknown languages and staying in different groups. They did not even know what cloth was. They did not know what civilisation was. They did not know about the cultivation of land. Also they did not know how to live a peaceful and prosperous life. The cultured Indians who first went to Peru had no intention of ruling over Peru; they were happy in India. They went there only to teach Sanskriti to the local people.

**Peru: Inca Civilisation**

This is the way the Inca civilisation came into existence. People in Peru, Guatemala, and Bolivia started using cloth to cover their bodies. They started farming. All the groups became united under the guidance of the Iyer Brahmans. Different groups were given different type of clothes and used different hair styles for identification.

This was a very vast country. It was nearly fourteen hundred miles long and one thousand miles broad. The difficult task of bringing this vast area under one control, bringing civilisation amongst local residents, and making them prosperous was done by the batch of Indians who landed there first. They divided this country into four parts. The capital city was Cuzco. This capital was also divided into four parts. All the work in connection with their part was done in their respective part of the capital.

The roads in the capital city were broad and crossed each other at right angles. All along the road on both its sides there were houses built for the barons. In the center of the capital there was a huge palace.

**Goddess of Incans**

In the capital there was a huge temple of the sun god. In front of the temple, there was a beautiful garden full of trees with blossoms and fruit and a lake full of lotus flowers.

Inside the temple there was a symbol of sun god, and the atmosphere inside was heavenly. On one side there was a large round plate of gold as a symbol of the sun god. And on the opposite side there was a similar silver plate as a symbol of the moon god. Also, there were many small gold and silver symbols hung up as symbols of

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the stars and planets. The inside wall was made up of gold. Gold, silver, and jewels were used freely in the temple. There were many priests to look after the temple. When the king died, his statue in gold was placed at the foot of the sun god.

**Art and Architecture**

The Maya people in Mexico, Ashok (Aztecs, Ashtake) in Central America, and the Inca people in Peru all appeared to be architects.

The distance between Quito and South Chile is about three thousand two hundred and sixty miles. The Inca kings had built a whole connecting road. They did not care for the glens and dales of the Andes Mountains, the big rivers flowing with force at the equator, and the thick forests.

They built some 200-foot-high stone bridges. At some places they crossed the mountain or went around it. They also cleared the jungles. This way, in those days they built this long, clean strong road.

On the road every twelve miles there were rest houses. Every forty miles there were restaurants and hotels.

In the South Andes the Incas built a sub-capital. This capital always faced a danger from the east, the floods of the Amazon River. The Incas made this capital safe by building a 1600-foot-Iong stone wall.

The Indians in South America were fond of gardens, lakes, temples, and beautiful cities. They had all sorts of amenities scientifically built. They made arrangements for water everywhere through pipelines.

One specialty of the Inca rulers was in knowing how many people lived in this vast country. A census was taken. Birth and death records were maintained.

Along with agriculture, artistic weaving was an industry. They wore a variety of cloth similar to bedspreads and woollen blankets in different colors. They were expert in weaving thin cloth. In a square inch, there were 300 fibres.

**Remains of Indian Sanskriti**

In America, either these remains have gone underground or they have been systematically destroyed during the last 400 years. Even then,

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some of the remains do give us an idea.

Honduras is in the narrow strip between South and North America. Here, in a jungle, they have found an idol of a king seated on an elephant. Elephants have never been found in America! The king on an elephant symbolizes Indra god in India.

In addition, they have found three-faced stone idols similar to those of Brahma, Vishnu, and Shiva. In excavations they have found a variety of idols, such as a globe on the head of Naga (serpent god), Narasinha, Kirti Mukha Alligator, Ganesha, and Vishnu. All these are current in India.

In fact, even today the Incas worship the sun god and the rain god. In addition, once every year, at the beginning of the rainy season, the residents go to the top of the mountain and worship the mountain.

**Inca Traditions**

The Incan descendents use their ancient language, which is called Quechua or Kishua. Its origin is in the Sanskrit language. Even today the Inca language has many Sanskrit verb forms.

There is an influence of the *Ramayana* and *Mahabharata* in their literature, especially in their poems. Many stories are copied from the *Ramayana* and *Mahabharata.*

Ancient Indians had an idea of the four epochs. Incas also believed in four epochs. The Inca, first epoch, Krita Yuga or Satya Yuga, had a span of 4,800 years, similar to the Indian belief. The remaining epochs, Treta, Dwapar, and Kali, were slightly longer than here in India.

The Incas follow the ancient Indian calendar called Panchanga, as well as astrology. This Inca calendar consists of thirty days a months and twelve months making up a year. After every thirty-two months, the year has thirteen months. This same system is current in India.

The education system of the ancient Incas was the same as that in India. Students used to stay with the teacher and obey him.

In ancient times, Incas were worshippers of the fire god also. The sacred-thread ceremony of the children was performed in the presence of this god. Even today if we look to the traditions from the birth to the death of an Inca,

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they are similar to ones practised by Indians. It appears that the Incas performed *yajnya* (sacrifice) also. There are many prayers used by the Incas similar to the prayers stated in *Rigved* (one of the four Vedas). There was a practice of drinking *somarasa* (wine used by the gods). The Incas used to create fire scientifically. Even today some of the Incas' descendents create fire by the process described in the Vedas.

Even though we notice literature related to the *Ramayana* and *Mahabharata* in the Incas, it is not as popular as it is in Java, Sumatra, Cambodia, and Vietnam.

Still today the Incas and Aztecs perform the *Rama Leela* (stage show) festival. They love this festival very much.

From this it is evident that the Indians who went there first were very capable in bringing Sanskriti to this part of the world.

From world history we can conclude that there are always people with two different natures. One group is interested in bringing civilisation, and the other group does the work of destruction.

## Prank of Fate

When Spanish people landed in South America, that was a doomsday for the local residents.

The Inca emperor Atahualpa was ruling there. A Spanish messenger, under the pretext of creating friendship, went to the emperor and invited him to dinner. Without any doubt in mind, never suspecting any foul play, the fearless, innocent king accepted the invitation. He went there in a palanquin with a few guards. He never returned!

Without any reason, the Spanish people treacherously murdered him. And then they attacked the Incan soldiers.

The Spaniards entered the Inca capital in a cruel way, killing anybody who got in their way. They burnt down many big palaces and other buildings.

The Spaniards were astonished when they entered the temple of the sun god. They saw everywhere gold and jewelry being used freely. They had never seen anywhere such gold and jewelry being used freely. They attacked it and

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grabbed it!

This was only a material wealth. There was a treasure more precious than this. It was the volumes of books. In this city there were thousands of ancient precious books. The Spanish missionaries actually burnt these books in the open street!

The Maya culture, Inca culture, Aztec culture–all of these have suffered a lot during the last four hundred years. The Spanish missionaries tried to destroy their cultures, religious books, and philosophy. They put restrictions on their conventions, traditions, heredity, etc. Even the Inca ladies were molested by the Spaniards.

In spite of all these barbarous attacks, the Incas have survived. And looking to their present behaviour, the way of their daily life, etc., we realise how much hardship these people have suffered, and yet we feel that the society is still Indian. Even after a number of years of hardship, they have survived.

May be in future they rise again!

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# हिंदुओं के इतिहास की विकृति का षड्यंत्र

*'डॉ० कृ० मा० घटाटे*

## ईसाई मिशनरी व अंग्रेजों की करतूत

**1. बोडन ट्रस्ट, इंग्लैड :** तीन सौ साल पूर्व भारत की पुण्य भूमि पर अंग्रेजों का आगमन हुआ और बाद में पूरे देश को निगल जाने की उन्होंने योजना बनाई। इस दिशा में किये गये प्रयासों के अंतर्गत, 15 अगस्त सन् 1811 के दिन, इंग्लैंड के एक धनवान, किंतु पुत्रहीन कर्नल बोडन ने ऑक्सफोर्ड विश्वविद्यालय में संस्कृत अध्ययन का पीठ स्थापित किया।

इस पीठ के शिक्षाक्रम का ध्येय था, संस्कृत धर्मग्रंथों का अध्ययन करके हिंदुओं को ईसाई बनाना!

मोनियर विलियम्स ने अपने 'संस्कृत–अंग्रेजी शब्दकोश' की प्रथमावृत्ति की प्रस्तावना में यह उद्देश्य स्पष्ट रूप से उद्धृत किया है।

**2. मैकॉले की योजना :** सन् 1834 में लार्ड **टी०बी० मैकाले** भारत में शिक्षा प्रमुख बने। उन्होंने पारंपरिक चलती आई संस्कृत पाठशालाओं के अनुदान बंद करके कॉलेज के तथाकथित संस्कृत अध्ययन को प्रोत्साहित

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किया। अपने पिता को भेजे हुए पत्र में (दि. 12-10-1836) में उन्होंने लिखा है :

**"मेरी बनायी पद्धति से यहाँ शिक्षाक्रम चलता रहा, तो आगामी तीस वर्षों में बंगाल में एक भी हिंदू नहीं बचेगा। सारे ईसाई बन जायेंगे। यह फिर केवल नाममात्र पॉलिसी के लिए हिंदू (पॉलिटिकल हिंदू) बने रहेंगे। धर्म पर या वेदशास्त्रों पर उनका विश्वास कतिपय नहीं रहेगा। स्पष्ट रूप से हिंदू धर्म में हस्तक्षेप न करते हुए भी, बाह्यतः उनकी धार्मिक स्वतंत्रता को कायम रखते हुए भी, हमारा उद्देश्य सफल होगा।"**

पं० नेहरू द्वारा भारतीय संविधान में बोए हुए धर्म-निरपेक्षता याने झूठे 'सेक्युलरिज़म' नाम के विषवृक्ष के बीज, और आज के 'धर्मश्रद्धाहीन हिंदुत्व' के बीज, मैकाले के इस पत्र में स्पष्ट रूप से दृष्टिगोचर होते है !!!

**3. मैक्समूलर का कु-कर्म :** बाद में, सन् 1854 में मैकॉले की भेंट मैक्समूलर से हुई। मेकॉले सेवा निवृत्त होकर लंदन में वापस आए थे। 28 साल के युवा, वेदों में पीएच० डी० प्राप्त, मैक्समूलर को उसने ईसाई धर्म के प्रसार के लिए वेदों का अनुवाद करने को प्रवृत्त किया। इस प्रसंग के वर्णन में मैक्समूलर कहते हैं :

**"मैंने डेढ घंटा मैकॉले से चर्चा की। मन मानता नहीं था किंतु ईसाई धर्म के प्रसार के लिए आखिर में मैंने बोडन ट्रस्ट से वेदों का अनुवाद कार्य स्वीकार कर लिया, लेकिन कमरे से बाहर आते समय मेरा मन बहुत कुंठित और दुखी था।"**

इस 'धर्मपरिवर्तन के पवित्र' कार्य के लिए ब्रिटिश शासन ईस्ट इंडिया कंपनी तथा बोडन ट्रस्ट लाखों रुपयों का व्यय करने के लिए सहर्ष तैयार हुए।

हिंदुओं की वेदों पर से श्रद्धा हटाने के इस 'पवित्र' कार्य को मैक्समूलर ने सन् 1855 में प्रारंभ किया; सन् 1900 तक, वेदों का अनुवाद पूरा किया।

उसमें संस्कृत तथा वैदिक वाङ्मय की उसने सच्चे मन से तारीफ भी की है, और यह भी सच है कि उसी के कारण विश्व भर में संस्कृत के अध्ययन को गति मिली। तुलनात्मक अध्ययन करने वाले विद्वान् आज भी स्वयं को मैक्समूलर के ऋणी मानते हैं।

**4. मैक्समूलर का आतंरिक हेतु :** परंतु इस कार्य के पीछे मैक्समूलर का आंतरिक हेतु, जो उनके पत्रों में से दिखाई पड़ता है, वास्तव में भयानक है। उनका कार्य परिश्रमजन्य तथा अध्ययनपूर्ण होते हुए भी, भारतीय संस्कृति के लिए बहुत ही विघातक सिद्ध हुआ। सन् 1902 में उनकी पत्नी ने उनके चरित्र और पत्रों का प्रकाशन किया। उदाहरण के तौर पर पर पत्रों के कुछ अंश देखने लायक हैं। (लाइफ ऐंड लैटर्स ऑफ फ्रेड्रिक मॅक्समूलर, 2 खंड इ० स० 1902)

**5. वेदों को उखाड़ फेंकना :** मैक्समूलर का पत्नी को पत्र :

**"तीन हजार वर्षों से हिंदू हृदयों पर एकाधिकार**

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**रखने वाले वेदों को यदि समूल उखाड़ फेंकना हो, तो उसका एकमात्र उपाय है—वेदों का अनुवाद करना।"**

**( दिनांक 9-12-1866 )**

**6. बाइबल सर्वश्रेष्ठ और वेद निकृष्टतम :** मैक्समूलर का पुत्र को पत्र :

"समूचे विश्व के धर्मों में 1. प्रथम क्रमांक 'न्यू टैस्टामेंट बायबल' का है। 2. नीति दृष्टि से द्वितीय क्रम 'कुरान' का, 3. बाद में ओल्ड टैस्टामेंट बायबल, 4. बौद्धों का त्रिपिटिक, 5. ते ओते, 6-कन्फ्यूशस, बाद में 7. वेद और आखिर में 8. अवेस्ता।"

"विश्व के सब धर्मग्रंथों में प्रलय वर्णन आता है। वेदों में जलप्रलय का केवल वर्णन है किंतु ओल्ड टैस्टामेंट में तो प्रलय का नैतिक अर्थ भी समझाया है। यही सही शिक्षा है।"

'इसीलिये वेद का स्तर निचला हो गया है।'

**7. हिंदुओं के प्राचीन धर्म का पतन :** मैक्समूलर का ड्यूक ऑफ आर्गाइल को पत्र :

(दिनांक 16-12-1868)

"भारत के प्राचीन धर्म का पतन हो ही चुका है। फिर भी अभी तक भारत में ईसाई धर्म नहीं फैला, तो इसमें मेरा क्या दोष?"

(बल्कि शासन और मिशनरियों का दोष है!)

**8. खिश्चन बनो :** मॅक्समूलर का श्री पुनके मजूमदार, ब्राह्मो समाजिस्ट को पत्र :

"मैं हिंदूधर्म को शुद्ध बनाकर ईसाइयत के पास लाने का प्रयास कर रहा हूँ। आप या केशवचंद्र सरीखे लोग प्रकट तौर पर ईसाइयत को स्वीकार क्यों नहीं करते? जैसे जर्मन चर्च हैं, अंग्रेज चर्च है, वैसा हिंदू चर्च होगा। नदी का पुल तैयार है; केवल तुम लोगों को चलकर आना बाकी है। पुल के उस पार लोग स्वागत के लिए आपकी राह देख रहे हैं।"

(दिनांक 30-10-1899 मृत्यु के पूर्व आखिरी वर्ष)

किंतु भारत के सौभाग्य से रामकृष्ण परमहंस और स्वामी विवेकानंदजी के प्रभाव के कारण मैक्समूलर की मनोकामना अधूरी रह गयी।

**9. स्वामी दयानंदजी पर छींटे :** मैक्समूलर का बैराजीम मलबारी को पत्र-दिनांक 28-1-1882 :

"दयानंद सरस्वती सरीखे लोग वेदों को अतिरिक्त महत्ता देते हैं। जो अर्थ मूल में नहीं है, उसे मानते हैं। वेदों को केवल ऐतिहासिक ग्रंथ के रूप में ही देखिये, तो सरलहृदयी भोलेभाले प्राचीन लोगों के बालकों जैसे विचार भी स्तुत्य लगेंगे, परंतु उनमें वाष्पयंत्र, विद्युत् शक्ति, नीति, या दर्शनशास्त्र या तत्त्व ज्ञान को ढूंढा जाये, तो फिर उनकी वास्तविक महत्ता नष्ट ही होगी।"

**10. ईसाई धर्म प्रसार के लिये वेदों का भाषांतर :** ई॰बी॰ पूसी द्वारा मैक्समूलर को पत्र :

**"आपका यह कार्य धर्मपरिवर्तन में नवयुग का निर्माण करेगा। आपको यह कार्य सौंपने के लिए**

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ऑक्सफोर्ड विश्वविद्यालय बधाई का पात्र है। आप के इस चिंरतन तथा मूलभूत कार्य से ही भारत ईसाई बनेगा। झूठे बासी वैदिक धर्म की तुलना, परिपूर्ण तथा ईश्वरीय ईसाइयत से होगी, और परिणामतः ईसाई लोगों को भी अपने धर्म की श्रेष्ठता का पुनःप्रत्यय होगा। इसी में आपके कार्य की सफलता है।"

**11. वेदमहर्षि सायणाचार्य पर दोषारोपण :** ग्रिफिथ कृत ऋग्वेद के अंग्रेजी अनुवाद की प्रस्तावना में मैक्समूलर ने लिखा है :

"ब्राह्मण-ग्रंथों के लेखक कल्पनाजन्य धार्मिक मतों से अंधे हो गये थे। निरुक्तकारों ने तो धातुवाद के झूठे आंडबर से सामान्य जनता को धोखा ही दिया। ब्राह्मण तथा निरुक्त के लेखकों ने अपनी विद्वत्ता के बल पर सायण सरीखे प्रज्ञावान् भाष्यकार को भी मूर्ख बनाया।"

इस प्रकार, मैक्समूलर ने वैदिक ग्रंथकारों पर भी धोखाधड़ी का आरोप किया है। सूक्ष्म विचार करने पर, मैक्समूलर की निन्दागर्भ व्याजस्तुति की शैली सचमुच दाद देने योग्य हैं। इन पत्रों से, वेदों के और हिंदूधर्म के विषय में उसकी विषाक्त भावना की प्रतीति स्पष्ट रूप से प्रकट होती है, उसे नजर-अंदाज करने से भारत को बहुत ही नुकसान पहुंचा है।

**12. ब्रिटिशों की संस्कृत शिक्षाप्रणाली :** मैक्समूलर के पश्चात् मैक्डोनल प्रोफेसर बने। उन्होंने ईसाई विचार-धारा को वैदिक अध्ययन में कायम का स्थान दिलवाने की दिशा में ग्रंथरचना की। ऑक्सफोर्ड विश्वविद्यालय में वैदिक वाङ्मय के छात्रों के लिए उन्होंने निम्नलिखित पुस्तकें पाठ्यक्रम में नियुक्त कीं-(1) वैदिक रीडर फॉर स्टूडेन्ट्स (2) वैदिक माइथॉलॉजी (3) वैदिक ग्रामर। आज भी, भारत में वेद पढ़ने के लिए ये ही पुस्तकें विश्वविद्यालयों में प्रचलित हैं। 'केम्ब्रिज हिस्टरी ऑफ इण्डिया' में सर्वप्रथम यह विचार प्रतिपादित किया कि,

"आर्य भारत के बाहरी प्रदेश से आक्रामक के रूप में भारत आये। उन्होंने द्रविड़, कोल, भील, संथाल आदि आदिवासियों को जीत लिया, क्रूरता से उनका संहार किया और उन्हें दास, या दस्यु, या अनार्य नाम देकर गुलाम बनाया और बाद में आर्य संस्कृति की दीक्षा देकर उन्हें शूद्र श्रेणी में डाला।"

**13. भारतीयों को प्रलोभन :** वैदिक अध्ययन करने वाले छात्रों को इसी विचार का उपदेश दिया जाने लगा। बाद में लाहौर के 'ओरियंटल कॉलेज' के प्राचार्य के रूप में टी०एच० ग्रिफिथ वैदिक कक्षाओं का अध्यापन करने लगा। पाठ्यक्रम ऑक्सफोर्ड विश्वविद्यालय के अनुसार ही था। होनहार छात्रों को छात्रवृत्ति देकर इंग्लैंड भेजा जाने लगा।

तुलनात्मक अध्ययन के नाम पर यदि वे सायणाचार्यादि वैदिक भाष्यकारों की कमियों का संशोधन करते, तो उन्हें पी०एच०डी० की डिग्री तुरंत प्राप्त होती। फिर ऊँचा वेतनमान,

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सिविल लाइन में बढ़िया बंगला तथा प्राचार्य या प्रोफेसर का सम्मान का पद उन्हें दिया जाता। इन प्रलोभनों के मोह में पड़कर वे विद्वान् स्वतंत्र रूप से सोचना छोड़ देते। इस प्रकार, भारतीयों के मस्तिष्क में यही भावना भरी गयी कि आर्य एक वंशविशेष है, वह भारत में अत्याचारी आक्रामक रूप में आया, इत्यादि

**14. हिंदुत्व की भीषण पराजय :** इस प्रकार, आंग्ल शासन की सहायता से ईसाई मिशनरियों ने भारतीय शिक्षापद्धति को आमूल बदल डाला। सैन्यबल से जीते हुए भारत पर उन्होंने विद्या क्षेत्र में भी अतुलनीय विजय पायी।

दुःख की बात यही है कि शिक्षा के माध्यम से पराजित भारतवर्ष, आज स्वतंत्रता के 55 साल बीत जाने पर भी, बौद्धिक परतंत्रता की शृंखलाओं से मुक्त नहीं हो पाया है। टी०बी० मैक्समूलर के शब्द हैं:

*"India has been conquered once, but*
*India must be conquered again; and*
*The second conquest should be a conquest by education."*

(मॅक्समूलर चरित्र और पत्र भाग 2 पृ० 377 ड्यूक ऑफ आर्गाइल को पत्र–16 दिसम्बर 1868)

अंग्रेजों ने और हम (निद्रित हिंदूसमाज) ने मेकॉले और मॅक्समूलर की इस योजना को भीषण सत्य में बदल डाला।

## Distortion of Facts in School Textbooks

*Prof. D. Visweswaram*

The unique feature of Bharatiya education is that it stresses on the man-making aspect very much. Several factors contribute for developing a child to the level of man of perfection, such as the lessons being taught in school, the exemplary, emulatable and motivated teacher, the atmosphere in the house and the society etc. Let us take up the textbook material for the present discussion.

**Perverted Mentality**

The British wanted to destroy the cultural roots of this society to perpetuate their rule in this country. Macaulay introduced English education in this country with the same purpose and distorted the very history of our country of which we are proud. In independent Bharat, during the last fifty years historians of the

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Macaulay-make coupled with Marxist leanings and attitude of appeasing minority communities infested the central education departments including NCERT and did more damage than Macaulay. They are jocularly designated as M³ historians. They are raising a big hue and cry that education is being saffronised today if any change is made in the textbook material or if anything of our cultural aspect is introduced into our educational curriculum.

The purpose of this paper is to present to the reader some selected examples from school textbooks that are in use for nearly three decades till 2001 to show how nastily and crookedly the very well-known and documented historical facts are distorted by the above described gang of historians. Thirty generations of students are already lost due to the indoctrination with insipid and distorted material in textbooks. The present NCERT should be congratulated for bringing out the revision of curriculum to make the present education meaningful and helpful to carve a patriotic personality out of a child.

The material in textbooks of different states is not satisfactory either. Awkward information is presented in some of the textbooks perhaps due to the vagaries of the respective state authorities and the sycophancy of their textbook writers. Given in the annexure are some examples of distortions from textbooks in some states.

Bharatiya Shikshan Mandal asserts that historical facts should be presented to the students without any distortions and we should give them the lesson we have to learn from the history. The respectable place we have in our hearts for Vedas, the epics *Ramanyana* and *Mahabharata,* the great men that sacrificed everything of their life for our country and culture through ages should not be denigrated in anyway. Because, if we destroy our own culture for which Bharat is respected everywhere in the world, we remain a big zero. Only if we imbibe in us and inculcate in the coming generation the patriotic spirit, respect for cultural values and spirit of serving the less fortunate countrymen, we can build the nation effectively and see our nation respected in the comity of

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nations. This spirit we have to inculcate through education through correct textbook material.

Given below are some examples of distortions introduced by M³ historians in the NCERT textbooks that are prescribed in schools affiliated to Central Board of Secondary Education before they were revised in 2002.

These are only a few examples of the distortions shown as the tip of the iceberg.

1. The Aryans wrote long poems about their kings and heroes, about their bravery and the battles, which they fought. These poems were later collected and became the two epics of ancient India–the Ramayana and the Mahabharata (page 39, History textbooks, class VI, Author: Romila Thapar)

Is this the way of introducing to the students the very valuable and great epics of Bharat? The author is writing about these epics like a foreigner who does not know ABCD of Bharat?

2. Mahmud Ghaznavi attacked temples only for money. He is really not concerned with Islam (History textbook for class XI, author Satish Chandra, page 44). The author negates the earlier history of Ghaznavi's blasphemy against Hinduism, the atrocities he committed against the non-believers of Islam and the destruction of idols and temples.

3. The heroic resistance of Chauhans of Rajasthan and kings of Saurashtra offered to Ghaznavi was not described.

The Bahmini and Vijayanagara kingdoms were referred to in a casual Way. While writing that "Bahmani kingdom was founded by HasanGangu in 1347 and Harihara and Bukka founded Vijayanagara kingdom. The author made a suggestive remark that had the Bahmini and Vijayanagara kingdoms been friendly towards each other, they could have become very powerful (history textbook class VII page 47). It is difficult to imagine how reputed historians could be so simplistic to make such absurd statements having known fully the facts about these two kingdoms. The Bahmani Sultans championed the cause of Islam and worked for annihilating the non-believers of Islam i.e., Hindus. Koenraad Eist writes in his book *"Negationism in India" that* the Bahmani Sultans

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(1347-1480) in central India made it a rule to kill 100,000 Hindus every year (Page 34). The ruins of Hampi near Hospet in Karnataka stand in testimony of their vandalism and desecration of Hindu idols and temples.

On the other hand Harihara and Bukka established Vijayanagara kingdom with the blessings of and inspiration from Vidyaranya Swamy for the protection of Hindu Dharma and the Vijayanagara empire stood as a bastion against Muslim rulers invading south India for more than two centuries.

4. The character of Akbar was glorified in 9 pages and about Rana Pratap only one line was written that Akbar fought against Rajput princes who opposed him such as Rana Pratap (History textbook, class VII, page 87)

The author is biased and does not give any credit to the great hero Rana Pratap who spent all his life in aravali forest with self-respect and struggled for the Hindu cause.

Further, in the history textbooks of XI class (page: 164) horrible distortions are written. One reads as follows:

"A furious battle between the two sides (between the forces of Rana Pratap and Akbar) was waged at Haldighati, a narrow defile leading to Kumbhalgarh, which was then the Rana's capital. Apart from selected Rajput forces, the Rana's van was led by Hakim Khan Sur with the Afghan contingent. Thus the battle of Haldighati was not a struggle between the Hindus and the Muslims, or the Indians and foreigners".

This writing amounts to dishonouring Rana Pratap. It was a war against Mughal forces working to destroy Hindu's pride taking the help of whoever opposed Akbar's imperialism. Akbar did not allow an independent Hindu king to exist. It was a war to demonstrate that self respect and freedom are more valuable for a Hindu king than the riches one enjoys as a vassal to Moghals.

5. Although Shivaji had assumed the title of "Haindava Dharmoddharaka" (Protector of Hindu faith) he plundered mercilessly Hindu population of the area (Jinji and Vellore). Shivaji was depicted as a plunderer in many places

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(History textbook class XI page 245). Shivaji as an establisher of Hindu kingdom facing all odds and fighting powerful Muslim Sultans of Deccan and Agra should have been proudly described.

6. Since the time of Old Stone Age, people from neighbouring as well as distant regions have been coming into India through the mountain passes and the seas and making India their home. The people of India have been formed as a result of these migrations over thousands of years. They are the descendents of groups of people belonging to almost all the "racial stocks" of mankind and their admixtures who made India their home. The main "racial types" which have gone into the making of the Indian population are the Proto-Australoids, the Palaeo-Mediterranean, the Caucasoids, the Negroid and the Mongoloids in their varying degrees of mixtures. In historical times, the ethnic groups which have come to India and made India their home include the "IndoEuropean speaking people (the Indo-Aryans), the Persians, the Greeks, the Kushans, the Shakas, the Hunas, the Arabs, the Turks, the Africans and the Mongols. Thus India has been a crucible of various races and ethnic groups. They have all contributed, to the making of Indian history and culture. (Ref: The Heritage of India, history textbook for class X, chapter 14, page 373, author: Arjun Dev).

The information contradicts the racial unity exhibited by this nation from time immemorial. The *rishis,* who carved out here the earliest civilisation on earth, are remembered by everyone through our *gotras.* The foreigners who came to invade this country now and then over a long period of time form an insignificant minority and they were assimilated into the main stream through this crucible of national integration without exhibiting any separate identity. Those demanding separate identity in the name of minorities based on religion today are converts from Hindu society and are of the same racial stock of the predominant Hindu society. The material and the way of presentation by the author Arjun Dev sowed the seeds of disunity in the nation rather than imprinting the

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racial unity of our nation on the pupils' mind.

Further on page 375 the author writes that the present name *Bharat,* derived from the ancient usage, means "the land of *Bharatas"* , an ancient Indian tribe. This is belittling our pride: *Bha* in Bharat stands for light and *rata* stands for dissemination. This land is called Bharat because it has spread culture and knowledge in all directions. This land is called Bharat because *jadabharata* ruled this land in very ancient times. It is also said that our nation is named Bharat after the son of *Dushyanta* and *Shakuntala* who ruled this country. By uttering the word Bharat the pupil is reminded of his great heritage. Instead, Arjun Dev wanted to distort our heritage and imprint it in the young minds that their ancestors were tribes.

7. Sikh history is denigrated in "A History Textbook for class XI" authored by Satish Chandra. He writes (page 237) as follows:

(i) The execution of Guru Teg Bahadur was due to intrigues of some members of his family who disputed his succession and by others who had joined them.

(ii) Aurangzeb was annoyed because Guru Teg Bahadur had converted a few Muslims to Sikhism.

(iii) The action of Aurangzeb in breaking even some temples of old standing must have been a new cause of discontent and disaffection to which the Guru gave expression.

(iv) For Aurangzeb, the execution of Guru was only a law and order question and for the Sikhs, the Guru gave up his life in defense of the cherished principles.

Every Sikh, for that matter every student of Sikh history knows the inspiring episode of martyrdom of Guru Teg Bahadur. Any Sikh brother in the nearby Gurudwara will narrate the truth. If anyone happens to visit Amritsar and Swarna mandir, the pictorial exibition on the first floor of the museum reveals the truth. Aurangzeb was a strong enemy of Hinduism. Satish Chandra tries to depict him as a great secular emperor who was always annoyed by Hindu and Sikh rulers.

Aurangzeb destroyed many Hindu temples, the most famous were the Lord Vishwanath

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temple at Kashi and Sri Krishna temple at Mathura. He built Mosques over them. His forces massacred many Hindus who refused to get converted to Islam. Guru Teg Bahadur along with his four associates went to meet Aurangzeb to plead for the freedom of Hindus and urge him to stop atrocities on other religionists. While going he knew fully well that he with his friends could not return alive to his kingdom. Aurangzeb arrested and compelled them to change to Islam. He tortured and killed the Guru's associates, namely Matidas, Dayaldas, and Satidas, in the most inhuman way in his presence. At last he beheaded Teg Bahadur too. This martyrdom inspired generations of Hindus and Sikhs. In the later history we see that at Sirhind in Punjab, Wazir Khan, a commander of Aurangzeb, captured the two sons of Guru Govind Singh, namely Jorawar Singh (9 years) and Fateh Singh (7 years) and buried them alive when they refused to accept Islam. It is unfortunate that these marxist historians depicted the martyrdom of Guru Teg Bhadur in a very casual way.

Recently the Sikhs opened their eyes and are up in arms twelve years after the publicaion of class XI history textbook with the above distorted information. Mr. Tarlochan Singh, vice-chairman, National Commission for Minorities and Mr. Avatar Singh Hit, president, Delhi Sikh Gurudwara Management Committee urged NCERT for withdrawing the above textbook and pleaded for the history of Sikhs of their sacrifices in protection of Dharma and freedom of the motherland to be included in school textbooks in the correct perspective. The NCERT and the Central Government rushed to the scene and dropped the distortions.

**Annexure:**

1. In the 10th class Hindi textbook in Karnataka in a lesson entitled "Bharata nari" the contributions of great women leaders starting from Jhansi Lakshmi bai were described and a sentence was added that (Sonia Gandhi is working for the emotional integration of the nation through "Rajiv Gandhi Pratishthan") Where is the necessity of projecting Sonia Gandhi as a great woman leader when she is

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involved in controversies?

2. Sometime ago Sri Vidyasagar Rao, former B.J.P., M.L.A. of Andhra Predesh Assembly pointed to the then state Education Minister that Sri Krishna was described as a third rate politician in one of the school textbooks.

3. Laloo Prasad Yadav has introduced a lesson about himself in one of the textbooks in Bihar. In addition, he got "Laloo Charit Manas" written and printed uncountable number of copies for the pupils and the people.

4. In the 9th class social studies text in A.P. the Aurangzeb's empire was shown to be extending all over Bharat andAfghanistan except Kerala and northern hilly regions of U.P., Nepal, Bihar and Assam. Aurangzeb could not win back the Hindu kingdom established by Shivaji and he did not proceed to the south beyond Golkonda. The rest of Andhra, Tamil Nadu and southern Karnataka were not touched by him at all.

5. In the VIII standard Hindi text currently used in Andhra Predesh a lesson entitled 'Bharat ke Pradhan Manthri' is introduced. It is about Sri P. V. Narasimhas Rao. While the lesson was being taught in a class a student questioned the teacher "Why there are some court cases against Sri P. V. Narasimha Rao?" There was no answer from the teacher.

6. In the VIth class textbook published by Tata McGraw-Hill Publishing Company Ltd., with Ms Annie Koshi (Principal) and two other teachers of St. Mary's School of Delhi as some of the authors, in a chapter entitled "a Family Tree" the names of the members of the Nehru-Gandhi clan were given right from Motilal Nehru down to Priyanka, Robert Vadhera and Rahul Gandhi. The students were to collect pictures of these personalities and stick them in boxes provided against their names. What is the contribution of Priyanka, Rahul and Robert Vadhera to this country? Why should their names get into textbooks unless it is to corrupt the young brains? These textbooks are prescribed in some of the schools of Delhi. Could not the authors find any other family e.g., Chandragupta, Shivaji, or Krishnadevaraya, to be taken as example to teach pupils about family

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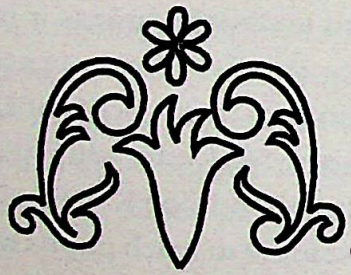
tree whose members contributed something for the county?

7. Our B.S.M. workers in Gujarat had shown to their education minister a statement from one of their school Urdu textbooks that India is an Islamic Country and demanded immediate deletion of that lesson and action on those responsible for the insertion of such a statement in the lesson.

The author invites the attention of all the associates of Bharatiya Shikshan Mandal to the new textbooks of NCERT and the textbooks being published from time to time by the governments of their respective states and urges to go through them with critical mind and take any derogatory or insidious writing, if found, to the concerned authorities for early rectification.



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# Untold Facts of Ancient Indian History

*Prof. Aanjani Kumar Kakar*

The Indian history being taught in the schools of our country written by Indian authors based on the original history written by Vincent A. Smith together with other theories of the Western scholars regarding Hindus begins actually from the invasion of Alexander. The students of Indian history have altogether been kept ignorant of the several dynasties, which ruled India before Alexander. The Indian history generally begins with an Aryan conquest of India, and this forces the student to understand that India was a land of slaves conquered and ruled by foreigners from the beginning of creation.

**India has no History :** It has become common with European scholars as well as Indians to say that India has no history and that

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the Europeans have done something in writing a history of India. The history now taught in Indian schools is simply an account of the conquest of India by Mohammedan and the British occupation of India. Very little has been said about the Hindu period or about Hindu Kings of India under whom Hindu Civilization reached its zenith.

A close study of history of many countries like Persia, China, Egypt etc., reveals that these were all colonized by Aryans or other foreigners and mythologies of these countries permit their foreign origin. But the foreign origin is not taught to their young children from childhood in any of these countries. Not even one verse in the Hindu literature admits the foreign origin. None of the Hindus except the few English educated, England returned gentlemen and leftist scholars know anything about this foreign origin.

**Foreign Origin of Hindus :** But this theory of the foreign origin of the Hindus which is really a poison is poured down the throats of young students in schools from their childhood. Some European scholars have written that the Caucasus Mountains were the original home of the Aryans probably because they are very near to Armenia the supposed abode of Adam and Eve. This theory is simply a modified form of the Adamite theory of the Christian monks. Professor Sayce in his work "The Ancient Civilization and the Vanished Glories" says that the early Sumerian or Aryan immigrants into Babylonia spoke an aggulative language possibly Sanskrit like that found in the *Rigveda*. In the Sumerian Language there is word "Kar" which means country. It also signifies mountain or east. This clearly explains that the range of mountain on the eastern or median frontier and what lay beyond it always passed with them for their true country. Hence the Aryans were not at all Caucasians, as they were an eastern people, they must undoubtedly be Indians. Many of you and myself have read the works of Professor Max Muller and others but could not find any substantial reasons for the Central Asian home of the Aryans. Let us, suppose that the Aryan tribes in Central Asia spread out in different directions, why should not have any branch gone

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eastwards into China and Mongolia and Aryanised those people who are very near to Central Asia when compared with western Europe. The Central Asian theory has failed to explain why the Chinese were not Aryanised.

**Mythology Predecessor of History :** As regards the history of India before the Mahabharata, the names of the kings, their wars and conquests only are given as far as they can be believed by modern people in the Puranas. One must remember that the history of every country begins with mythology. The histories of Greece, Italy, Egypt, Babylonia, Persia, China etc., were all based on mythologies to some extent or other. We cannot separate mythology from history altogether. All the dynasties, which ruled India after the Mahabharta battle, have descended from the dynasties, which ruled India before the battle. The dates given by the Hindus for Buddha, Ashoka, Kanishka etc., and those given by European historians differ by centuries. The dynasties given in the Puranas have been shown as contemporary dynasties assigning wrong dates for them. This is due to the fact that European historian assumed Chandragupta Maurya as contemporary of Seleukus.

**Western Authors Not Infallible :** Sir William Jones conjectured that Maurya Chandragupta was identical with Sandrocottos of the Greek writers. This was later on supported by Lassen, Wilford, Wilson and Max Muller. Some historians placed Chandragupta Maurya's accession in 312 B.C. The beginning of Seleukiden Era. Vincent A. Smith placed it at 322 B.C, one year after Alexander's death and calculated all dates in Indian History taking that as the basis. This is most absurd.

The Jain traditions tells us that Mahavira in his previous life was born as king Nandana, son of Nandi Vardhan King of the city of Svetapatra in the eastern counrty. Svetapatra referred to is Patliputra. The eastern country is Magdha. Nandi Vardhan is the 9th king of the Sishunaga dynasty which ruled over Magadh. Nandana is Mahanandi the tenth or last King of Sishunaga dynasty. This Maha Nandi was born as Mahavira in his next life. The Jains in the days of Mahavira knew that two kings called Nandi Vardhana and

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Nandana ruled over Magadh before Mahavira was born. This forces the scholars to place Mahavira sometime after the close of Sishunaga dynasty. Buddha lived during the reign of Bimbisara, the 5th king of the Sishunaga dynasty; Mahavira cannot be the predecessor or even the contemporary of Buddha as told by the Western scholars. The Europeans converted the father into a son and son into a father. Mahavira lived from 599 BC to 527 B.C. even if we suppose that Mahavira was a contemporary of the Nanda Kings, the Nanda dynasty must be placed from 616 to 500 B.C. and the accession of Chandragupta Maurya should be 500 B.C.

**Chandragupta Maurya Not Contemporary of Seleucus :** Let us look what Kalhan says about the dates and Indian history? Kalhan in his *Rajatarangini* says that 2330 years have elapsed from the accession of Gonanda III, king of Kashmir, to the date on which he completed Rajatarangini.

प्राय: तृतीयगोनन्दादारभ्य शरदातया।
द्वेसहस्त्रे गते त्रिंशदधिकं च शतत्रयम्॥

That before Gonanda III a prince named Abhimanyu ruled over Kashmir and before him Kanishka ruled. Allowing 20 years for the reign of Abhimanyu and 50 years for the reign of Kanishka, the date of Kanishka's accession will be 2400 years before the date of completion of *Rajatarangini*. Kalhan wrote his *Rajatarangini* in the year 1070 of Salivahana Saka i.e. 1148 A.D. Hence the date of Kanishka's accession should be 2400-1148 = 1252 B.C. Kalhan says that between Ashoka and Kanishka four kings ruled over Kashmir. If we allow 150 years for the five kings including Ashoka, the date of Ashoka's accession should be roughly 1402 B.C. Allowing 50 years for Bimbisara and Chandragupta, the accession of Chandragupta should be roughly 1452 B.C. This clearly explains that Chandragupta Maurya cannot be contemporary of Seleukus.

Coming to the date of *Mahabharat,* I have to say that many have calculated the date of the Mahabharat battle to be 3139 B.C. from astronomical data contained in the *Mahabharat* and calculate the dates in Indian History taking that as the basis. The line of Magadha alone

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presents a connected chain of kings from the war of the Mahabharat to the fifth century after Christ. Sahdeva was king of Magadha at the end of the war of the Mahabharat.

The thirty fifth king in succession from him was Ajatshatru, in whose reign Shakya or Gautama Buddha flourished.

**Hercules a Hindu Prince ? :** In the "Account of Indica" by Megasthenes and Arrian it is stated that from father Bachchus who invaded India first, to Sandrocottus, the contemporary of Seleukus Nikator 153 kings ruled over India. If the western scholars had tried to understand who these 153 kings were they would not have committed the blunder referred above. During the reign of Bahuka, the 35th king of Ayodhya a foreign invasion took place. Dionysos also invaded India. While Shri Krishan was in Mathura a Yavana King besieged Mathura with Jarasandha. Sri Krishna and Brihadbala the 84th King of Ayodhya who died in battle of Mahabharat were most probably contemporaries of Dionysos. Arrian says that Hercules lived 15 generations after Dionysos. Herodotus also says that Hercules was a Hindu Prince. As Tod has observed Hercules means lord of Hari's family. Hence Hercules may be a Yadu prince 15th in descent from Sri Krishna. From Somapi, who was crowned king of Magadha after the Mahabharat, to Samudragupta 100 kings ruled over Magadha and from Bahuka 35th king of solar race, to Samudragupta 150 kings ruled over the Indians. Greek historians wrote that Sandrocottus had intimacy with the queen of Magadha and that with the assistance of the queen he killed the king and ascended the throne of Magadha. This account refers to Chandragupta I the founder of the Gupta dynasty. The Greeks had further written that Sandrocottus marched over whole of India with an army of 600 thousand men. This account also refers to Samudragupta who overran the whole of India from Kanya Kumari to the Himalayas. The Greek had also written that Seleukus contracted a matrimonial alliance with Sandrocottus. There is nothing to prove that Chandragupta Maurya married a Greek Princess. The Allahabad inscription of Samudragupta's

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conquests states that Samudragupta received a daughter in marriage from a foreign king in the northwest. The three names Sandrocottus, Sandrocypts & Sandrocottous referred to by the Greek historians apply to Chandragupta, Samudragupta and Chandragupta II of the Gupta dynasty.

**Hindus excelled in Science :** The History of science after all, is chiefly interesting in the means it affords of judging of character of the nation possessed of it and in this view we find the Indians (Hindus) as remarkable as ever. The authors of the Indian History have also neglected the antiquity and the originality of the Indian astronomy. Many authors on the subject like Cassini, Bailly maintain that astronomical observations made by Indians three thousand years before Christ are still extant (surviving). Biased opinion can be found, but all astronomers, however admit the great antiquity of Hindu observations. Even Mr. Bentley, the most strenuous opponent of the Hindus, agrees that their division of the ecliptic into twenty-seven Lunar Mansions was made in 1442 B.C.

The progress made in other branches of mathematical knowledge was still remarkable than in astronomy. In the "Surya Siddhanta", is contained a system of Trigonometry which not only goes far beyond anything known to the Greeks, but involves theorems which were not discovered in Europe till the 16th Century A.D. The Indians' Geometric Skill is shown, among other forms, by their demonstrations of various properties of triangles, specially one which expresses the area in the terms of the three sides and was unknown in Europe till published by Clavius in the 16th Century.

The Hindus are distinguished in arithmetic by the acknowledged invention of the decimal notation. In the Algebra the Hindus appear to have most excelled. The application of Algebra to astronomical investigations and geometrical demonstrations is an invention par excellence.

In this paper I have tried to bring in harmony between political history of India and traditional records of the Hindus, Buddhists and Jains. These need to be presented before today's generation and apprise them of India's glorious past. We have to incorporate in the books of Early Indian History particularly the missing part i.e. The Greater India.

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# मोपला-विद्रोह और उसके परिणाम

*डॉ० गणेशीलाल वर्मा*

20वीं शती ई० के प्रारम्भ में, केरल प्रदेश के मालाबार क्षेत्र में मोपला-मुसलमानों की संख्या वहाँ के हिन्दुओं से अधिक थी। ये लोग अपने आपको अरबों का वंशज मानते थे; यद्यपि यह बात पूरी तरफ से सही नहीं थी, क्योंकि उनमें धर्मान्तरित निचले व्यवसायों के हिन्दू भी बड़ी संख्या में शामिल थे।[1] प्राय: सभी मोपला-लोग खेती से जुड़े हुए थे और उनका वास्ता नम्बूदरी जमींदारों तथा नायर साहूकारों से पड़ता था। 19वीं शती ई० में भी मोपलाओं ने विद्रोह किया था। उस समय, मालाबार के जिलाधीश मैक्ग्रेगर ने इस घटना को कृषक-विद्रोह बताया था, जिसमें धार्मिक-उन्माद साधन के रूप में, जमींदार वर्ग के विरुद्ध प्रयुक्त हुआ था।[2] लोगन कमीशन, 1881 ने भी इसी दृष्टिकोण से मोपलाओं की समस्याओं पर विचार किया था और सुझाव भी दिये थे।[3]

परन्तु इसका अर्थ यह कदापि नहीं है कि खिलाफत और असहयोग आन्दोलन के मध्य हुआ मोपला-विद्रोह भी पहले के विद्रोह की भांति किसान विद्रोह था। वस्तुत: सभी मुसलमानों मोपलाओं का एकजुट होना और किसी भी हिन्दू परिवार का वहाँ उनके हमलों से न बच पाना—इस बात का प्रमाण है कि मोपला-विद्रोह (1921-22) पूरी तरह से साम्प्रदायिक था। हाँ, मोपला मतान्धता, उनके पहले कृषक-विद्रोहों में भी मौजूद थी। खिलाफत आन्दोलन ने इसी धार्मिक जुनून को और हवा दी थी।

**खलाफत आन्दोलन**

खलाफत आन्दोलन, पेन-इस्लामवाद का परिणाम भी था और कारण भी। जमालुद्दीन अफगानी के बाद मौलाना मोहम्मद अली इसके बड़े नेता थे। इस विचारधारा के अनुसार खलीफा का पद इस्लाम का परमावश्यक संस्थान है।[4] खलीफा के पद की गरिमा की रक्षा में ही मक्का मदीना आदि पवित्र स्थलों की रक्षा निहित थी। पेन-इस्लाम के कारण भारतीय मुसलमानों में खलीफा के लिए हमदर्दी जरूरत से ज्यादा थी। ठीक है, जिन्ना साहब, फजली-हुसेन, फजलुल हक दबी जुबान से विरोध कर रहे थे। परन्तु सही बात यह है कि भारत में अब्दुल रज़ाक के समान यह घोषणा करने वाला कोई मुसलमान व्यक्तित्व नहीं था कि खलाफत सदैव 'इस्लाम का दुर्भाग्य, बुराइयों की जड़ और भ्रष्टाचार' रही है और है।'[5]

भारतीय मुसलमानों ने तुर्की के लिए मेडिकल मिशन भेजा था और उनके नेता महायुद्ध के दिनों में 'सरकार विरोधी प्रचार, के कारण जेलों में थे। युद्धोपरांत, संधि वार्ताओं को खलीफा के हित में प्रभावित करने के लिए पेरिस में भी भारतीय मुसलमानों का शिष्टमण्डल गया था।

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फिर मौलाना मोहम्मद अली सरीखे मुस्लिम-नेताओं ने हिन्दुस्तान को दारुल हर्ब कहा और मुसलमानों को हिजरत की सलाह दी। हिजरत आन्दोलन से मुसलमानों को बहुत कष्ट उठाने पड़े। अफगानिस्तान के अमीर को भी हिन्दुस्तान पर आक्रमण के लिए उकसाया गया। परन्तु अफगान आक्रमण चन्द दिनों की बात बनकर रह गई।

अन्ततः भारतीय मुसलमानों ने खलीफत के लिए गांधी द्वारा प्रवर्तित असहयोग आंदोलन का रास्ता अपनाया। महात्मा गांधी ने खलीफत तथा पंजाब गोली काण्ड के मुद्दों पर अंग्रेजी सरकार के विरुद्ध अहिंसक असहयोग आन्दोलन शुरू किया था और हिन्दू-मुस्लिम एकता को इसका आधार बनाया था। एक करोड़ वालन्टियरों और एक करोड़ रुपये के फण्ड का लक्ष्य रखा गया और स्वराज एक वर्ष में स्थापित करने का भरोसा दिलाया गया था।

इसमें सन्देह नहीं कि आन्दोलन की तीव्रता ने अंग्रेजी राज को जड़ तक हिला दिया। परन्तु इस आन्दोलन की ताकत ही इसकी कमजोरी भी सिद्ध हुई। खलाफत के कारण मुसलमान धार्मिक नेता आन्दोलन के प्रचारक भी थे और उनके उद्‌बोधन प्रायः भड़काऊ और मुसलमानों को 'जेहाद' के लिए प्रेरित करने वाले होते थे। दक्षिण भारत में उलेमा यह कहते घूम रहे थे 'स्वराज तो स्थापित हो गया। अंग्रेज राज अब वापिस नहीं आ सकता। सारी इस्लामी दुनियाँ अंग्रेजों के खिलाफ उठ चुकी है और हमारी किताबों में पहले से ही लिखा है कि जब मक्का, मदीने पर गैर-मुसलमानों का अधिकार हो जाएगा तभी मुसलमानों के लिए खलीफत के लिए लड़ने का उपयुक्त समय होगा। फतह मुसलमानों की होगी और इस फतह के बाद दुनिया में कोई गैर मुस्लिम नहीं होगा।'[6]

### मालाबार में खलाफत आन्दोलन

खलाफत आन्दोलन के मध्य मोपलाओं में उलेमाओं की गतिविधियाँ बहुत तेज थीं। अप्रैल 1920 ई० में एरनाडू के मंजेरी कस्बे में मजलिस-उल-उलेमा का सम्मेलन हुआ। दो महीने बाद मोपलाओं के ही क्षेत्र में मुसलमानों का एक और सम्मेलन हुआ। अप्रैल 1921 ई० तक मालाबार में स्थान-स्थान पर मौलाना मोहम्मद अली के भाषण सुनाए जा रहे थे और खलाफत के गीत गाये जा रहे थे। मुसलमानी राज के मनोहारी चित्र दिखाये जा रहे थे। कहा जा रहा था: इस्लामी हकूमत में गैर-इंसाफी नहीं होगी और न खर्चीली मुकदमेबाजी। वकीलों की जरूरत नहीं होगी। न एक पैसे का कागज (स्टाम्प) 150-2000 रुपये में बिकेगा। इस्लामी राज में पुलिस सिस्टम खत्म होगा। प्रत्येक गांव से 16-16 आदमी, 4 आना रोज पर व्यवस्था बनाये रखेंगे। प्रशासकीय मशीनरी तो छलावा है। इन ऊँची खर्चीली इमारतों की भी जरूरत नहीं, यह सब सिस्टम खत्म होना है। कुरान में सब कुछ है। कुरान के अतिरिक्त कोई भी कानून सहन नहीं होगा।


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इसी भांति खलाफत के एक मालाबारी नेता–अली मुसालियर खलाफत कायम होने का यकीन दिलाते हुए मोपलाओं से स्वप्न की बता रहे थे, जिसमें मांवृन्ति थांगल ने खलाफत स्थापित होने की भविष्यवाणी की थी; मोपलाओं ने लाल, नीला, और सफेद रंग देखे थे जो तीन बातों के इलाही फरमान थे कि जंग होगा, फिर खलीफत कायम होगी और अल्लाह मुसलमानों के साथ है।[8]

उन्हीं दिनों ईराक (मेसोपोटामिया) में युद्ध से मोपला सैनिक वापिस आ गये थे और उन्हें आधुनिक शस्त्रों का पर्याप्त ज्ञान था। इन पूर्व सैनिकों पर खलीफत के प्रचारकों को पूरा भरोसा था। "हमारे पास 1500 सैनिक हैं और हथगोले भी हैं।...हम अंग्रेजों से उनकी संगीनें भी छीन सकते थे।"

जून–जुलाई 1921 तक मोपलाओं के विशेष वर्दीधारी वालन्टियर तलवारों से लैस गश्त लगाने लगे थे। अगस्त में इन वालन्टियरस् ने मल्लापुरम् के जमींदारों को आतंकित किया था और ताड़ी विक्रेताओं की बस्ती में तोड़फोड़ की थी। उन्होंने पुलिस इंसपेक्टर को मारने की धमकियां दीं। पुलिस शुरू में किसी भी दंगाई को गिरफ्तार करने में नाकाम रही। परन्तु बाद में जिला दण्डाधिकारी ने विशेष पुलिस और सेना के दस्ते के साथ घरों व मस्जिद की तलाशी ली, जिससे उत्तेजित होकर 3000 मोपलाओं की भीड़ ने दण्डाधिकारी के दफ्तर को घेर लिया और दो अंग्रेज अधिकारियों मि० रोवले तथा जाह्वस्टर की हत्या कर दी।

"इस घटना के बाद विद्रोह शुरू हो चुका था। सड़कों पर पेड़ गिराकर आवागमन अवरुद्ध कर दिया गया था। टेलीफोन तारें काट दी गई थीं और रेलों की पटरियाँ उखाड़ दी थीं। कुछ यूरोपियन और हिन्दुओं पर आक्रमण किया गया–लूटमार, हत्या, स्त्रियों के शीलहरण, बलात् धर्म परिवर्तन की व्यापक घटनाएँ हुईं।[10]

### हिन्दुओं पर अत्याचार

अली मुसालियर ने त्वरित ही विद्रोह के मध्य खलीफत अथवा इस्लामी राज के स्थापित होने की घोषणा कर दी थी और एरनाडू, मेलवानाडू आदि स्थानों पर खलीफत के झण्डे बुलन्द कर दिये थे। "हिन्दू उनकी नजरों में अहले किताब नहीं थे और ऐसे लोगों के लिए दो ही रास्ते थे–या तो इस्लाम कबूल करें अथवा मौत। ऐसे अमानवीय भावों से प्रेरित, मोपलाओं ने लूटमार करने वालों और धर्मान्तरण कराने वालों की योजनाबद्ध टोलियाँ तैयार कीं। 9 दिसम्बर 1921 तक 1826 हिन्दुओं को मौत के घाट उतार दिया गया और 1500 से अधिक जख्मी कर दिये गये।" करोड़ों की सम्पत्ति लूट ली गई अथवा नष्ट कर दी गई थी। स्त्रियों के शीलहरण और बलात् धर्मान्तरण की व्यापक घटनाएँ घटी थीं। "एरनाडू और वैलूवाइनाडू में एक भी हिन्दू घर ऐसा न बचा था जिसे लूटा न गया था।'' कोई देवालय ऐसा न था जिसे क्षतिग्रस्त न किया गया हो। फसलें तक लूट ली गई थीं। गैर सरकारी

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आंकड़ों के अनुसार लगभग 20 हजार लोगों का बलात् धर्मान्तरण किया गया था।

### विद्रोह का दमन और राहत कार्य

कुछ ही महीनों में, (जनवरी 1922 तक) अंग्रेजी सेना ने मोपलाओं की कमर तोड़ दी। सारे क्षेत्र में मार्शल लॉ लागू कर दिया और विद्रोहियों से तीखी झड़पों के बाद, उनकी टोलियां गिरफ्तार कर ली गईं। संचार व्यवस्था ठीक होते ही कानून-व्यवस्था पुनः स्थापित हो गई। अली मुसालियर और अन्य मोपला नेताओं पर मुकदमे चले।[12]

जैसे-जैसे समाचार-पत्रों के माध्यम से लोगों को मोपलाओं के अत्याचारों के बारे में पता चला, एक व्यापक प्रतिक्रिया हुई। डॉ. ऐनी बेसेन्ट ने शुरू-शुरू में भी, इस्लामी सम्मेलनों में मतान्धता का विरोध किया था। इन वीभत्स घटनाओं के बाद, उन्होंने गांधी के आन्दोलन पर तीखा प्रहार किया और मालाबार के हिन्दुओं के लिए राहत कार्यों का आह्वान किया। कोजीकोडे के राजा के नेतृत्व में मालाबार के पीड़ित हिन्दुओं के पुर्नवास के लिए राहत कार्य प्रारम्भ किया गया।

### गाँधी द्वारा असहयोग आन्दोलन स्थगित

मोपलाओं द्वारा हिन्दुओं के विरुद्ध व्यापक हिंसा और खलीफत के समर्थन में गांधी के असहयोग आन्दोलन की कटु आलोचना ने गांधी जैसे प्रौढ़ राजनीतिज्ञ को आन्दोलन वापिस लेने के लिए बाध्य किया। उन्होंने कांग्रेस कार्यकारिणी के सदस्यों को लिखा: "मैं ऐसे किसी आन्दोलन का हिस्सा नहीं हो सकता जो कहीं अहिंसक हो और कहीं हिंसक।"[13] अस्तु 5 फरवरी 1922 को असहयोग आन्दोलन वापिस ले लिया गया।[14]

### मुसलमानों द्वारा गाँधी की आलोचना

मुसलमान खलाफत को जीवन-मरण का प्रश्न बनाये हुए थे। इसलिए गांधी द्वारा असहयोग आन्दोलन वापिस लेना उन्हें गद्दारी लगी। मार्च 1922 में खलाफत केन्द्रीय कमेटी मुरादाबाद की बैठक में गांधी के निर्णय की भर्त्सना की गई।[15] अजमेर में उलेमाओं के सम्मेलन में गांधी के फैसले पर क्रोध प्रकट किया गया और कांग्रेस कार्यकारिणी के प्रस्ताव की निंदा की गई।[16]

लाहौर में गांधी के विरुद्ध पर्चे बांटे गये, जिनका शीर्षक था; 'मि० गांधी मुसलमानों के हरगिज खैरख्वाह नहीं हो सकते' इसका लेखक था मौलवी अब्दुल हकीम। देशभर के अनेक स्थानों पर मुसलमानों ने गांधी के विरुद्ध इस प्रकार के विज्ञापन निकाले।

10 मार्च 1922 ई० को अंग्रेजी सरकार ने गांधी जी को गिरफ्तार कर लिया। इसके बावजूद भी मुसलमानों का गांधी के प्रति क्रोध और विरोधी प्रचार कम न हुआ। फरवरी 1924 में गांधी जेल से छूटे। तब तक गांधी जी ने खलाफत से पल्ला झाड़ने का मन बना लिया था। जब उनसे खलाफत शिष्ट मंडल के लिए किसी हिन्दू को मनोनीत करने का अनुरोध किया गया तब उन्होंने साफ इन्कार कर दिया : "किसी भी हिन्दू के लिए ऐसा करने

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का सवाल ही नहीं उठता?"[17]

**मुसलमानों द्वारा मोपलाओं की हिमायत**

भारतीय मुसलमानों ने मोपलाओं का बचाव किया। कई अन्य मुद्दे उठाकर सामान्य रूप से हिन्दुओं का विरोध भी किया। सैयद महमूद ने गांधी को बताया था कि मालाबार में कोई बलात् धर्म परिवर्तन नहीं हुआ। कांग्रेस की विषय समिति में हसरत मोहानी ने कहा था: "मोपलाओं को सन्देह था कि हिन्दू अंग्रेजों का साथ दे रहे हैं; इसीलिए उन्होंने यह उचित समझा कि वे हिन्दुओं को कुरान भेंट करें। फिर हिन्दू जान बचाने के लिए मुसलमान बन गये, तो इसमें जोर-जबरदस्ती कहां से आ गई; वे तो अपनी मर्जी से ही मुसलमान बने।"[18] अधिकांश मुसलमान नेताओं का कहना था कि मोपला-विद्रोह की तह में जमींदारी शोषण था और हिन्दू अंग्रेजपरस्ती के गुनहगार थे।

इस समय मुसलमानों ने अन्य मुद्दे भी उठाये यथा पब्लिक सर्विसिज, कामर्स, रेलवे, तथा नागरिक प्रशासन में हिन्दुओं द्वारा पदों पर अधिकार कर लेना, लखनऊ समझौते का उल्लंघन आदि-आदि। अगस्त 1922 में अंजुमन-इस्लामी के अध्यक्ष बशीर अहमद खां ने हकीम अजमल खां को खुला पत्र लिखकर हिन्दुओं को मुसलमानों का ऐसा शत्रु बताया था, जो सदियों से हिन्दुस्तान में मुसलमानों के विनाश के उपाय सोच रहा है।[19] मशीर हसन किदवई ने खलाफत नेता छोटानी को लिखा: "हमारे बिरादरी के जहन में चरखे के सिवा कुछ नहीं है। इस चरखे पर अल्लाह की गाज गिरे।"[20] डॉ. अंसारी को भी उसने लिखा: 'अगर यही आलम रहा तो मैं खलाफत कमेटी और कांग्रेस के खिलाफ बगावत करूंगा।'[21]

**हिन्दुओं की दुश्चिन्ता और हिन्दू संगठनों का आविर्भाव**

जब से मौलाना मोहम्मद अली ने बयान दिया था कि यदि अफगान भारत पर आक्रमण करें तो भारतीय मुसलमान उनका साथ देंगे और अबुल कलाम आजाद जैसे सुविज्ञ मुसलमान राजनेता ने इस बयान की पुष्टि की थी, हिन्दू-नेताओं का माथा ठनक गया था।[22] 'भारतवासी' के सम्पादक जेठामल परसराम ने मौलाना मोहम्मद अली को सचेत किया था कि वे खलीफत आन्दोलन का विरोध करेंगे क्योंकि खलीफतियों के भाषण उत्तेजक होते हैं और वे अपने आपको खादिम काबा कहते हैं, न कि खादिम-इ-हिन्द।[23] पं० ब्रजनारायण चकबस्त ने आशंका प्रकट की थी कि 'गांधी की सहायता से मौलाना हिन्दुस्तान में मुसलमानों का वर्चस्व स्थापित करने में लगे हैं और हिन्दुओं को भी कुछ प्रतिकार करना चाहिए।'[24] अलीगढ़ गजट में भी चकबस्त ने इस आशय का लेख लिखा था।

मोपलाओं के विद्रोह और हिन्दुओं के उत्पीड़न के बाद हिन्दू नेताओं का विरोध और भी मुखर हो गया। हिन्दुओं के धर्म गुरुओं ने भी व्यथित होकर इस सारे कांड में रुचि ली। पुरी के जगद्गुरु शंकराचार्य के कहने पर डॉ. मुंजे ने हिन्दू मन्दिरों पर आक्रमणों की विस्तृत

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रिपोर्ट भेजी जिसमें कहा गया था कि मालाबार में हिन्दू मन्दिरों पर आक्रमण, वहाँ से हिन्दुत्व को नष्ट करने की सोची समझी चाल है। धार्मिक उन्माद इसमें साधन के रूप में प्रयुक्त हुआ है।[25]

मालवीय जी, श्रद्धानंद, लाजपत राय आदि नेता कांग्रेस से हट कर हिन्दुओं की रक्षार्थ दूसरे संगठनों पर जोर देने लगे। डॉ॰ मुंजे का ऐसी घटनाओं की पुनरावृत्ति रोकने के लिए सुझाव था हिन्दुओं की मार्शल जातियों को प्रोत्साहित करना, जिससे कि निस्सहाय और दयनीय हिन्दुओं का तारण हो सके। इसी भावना से क्षत्रिय उपकारिणी सभा का गठन हुआ; हिन्दू महासभा के कार्यों में तेजी आई। समय-समय पर, विशेषकर औरंगजेब के जमाने में दबाव से धर्म-परिवर्तन हुआ था, स्वाभाविक ही हिन्दुओं ने शुद्धि सभा के माध्यम से उन्हें वापिस लेने में रुचि प्रदर्शित की। शुद्धि सभा को बड़ी सफलता मिली। मारवाड़ियों और जैनियों ने गौरक्षिणी सभाओं में विशेष रुचि ली।

परन्तु मुसलमान गाय की कुर्बानी, मस्जिद के आगे संगीत का निषेध आदि-आदि मुद्दों पर अपना हक जताने लगे। उत्तेजित वातावरण में छोटी-छोटी घटनाएँ विकराल रूप लेने लगीं। सरकारी आंकड़ों के अनुसार 1924-27 तक 400 से अधिक लोग प्राण गंवा बैठे थे और 5,000 से ऊपर घायल हो गये थे। सितम्बर 1927 से जून 1928 तथा 19 साम्प्रदायिक दंगे दर्ज कियो गये थे। जिनमें सारा देश (केवल मद्रास छोड़कर) आतंकित हो गया था। कोहाट, सीमान्त प्रदेश से हिन्दू भाग पड़े थे, जिससे व्यथित होकर स्वयं गांधी ने 21 दिन का उपवास रखा था। इन घटनाओं से चिंतित, सुधीजन इसके कारणों का पता लगा रहे थे। मुकन्दराव जयकर ने लाजपत राय को लिखा था: "आपसे स्पष्ट यह कहना है कि मैं इन हिन्दू-मुस्लिम दंगों को, पिछले चार वर्षों से गांधी की नीति की अनिवार्य प्रतिक्रिया मानता हूँ, जिनका उद्देश्य हिन्दू-मुसलमानों में कृत्रिम एकता स्थापित कर मुसलमानों में ऐसी भयंकर मनोवृत्ति जगा देना था, जिसे अब समाप्त करना कठिन हो गया है। मुझे यह सोचकर खेद होता है कि गांधी सदृश महान देश भक्त कितनी आसानी से यह भूल कर बैठा।"[27]

**निष्कर्ष**

मोपला लोग अन्धविश्वासी और खेती से जुड़े हुए मुसलमान थे। 1920 के आसपास खलीफत आन्दोलन के प्रचार से उनमें असहिष्णुता बढ़ी और यह धारणा बनी कि अंग्रेजी राज समाप्त होने वाला है। इसी से प्रेरित मोपलाओं ने खलीफत की घोषणा की। खलीफत कायम करते ही मोपलाओं ने हिन्दुओं पर आक्रमण किये; क्योंकि उनकी दृष्टि में हिन्दू अहले-किताब भी नहीं थे और ऐसे लोगों को मौत या इस्लाम में से एक चुनना होता है। मोपला विद्रोह में हजारों हिन्दू मारे गये अथवा जख्मी हुए। हजारों हिन्दुओं को बेघरबार होकर भागना पड़ा। उन्हें अपने

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देवालयों, स्त्रियों सम्पत्ति सभी की हानि सहनी पड़ी। मोपला, विद्रोह के समाचारों से हिन्दुओं में स्वाभाविक और व्यापक प्रतिक्रिया हुई। गांधी के आन्दोलन की राष्ट्र नेताओं ने भी कटु आलोचना की। गांधी ने विवश होकर 5 फरवरी 1922 को आन्दोलन स्थगित कर दिया और खलीफत आन्दोलन से पल्ला झाड़ लिया। मुसलमानों ने इसे गद्दारी बताया तथा मोपलाओं का खुलकर बचाव किया। इन प्रतिक्रियाओं की श्रृंखला से सारे देश में साम्प्रदायिक दंगे हुए। नये-नये संगठन प्रकाश में आये। 'हिन्दू-मुसलमान की जय' का युग सदा के लिए समाप्त हो गया।

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जैसे युगान्तरकारी आन्दोलन को कैसे वापिस ले सकते थे?
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# Brahmadesh (Burma)

*Dr. Sharad Hehalkar*

The area around Natalang near Pangan in Burma reminds us of ancient history. It reminds us of our forefathers, about a thousand years back. This was a barren land covered with prickly shrubs. There was free movement of serpents and similar creatures.

In such a land there are only remains of an ancient Vishnu temple, which is hundreds of years old. The walls are broken; the bricks are loosened. Only the foundation of the plinth of the assembly hall is intact. It has sustained man-made and natural attacks. Due to the attack by the idol destroyers, the art work has totally disappeared.

This all proves that the valiant ancient Indians reached this place.

**Ancient Vishnu Temple in Burma**

There is a sculpted stone a mile away from

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Pangan. A prayer in the form of Sanskrit verses is on this stone. This prayer is from *Mukund Mala,* composed by Kulashekhar from Malabar (India).

A businessman from Malabar visited Burma during the thirteenth century. He visited this Vishnu temple and renovated it. He built an assembly hall, a gate, and a pillar for lamps. In memory of his visit to this place, he wrote these verses in the sculpture.

Today it is all in a damaged condition. There are many idols in a broken condition, and those idols that are in a good condition are in the Anand museum at Pangan.

This temple was built on a five-foot-high plinth. The four walls and the pinnacle were built of strong bricks.

In the centre there is a huge entrance. On each side of the entrance is a brick pillar, and on the top of each pillar there is an arch. When we cross this entrance, we see the door to the adytum. The walls are plastered inside and outside. On the outer sides of the four walls there are deep arches. In these arches we see some broken idols.

There was a very beautiful idol of god Vishnu inside the adytum. The god was seated cross-legged on a *garuda.*

The *garuda* is a vehicle for Vishnu. It is half-man and half-bird, sitting on two legs, the wings outstretched, wearing a crown. On the back there is a lotus seat for the god Vishnu.

The god Vishnu is seated cross-legged on the *garuda.* There is a beautifully designed crown on his head, pearl necklaces on his neck, and jeweled earrings in his ears. The arms and the feet are also ornamented. He wears a silk cloth to his waist.

From the front we see the idol, with right hand on the chest, another hand holding a wheel, the left hand holding a conch, and he had a smiling expression on the face.

During the thirteenth century, Kublai Khan invaded this place and destroyed these temples. And even now, seven hundred years after the invasion, the remnants show the skill of the ancient artists.

In the arches that are in the outer four walls,

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there are the Dashavatars (ten incarnations of the god Vishnu).

In the arch on the eastern side there is a sun god shown in a standing position, having a lotus flower in both hands. In the west side arch there is seen Varaha (a boar) and Narasinha (a lion-headed man), the two incarnations of god Vishnu. Even in the broken remains of the idol of Varaha we clearly see a lotus seat and the globe of earth on his left shoulder. In the remains of the Narasinha idol we see the face of a lion and get an idea of Hiranyakashipu (a demon). His stomach is torn by the fingernails of Narasinha, and he is lying on Narasinha's thighs.

Other remains show an idol from the Ramayana, holding a bow in one hand and arrow in the other. In Parashuram Avatar (incarnation of the god) the god is seen standing on a lotus with a crown on his head, holding a hatchet in one hand and a sword in the other hand, which is raised. An idol in the form of Vaman Avatar (incarnation) is standing in a fully opened lotus. In his right hand is a *kamandalu* (a pot of water used by an ascetic), and in his left hand is a *danda* (a strong stick), the matted hair is tied, and a *kaupina* (loincloth) is on the shoulder and at the waist is a *mekhala* (girdle).

In one of the arches is seen the remains of Kalki Avatar (the last incarnation of god Vishnu) holding a sword.

Unfortunately, the other incarnations of the god Vishnu are all broken down.

**The Vaishnava Sect (of God Vishnu)**

The ancient traditions in Burma are related to Buddhism and to the Vaishnava sect also. According to the ancient Burmese beliefs, the god Vishnu came there seated on a garuda from Jagannath puri (India). Then with the help of the *garuda* he built Shreekshetra Town. Today this town is known as Prom.

After building the town, the god Vishnu went to Brahmaloka.

Another traditional story tells us that this Vishnu was a great saint. He was born as a son named Tribhuvanaditya Dharmaraj to the king Anavrata of Arimardanpur (present name: Pangan).

These traditional stories give us an idea of

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the ancient history of Burma.

There was a Vaishnava sect in Burma even before the advent of Buddhism. It appears that the followers of Buddhism started worshipping the god Vishnu also.

Burma is known as a country of pagodas. A pagoda is a Buddhist temple in a Burmese style. It is noticed that in these pagodas the conch and wheel, which are the symbols of the Vaishnava sect, are seen. Whatever is seen in Southeast Asia is also seen in Burma. In countries like Java, Sumatra, and Cambodia we see a nice coordination of Shiva, Vishnu, and Buddha sects. Similarly in Burma we find the coordination of the Vishnu and Buddhist sects.

**Ancient Hindu Kingdom**

The capital city in south Burma is Shreekshetra (Prom). The Hindu kingdom was first established in the Arakan mountain area. In ancient times Arakan was ruled by the Chandra Vanshiya (followers of Moon) Hindu kings. As per the belief in Burma, this king came from Varanasi, India. This happened some three thousand years ago.

But there is no historical proof for this. It may be that some fifteen hundred years ago, a Chandra Vanshiya Hindu king arrived in Burma and ruled there. The remains of the wall surrounding the capital city, Shreekshetra, have been found.

Burma is the nearest country by sea. One of the groups of the courageous Indian navigators, while going towards Borneo, must have naturally reached Burma.

It is believed that this Chandra Vanshiya family was from Vaishali, India. Shreekshetra flourished. The Chinese travellers Hu En Tsang and It Sing recorded that this city was very rich and glorious.

In those days, the cities in Burma were named after Indian cities. North Burma is referred to as Aparant. The Ravi is a holy river in Burma. Today it is called the Irrawaddy River. The ancient Shravasti Town is now called Thabali.

Really, it is not necessary to go into such details, because the original name of the country, Brahmadesh (residence of god Brahma), is self-

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explanatory.

In the seventh century there were kings named Suryavikram, Harivikram, and Sinhavikram. During this period, at the initiation of King Pallava of Kanchipuram, India, many youths went out of India to other countries. Burma is seen to have been influenced by the Pallava kings. It appears that one Verma or Yerman family, who ruled over Burma, came from South India. This Hindu kingdom was very prosperous.

To one side of Burma was India, and to the other side were rich kingdoms like Yava Dweep (Java) and Suvarna Dweep (Sumatra). Commercial relations with these kingdoms were, no doubt, advantageous to Burma, and unknowingly it was getting well versed in Indian culture also.

The royal installation ceremonies of the kings in Burma used to be performed according to the Indian style. The priest used to be the king's minister, adviser, and chief of all religious affairs. Princes were taught by the priest. In rare cases, the princes and ministerial sons were sent to India for studies.

Before starting any festivities of religious functions, the god Vishnu was worshipped first. The majority of the subjects were followers of the Vaishnava sect.

During the ninth and tenth centuries, groups of people from Nanchung Province left China. One group entered Siam, and the other rushed into Burma. With this onslaught, the Hindu kingdom in Burma was ruined.

**Burma and Buddha's Religion**

The canvassers for Buddhism went all over the world, and Burma was the nearest country. In the third century B.C. there was a conference on Buddhism at Patliputra, India. There it was decided to send two representatives to Burma, and according to certain records, Shon and Uttar both were sent to Burma. But according to other historical records this took place at some later date.

At the time when the group of people from Nanchung rushed into Burma, the Buddhist canvassers were keeping contact with Burma as well as with China. And hence the Chinese

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infiltrators had a knowledge of Buddhism.

In the old days, Nanchung was known as Gandhar.

During the eighth century the cities in Burma like Pangan, Rangoon, and Pegu became prosperous.

The Maan people in Burma used to call themselves Telangi (residents of South India). This shows how close the relations between Burma and South India were.

At the end of the eighth century, a king by the name Punnarik or Pundarik (Indian name) established a kingdom at Hansavati in Burma. Its present name is Pegu. He built a city named Rammago. Today it is known as Rangoon.

In the eleventh century, Pangan became an important centre of the Buddhist religion. Libraries of Buddhist literature came into existence. Teaching centres for Buddha's philosophy were also started. Buddhism got royal support.

The powerful king who brought Burma under one control was Emperor Anavrata. In the year 1044, he became the king of Pangan. He was a follower of Buddhism of the Hinayana sect. He accepted Pali as his national language.

This time Ceylon was influenced by Buddhism. This was in conflict with Chola kings. In this conflict King Anavrata sent his navy to help Vijayabahu, the king of Ceylon. This way, Ceylon and Burma became friendly. Ceylon was influenced by the Shekhadi Buddha sect, and Burma also became a follower of the same sect and is still today. Due to the encouragement by Anavrata, the Buddhist literature in the Pali language became very popular. *Karika,* by Dhammasenapati, was the first book written in Burma in the Pali language.

At this time Burma became very prosperous. They started experimenting in different fields.

The rules and regulations that were essential for the smooth running of the kingdom and the national acts were framed according to the Indian style.

A lawbook, based on humanitarian grounds and which was useful for administration and for the good of the society, was written in this period only. The name of this book is *Dhammavilas.*

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The present acts in Burma are determined with the help of this book only. A learned person named Keza wrote a book called *Maharaja-dhammathana*. It was based on the Indian *Naradsmriti*. For this work the king of Burma honored Keza by calling him Manuraj.

In Burmese Buddhism, they are idol worshippers. The royal installation ceremony, idol worship, and the coronation ceremony were all performed according to Vedic methods. And for all such ceremonies a special priest was appointed.

This kingdom was prosperous till the thirteenth century. After the invasion by the Mogul Kublai Khan, the Burmese kingdom became very weak.

Burma and India are adjacent countries. Thus it is surprising that Burma had its own science of architecture.

**A Specialty of Burma–the Buddha Temples**

There are Buddha temples in Burma just like in India. But these show a special style of construction.

There is no total influence of any of the Indian styles, such as in Gandhar art, Amaravati art, Dravidian art, or the brick work of the Gupta period, on the Burmese temples.

The pagoda is a specialty of Burma. They appear to be built of wood, similar to the ancient Indian temples. The pinnacles are like those in North India, and the adytum and hall are of the South Indian style. This way we see a combination of both the Indian styles in Burma. The engravings on the woodwork and the paintings show these temples as stoops still having the shape of a temple. There are thousands of temples like these in Burma.

The Anand Mandir at Pangan is proof of the skill of Burmese artists and a specialty of the Burmese temples. This temple was built at the end of the eleventh century. It was built in the same fashion as the Anant Mandir, built on Udayagiri Mountain in Orissa, India.

This Anand Mandir in Burma looks very gorgeous, well built, very well sculpted, and from a distance we feel as if it is a palace of the god Buddha. On the arch to the main entrance and on the entrance on the four sides are *gopura*

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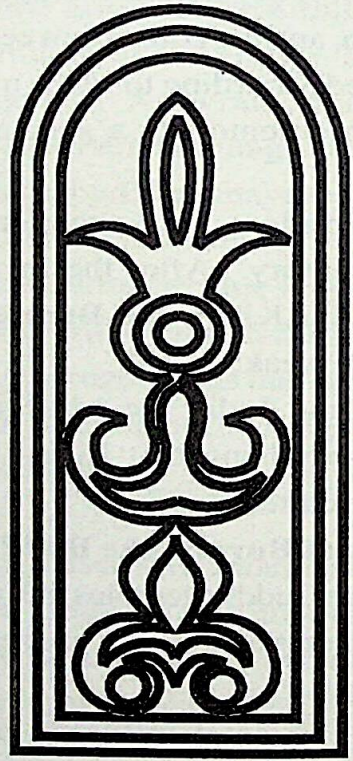
(small buildings over the gate). Inside the temple there are four assembly halls. Peeping through the small pinnacles, we see the central highest pinnacle, which attracts us, and we see the ornamental artwork on it. In the central assembly hall there are four idols of Buddha. These are huge, and there is an expression of peace and spiritual power on each face.

The temple is built in such a way that during the whole day, from morning till the evening, the Buddha idol is lit by the sun's rays. On the walls of the temple and on the passages connecting the assembly halls are sixteen hundred lively sculpted pictures describing the life story of Gautama Buddha. Also there are fourteen hundred beautiful paintings on the wall, describing the Jataka stories.

This temple can be named Nalanda of Burma. There is a very big library here. Hundreds of monks used to read and teach here. Even today the same tradition is going on.

The effect of Indian culture on Burma is so great that we feel that Burma is not only a neighbour, but it is like a brother of India.

The ancient traditions of Burma are born out of Indian traditions. Buddhism is the national religion of Burma. The ancient Indian books have built the social set-up of Burma.



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# Material Prosperity and the Spiritual Inspiration

*S. V. Shevade*

The material prosperity of ancient India was because of the special type of Indian culture.

The pursuit of scientific progress only leads to a wicked culture.

The basis of the ancient Indian scientific progress was due to the spiritual inspiration. Really, all the countries in the world honoured India because it was a source of knowledge. The universities in India used to be full of foreign students. It is a fact that India played a leading role in the world in guiding in spiritual and material subjects. Hence Manu, who was a great authority in ancient India, appreciated the Indians with confidence. This is quoted by Manu in a Sanskrit verse.

**Progress of Sciences in Ancient India**

At present the cultures of Egypt and Babylonia are recognized as responsible for the progress of the sciences in the world.

We come to know a different story when we learn about the ancient history of India. Babylonians had studied the rules of nature in relation to material comforts. During the sixth century B.C, the Greeks gave thought to these theories and formulated rules of ethics, in order to bring happiness to mankind and guide his life-style. They called these Acts. But this type of philosophy by the Greeks and others does not appear to have had that much influence.

On the contrary, many years prior to this, we notice in the ancient Vedas that deep, original, and practical thought was given in relation to the *Ritus* (the seasons). This was done by giving considerable importance to rules of ethics, nature, and the facts, towards material comforts and spiritual ideas.

Books in the sciences like mathematics, astronomy, chemistry, etc., were translated into Latin and Arabic from the original Indian Sanskrit literature. Till that time the Western countries had a limited knowledge of these

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sciences. On the contrary, it is noticed that in India many generations of scientists were working in this field.

**Mathematics**

India had made astonishing progress in arithmetic and statistics. This is because the value of the figure 0 and its use were known to Indians many years back. Will Durant in his book *History of Civilization* states: "It is India that gave us ingenious methods of expressing all numbers by ten symbols, each receiving a value position as well as an absolute value."

In Yajurveda (Indian Veda), the numbers unto tenth and twelfth powers have been assigned specific names. For example, the first power is *dasha* ($10^1$), second power ($10^2$) is *shata,* third power ($10^3$) is *sahasra* and on to the twelfth power ($10^{12}$), named *parardha.*

In those days the Indians had the knowledge of counting figures up to this high power.

Whereas during the fourth century B.C. the Greeks and Romans had no knowledge of the number 0. Hence they could write the figures only as high as the fourth power ($10^4$).

After the seventh century, the use of the decimal point for writing integers and fractions spread all over the world because of the Indian books translated into Arabic and Latin. This was a revolutionary idea in mathematics.

During the sixth century, Arya Bhatta (an Indian scientist) had the knowledge of finding the square root and cube root of a number, the use of formulae for calculating the circumference and area of triangles, quadrangles, and circles, the use and the characteristics of diagonals, arithmetic progression, summation of series, etc. Not only that, but he knew the value of pi ($\pi$) to the fourth decimal (3.1416).

During the seventh century four books of Arya Bhatta were translated into Latin.

Brahmagupta (an Indian) found out the formulae for the square, cube, and fourth power of (A+B) onto the nth power, meaning to the power of any number. Today these same formulae are in use the world over. He proved the formulae for quadratic equations and indeterminate equations.

The two volumes *Leelawati* and

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*Siddhantshiromani* by Bhaskaracharya (an Indian) are a treasure of the world. Calculus, the basis of the present-day mathematics, is seen in his *Shoonyalabadhi* book. Bhaskaracharya knew the cyclic method of solving indeterminate quadratic equations. He also knew that anything divided by 0 is infinite. He also developed trigonometry along with arithmetic and algebra.

*Shulbasootra* by Boudhayana (an Indian), seventh century B.C., describes the types of triangles, rectangles, and circles and the formulae for finding their area and method of their construction.

Twenty-seven hundred years ago, Boudhayana discovered a theorem in geometry stating that in a right-angled triangle, the square of the side opposite the right angle equals the sum of the squares of the other two sides.

This theorem was later on published in the name of Pythagoras.

Boudhayana and Apastamba (Indians) both established the equations for diagonals, such as the square of 3, plus the square of 4 equals the square of 5, onto the square of 15 plus square of 36 equals the square of 39.

Katyayana (an Indian) discovered the method of calculating the length of a chord of a circle. Also, he established the theorem that in a right-angled triangle if one side is A and the other side is A times the square root of 2, then the diagonal is A times the square root of 3.

The binomial theorem for positive integral exponents was invented in the sixteenth century in Europe. It is surprising that Pingle had already given a thought to it in his *Formulae*.

**Astrology and Astronomy**

It is a real wonder that the ancient Indian scientists acquired intelligently, with just their naked eyes, without the use of any instrument, the knowledge of the sky, the universe, the stars, and the planets. They published their findings in scientific books. The shape of the Earth and its movement, the speed of the moon, the speed of the planets, the twentyseven *nakshatra* (stars), the eclipses of the sun and the moon, all these things were thought over by the Indian scientists.

How accurate their findings were is seen from the way the ancient *Panchang* (Indian

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calendar) is arranged. This calendar is still current in India. This gives details, equal to the present-day findings by the Westerners. Nobody on Earth knew whether the Earth is round or flat, but at the same time Arya Bhatta (an Indian scientist) established a theorem about the movement of the Earth.

The theorem of the concept of the cosmic cycle is found in *Shatapatha-Brahmana* (ancient Indian literature). This means that it was known during the ancient times to the Indians. They had accurately studied in detail the speed of the stars and the planets. They knew the two types of speeds, such that the equinoctial and solsticial points are not stationary.

By studying the movement of the moon around the Earth and the movement of the Earth around the sun, the Indian scientists during ancient times formulated the twelve *rashis* (twelve divisions of the year or signs of the zodiac) and twenty-seven *nakshatras* (divisions of a year). Also they brought into practice the system of thirty days forming a month, twelve months forming a year, and to adjust the differences they formed one *adhikamasa* (additional month). This way they accurately and scientifically formulated the astronomical proposition. These are still in practice.

**Physics and Chemistry**

The progress of the ancient Indians in physics is shown by Kanada's *Vaisheshik Darshan*. The Indians had studied the five elements such as earth, water, fire, air, and sky. Kanada had proposed the theory of matter, its fundamental principles, and their atoms. Also the atoms and their bivalent and trivalent compounds were known to Kanada.

The matter, the power in it, the motion, the speed, and all the theories of these were discovered by the ancient Indian scientists.

During the fifth century, many theories in physics were published in the book *Padarthadharmasangraha* (A dictionary of properties of matter) by Prashastapada and also in *Vyomavati* by Vyomashivacharya in India.

These same theories about matter were later published in the fourteenth century in Europe.

It appears that from the very ancient times

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the Indian scientists had a knowledge of chemistry. They knew the plants and their properties, and these were made use of in medicine. These medicines (Aayurveda) were made use of during ancient times and are in use even today. Metals in liquid form was a separate branch of science. Melting the metals such as gold, silver, copper, iron, etc., mixing them, and making use of them were known ever since the Sindhu Sanskriti (more than five thousand years ago) .

The chemists like Nagarjunasagar have done research and written volumes on this subject.

**Medicine**

Aayurveda is an ancient science of medicine. It was in use during ancient times, and also it is in use even today. In this science not only human beings but animal life and plants are studied.

The theory of three humours of the body (cough, bile, and gas), the body built up of five elements (earth, water, fire, air, and sky), and its relation to the body and the soul, medicines and their effect on the body, the theory of seven metals, all these ancient Aayurveda theories were so accurate and original that they can be brought into practice even today.

An ancient book named *Sushruta* describes the following eight subjects: surgery, internal medicine, necromancy, pediatrics, toxicology, rejuvenation, composition, and virilification. It also gives scientific information on surgery and the material and instruments used in it.

A book by Charaka describes in detail the relation between the body and medicine.

Books by both Sushruta and Charaka have been translated into several languages on a big scale. Not only that, but even today these sciences are recognized in countries like Germany and the Commonwealth of Independent States (CIS).

During the seventh century, Vagbhata, in his book *Astangahrudaya Samhita,* collected all the knowledge of the Aayurveda very systematically. He classified the matter into mineral matter, matter made out of life and formulated the methods of manufacturing different types of medicines. Fever, bile, asthma, tuberculosis, anaemia, tumours, hysteria,

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vertigo, epilepsy, kidney, and eye diseases, leprosy, and many similar diseases, their symptoms, and remedies for these, were known to Vagbhata.

Madhavakar, Vrinda, Dhanvantari, Chakrapanidutta, and many other medical scientists later added more information to this science.

**Language and Script**

A rich language, rich characters, and the literature in that language provide cultural grandeur of that nation. India has the honour of having the oldest Vedic literature and the oldest language in the world.

The Sanskrit language, which is complete in itself, and its grammar were developed three thousand years ago. Still it is so very scientific that even today many other languages have their grammar based on the old Sanskrit language. The science of language and the science of characters were taught in detail in separate branches in the ancient Indian universities.

In ancient India, a huge amount of literature in all the subjects was written in the Sanskrit language. No other language in the world had such vast literature. All these ancient books were as useful in ancient times as they are today.

How advanced the characters were in those days is shown by the Brahmi script.

McDonald writes in his book, *History of Sanskrit Literature:*

"This complex alphabet, evidently worked out by learned Brahmins, must have existed by 500 B.C. This is the alphabet which is recognized in Panini's great grammar. We Europeans on the other hand, 2500 years later and in the scientific age, still employ an alphabet which is not only inadequate to represent all the sounds of our language, but even preserve the random order in which vowels and consonants are jumbled up as they were in the Greek language."

**Kingdoms of Asia**

During ancient times when the Indians travelled all over the world, they had to face numerous difficulties. It was an especially difficult task to bring about coordination between the local way of worship and the Indian

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way of thinking, between the saints at different times and their various followers, and, finally, giving importance to faith in the nation. All this was a very difficult task.

The Indians had to solve the difficulties from different angles. They had to create love in the minds of the local people who were strangers to them. In addition, these Indian travellers had to make the local people feel that India was their own country. Also, when suitable they tried to change the religious concepts of the local people.

As an example, it was the king who brought about an understanding between the followers of the Buddha sect and the Shaiva sect. According to the *Shukraneeti* the king was given power to bring about such a change.

The kingdoms established by Indians in Southeast Asia and Central Asia lasted for a thousand years. These kingdoms built the Sanskriti that exists there even today. These kingdoms lasted for many years and became prosperous. For this, the society existing in those days and the administration of these kingdoms are responsible, and they are praiseworthy.

**Friendly with Local People**

The Indians who went to the various different countries kept company with the local inhabitants. Even though the Indians were superiour in strength and culture, they treated the local inhabitants as equals. The Indians honoured the local deities. They waited till the local people got acquainted with the Indian traditions.

Kaundinya got married to the local queen, by name Soma, and created a relationship with the local people. This policy was also followed by the other Indian visitors. This way the Indian visitors brought about understanding and created warm feelings with the local residents.

The Indians tried to establish a social set-up similar to the one that was in India. Here also they skilfully made use of the Chaturverna system (division of society in to four groups) and the caste system.

Here the caste system was flexible, depending on the nature of one's work. The caste and race had no importance. The valorous and intelligent people had a chance to show their

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skill. These men were appointed to the higher positions, ignoring their caste.

**The King and His Subjects**

The subjects thought that the king had a relationship with God. This is proved by the fact that they built temples in the name of the kings. After the death of a king like Kritanagar, who was a follower of the Vishnu sect, they built a temple in the form of the god Vishnu. Temples for those kings who followed the Buddhist sect were built in the form of the god Avalokiteshwar.

But to create such a belief in the minds of the subjects there should be a chain of capable kings. Kings in India were experienced and capable administrators. Naturally, the Indians who immigrated to the other countries were successful as administrators.

These Indians carried with them to other countries the science and other reference books like *Manu Smriti, Shukra Neeti, Kamandaka Neeti,* and *Kautiliya Arthashastra* (economics). And these books were made use of in the administration in these countries.

From these books the Indians knew that if the subjects are kept happy, naturally the king would automatically be happy. There is gain in looking to the good of the subjects. The kings should not look to the good of self only.

That is why these kings joined in the festivities along with the subjects.

They hung a bell at the entrance of the palace in order that the subjects might make use of it to get justice. Also they listened to the religious views of the subjects.

There was a chain of kings who followed these basic principles.

**Administration**

These kingdoms were very vast and were surrounded by the sea. There were mountains and jungles beautifying them.

It appears that the kings gave full thought to setting up the administration.

The kingdoms of Shailendra, Funan, and Majapahita were divided into small divisions for the convenience of administration. The king appointed administrators in every division and also on the neighbouring islands. Mostly the administrators came from the royal families. In

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addition, there were groups of smaller towns and a separate officer appointed for each group.

The *Manu Smriti* says that there should be a chain of administrators. For example, every town should have one officer, a group of ten towns have one, and ten such groups should have one, and finally a group of one hundred towns should have one chief officer.

It appears that Kamandaka, Kautilya, and Manu all had similar ideas about the administration of a kingdom.

These kingdoms outside India had the following set-up, including a fort, a treasury, a group of ministers, and friends. Their capitals were protected by fortification walls and by moats, and these were on the top of a mountain or at the base of it. These kingdoms were rich because the main activity in the kingdoms was farming and commerce.

These kingdoms used political strategy in order to avoid any disputes. For example, the kings kept good relations with the strong Chinese kingdom through an ambassador. One king avoided a strong attack by the Mogul emperor Kublai Khan by uniting all the neighbouring kingdoms to face the attack. He made friendly relations with the neighbouring kings by offering his daughters in marriage. This way they avoided conflicts amongst themselves.

These kingdoms gave a proper thought as to how to behave with the ministers and administrators.

The kingdoms in Java and Sumatra used *Shukra Neeti* (a guidebook for kings). This is noticed from the example of the king Gajamada. In this guidebook it is stated that the king should not do any administrative business without the help of the ministries. Also, the king should consult the ministers individually in order to get their personal opinions.

**Justice**

The relation of the king to his subjects and peace and satisfaction in the kingdom depend on the doctrine of justice. It is essential that the king be upright and the judges appointed by him at different places be intelligent and impartial. In the book *Shukra Neeti* it is stated that there should be three, five, or seven members of a jury

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appointed to help administer justice.

This book further says: "Nobody should be fined through injustice, and if anybody is fined through mistake, then the King himself should pay thirty-nine times that fine."

The *Manu Smriti* speaks about the division of work amongst the king and the ministers. It further states that the minister must be a very faithful officer and he should have the right to administer justice. As a treasurer and the chief of the kingdom, the king should have full power.

**Defence**

The strength of these kingdoms, which were surrounded by the sea, depended on the strength of their naval power. The islands in Southeast Asia were capable in this respect. The navy of Funan Kingdom was unconquerable even by the strong forces of China. The Shreevijaya kingdom successfully faced the strong navy of Chole kingdom. Kirtiraj Jayavardhan destroyed the navy of the emperor Kublai Khan in naval warfare.

In addition to the navy, these kings also had a strong army. The capitals were well fortified. There were platoons carrying bows and arrows, supported by groups of elephants. The use of the elephant in warfare is known to history as far back as the Kambuj kingdom of Kaundinya. The whole army was divided into groups. They had leaders for each group.

The *Manu Smriti* has given proper guidelines on how the defence arrangement should be, how the capital should be built, how the detective department should be, how the ambassadors should be, how the relations with friends and enemies should be, etc.

*Arthashastra* (Economics) by Chanakya, and the *Manu Smriti* were translated in these kingdoms long ago. In addition, it appears that students were sent to India for training in subjects like warfare, defence, etc., so that they become capable of controlling the kingdom.

The *Shukra Neeti* says that such students should be paid stipends and sent for training, and then on return they should be appointed to suitable posts.

**Politics and Women**

The women had a major share in spreading

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the Indian Sanskriti in those countries. The local girls in those countries accepted the Indian culture. They married the Indian boys. Besides, many Indian professors, businessmen, and princes, along with their families, stayed in the outside countries.

In those days even women dared to travel on the high seas and stay in these unknown and far-off countries, a fact that is really praiseworthy. The women were advanced in education, and it appears that they were educated in all subjects, just like men.

Records show that women were included in the defence departments. It is known that it was the princess who came armed to oppose the Indian visitors to Kambuj. From this it is evident that women took part in politics. Also it is seen that ladies in the royal family were worshipped as goddesses along with the men. In King Shailendra's kingdom, it is seen that women in the royal family were philanthropists and were advanced in doing social work. A girl in Suvarna Dweep who fell in love with an Indian youth married him and they did not go to India, but she made the youth to stay there with her.

It is seen from the Swayamvar system of marriage that ladies had freedom in choosing a match.

A royal poet has written a poem called "Arjun-Vivaha" (Marriage of Arjun) about a king and his beloved princess. This poem shows how much freedom the society had in those days.

Many women showed their ability in politics. Queen Tribhuvana ruled over the Majapahit kingdom independently for twenty-two years. Her husband did not interfere in her activities. Even though her minister, Gajamada, was a capable man, still it is creditable that she carried on the difficult task of ruling for such a long time.

During ancient times, the ladies in countries outside India were capable and cultured, similar to those in India.

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## Trivishtapa (Tibet)

*Dr. Sharad Hehalkar*

The ancient Indian Sanskrit poet Kalidasa described the Himalaya mountains as Maana-danda. The god Shankar and goddess Uma (Parvati) stay on the snow-clad mountain tops.

The holy river Gangaa has its origin here, at Gangotri. Many other rivers, like the Ravi, Yamunaa, Brahmaputra, Shatadru, Vitastaa, Sindhu. and Kosi, have their origin in this mountain. All the rivers flow through the land in India. The rivers Gangaa, Yamunaa, and Brahmaputra unite in Bengal and proceed to the ocean (at the Bay of Bengal).

The Himalayan land is very fertile. There are jungles, and all sorts of useful trees grow here. Lions, tigers, elephants, and many other beasts have been found here. A variety of birds are also seen here. There are many beautiful lakes. Many saints stay here.

The road leading north, to the residence of the gods, goes through the Himalayas only.

### Tibet: A Specimen of Indian Culture

The Dalai Lama is the chief national and religious leader of Tibet. The fourteenth Dalai Lama says that India has guided Tibet in all the fields such as culture, education, religion, literature, art, etc. All sorts of knowledge came from India, and Tibet accepted it.

Twenty-five hundred years ago a great sage was born at Kapilvastu, in the Himalayas. Even though he was born into a royal family, he preferred to live as an asectic. After performing penance, he became a yogi (a great saint). His name was Siddhartha, and later he was called Gautama Buddha. He acquired every knowledge in the world. He mastered philosophy.

After birth a man has to face thousands of difficulties for which he feels sorrow. Buddha knew why this happens and found a solution to it. There was no solution for this in material

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science. But he thought that nothing is difficult in spiritual science. "Live in full faith and be happy" was his teaching.

With Buddha's inspiration, many learned Indians, known as monks, started travelling the world over. They were well received everywhere. These men publicised Indian culture everywhere.

Tibet thoroughly accepted the principles of Indian culture and followed them. Today Tibet is similar to India as far as culture is concerned.

**Indian Culture in Form of Buddhism**

In the year 629, barely at the age of thirteen, Naradeva came to power in Tibet. At the age of sixteen, the ambitious and powerful Naradeva started spreading the reputation of the Tibetan empire.

Tibet was in between the powerful China in the north and the empire of Anshuverman of Nepal to the south.

Naradeva first attacked Nepal. Anshuverman solved the problem by giving his daughter to Naradeva in marriage, and so Nepal and Tibet became friends. And the eighteen-year-old queen of Tibet (the Nepal princess) carried with her a beautiful idol of Gautama Buddha from her parents. This started the worship of Buddha in the royal family of Tibet.

Afterwards Naradeva invaded China. The Chinese rulers were scared. The emperor of China surrendered and made Naradeva his son-in-law. China was a follower of Buddhism. This Chinese princess carried with her an idol of Saint Shaakya and also an idol of Maitreya (the eighth incarnation of Buddha) to Tibet.

These two girls became Naradeva's wives, and they also were his advisors. The king of Tibet became most eager to know about Buddhism. He called intelligent Thon Mi Sambhot and expressed his desire and curiosity to learn about Buddhism.

Then, along with sixteen other professors, Sambhot left for India.

He entered India and was full of joy. He visited Mrugadawan, which had many idols of Gautama Buddha. Sambhot bowed before the

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Bodhi Vriksha (a tree, sitting below which Buddha acquired the knowledge of the universe) and started his studies.

He studied Sanskrit, Pali, Magadhi, and many other languages. He visited libraries, read many books on Gautama Buddha, and copied them. Sambhot visited Professor Sinhaghosh, an eminent expert of alphabets, and studied the science of alphabets. Then he returned to Tibet.

King Naradeva posted Sambhot as his professor, and the subjects honored both of them. The king himself became a pupil and for four years studied with the help of Sambhot.

Tibet had no alphabet of its own. Sambhot invented the Tibetan alphabet based on the ancient Central Indian characters, and the whole of Tibet accepted it.

Sambhot translated many books on Buddhism. He himself wrote eight books, like *Karandavyuha* and *Ratnamegha,* on grammar only.

The Tibetan emperor Naradeva became the inspiration of religion and culture. He created the idea of a nation in the minds of his subjects. He installed in a huge eleven-storied palace a sandalwood idol of Gautama Buddha in the form of Avalokiteshwar, with a compassionate expression on its face.

The emperor planned his administration on the basis of the principles of Buddhism. He created inspiration in his subjects for the good of the nation.

The subjects took him as if he were the god Buddha himself. It is by nature that a man sees God in the eyes of his beloved.

After the death of the emperor, the subjects treated him as a compassionate Buddha. They built his temples in the name of Avalokiteshwar.

The honor that Yashodhara (the wife of Gautama Buddha) received during the lifetime of Gautama Buddha was equally enjoyed by the princesses of Nepal and China. The two queens got a position on the left and right side of Avalokiteshwar, in the forms of Harita Tara (green star) and Shubhra Tara (white star), and they were worshipped equally.

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**Arrival of Indian Monks in Tibet**

The period between the years 740 and 786 was very important in the history of Tibet.

Bauddha pundit Professor Shantarakshit was the first influential Indian canvasser to visit Tibet. He crossed the Himalayas and toured all over Tibet. The emperor greeted him, and, in addition, gave him the support of the religious-minded administration.

Shantarakshit built a huge monastery near Magadha, similar to the one that was at Lhasa. There he started a university. Shantarakshit himself became the chancellor. As the workload increased, Shantarakshit invited Professor Padmasambhav from India. Padmasambhav was married to the sister of Shantarakshit, and at the time when he was invited to Tibet he was in a high position as a professor at Nalanda University. He was expert in the subject of yoga.

During his journey to Tibet, he demonstrated many miracles. There are many stories about this in the ancient literature of Tibet. He toured all over Tibet and built many monasteries.

He formed a union of the monks who were touring to spread religious culture. Many students were sent to India for advanced studies.

At this time there was a diversity of opinion on Buddhism. Ho Shang was a Buddhist monk from China. There was the influence of his religious views at many places.

In order to maintain the purity of thought in Tibet, similar to that prevalent in India, Padmasambhav invited one more of his colleagues, Professor Kamalasheel, from India.

Then there was a debate between Kamalasheel and the Chinese monk Ho Shang. Kamalasheel was successful in convincing Ho Shang. Ho Shang accepted the theory of yoga practised by Padmasambhava and the religious principles of Kamalasheel.

Soon after, with the inspiration of Shantarakshit and Padmasambhava, there started a flow of religious canvassers towards Tibet.

**Centers of Religious Education**

Hundreds of monasteries were built during this period.

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There was a rhythmic sound to the slogan "Buddham Sharanam Gachchami" everywhere. The monasteries were not merely places of worship, but they were centres of education also.

The monks who travelled for the spread of religion used to stay in the monasteries. The students from different places also stayed here. Arrangements were made for the study of subjects like religion, science, business, medicine, chemistry, astrology, arithmetic, ete.

These monasteries used to be far away from the cities. They were in the vicinity of nature, near the mountainous surroundings or in a natural thickly wooded jungle. In the vicinity of the monasteries there were beautiful gardens, and sweet musical notes were heard from the birds. Even beasts moved there freely.

The entrances to the monasteries were of a peculiar type. There used to be a row of carved pillars of wood or stone, with arches joining them. There were sentries with a colourful appearance sculpted on both sides of the entrance.

When we enter the monastery, we get a mysterious feeling. In the vast assembly hall there are rows of small stoops. At the far end, in the centre, there is a big stoop. On the top of every stoop there are numerous Buddha idols, each with a different expression on its face. The idols of Samanthabhadra, Vajrapani. Ratnapani, Avalokiteshwar, and Vishwapani are in meditative poses.

In addition, the symbolic Buddha idols like Maitraiya. Manjushree, Akashagarbha, Kshitigarbha. and Trailokyavijaya. which have symbolic expressions of love, beauty, emotions, spiritual power, etc., are also there.

Similar to the different incarnations of Buddha, different idols of Hindu gods are there, such as Saraswati (the goddess of learning), Vasundhara (the goddess of earth), Prajnaparamita (the goddess of wisdom) , etc.

Beautiful paintings on the inner walls add to the mysterious indoor atmosphere of the monasteries. The life history of Buddha, as if in a motion picture, is shown in still form in these

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paintings. In addition many traditional stories of the kings, demigods, demons, witches, Naga (male and female serpent gods), and Tara are narrated in these paintings.

Even today there are more than three thousand monasteries in Tibet. Some of them are so big that eight to ten thousand monks can stay there.

**Ancient Religious Literature in Tibet**

From ancient times, the religious background of Tibet was based on Buddha, Dharma, and Sangha. The monasteries were used as schools and universities, and in consequence there were hundreds of libraries here. Numerous ancient books in Sanskrit and Pali from India were translated into the Tibetan language. Today, the ancient Indian books that are not available in India are available in the Tibetan libraries.

If there are any religious problems, the Tibetan scholars would refer to the Indian books and take the information in them as authentic. If any difference of opinion arises regarding Tantra (technique) and Sutra (formulae), then the books by Indian scholars such as Nagarjuna, Aryadeo, Buddhapalit, Chandrakeerti, and Shantdeo would be referred to and taken as authentic.

This way the religious literature in Tibet became abundant.

During the first half of the fourteenth century, a well known Tibetan historian, Bastis, collected all the Tibetan literature. This collection is in two volumes known as *Kanjur* and *Tanjur*.

One hundred and eight big volumes covering the seven subjects Vinaya, Prajnaparamita, Buddhabatansaka, Ratnakoot, Sutra, Nirvana, and Tantra are known as *Kanjur* literature. This gives detailed descriptions and covers numerous subjects such as organization, principles, rules, monks, female monks, conduct agreeable to the religious science, the way of life of society, customs, medicine, principles of physics, and Vedic techniques.

The literature known as *Tanjur* consists of

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225 volumes. These volumes cover the main subjects such as Tantra (technique) and Sutra (formulae) and other subjects like Mukhaparampara, Vanshacharitra, and history.

This is a collection of writings by 4,566 monks. Really, this is a huge work!

**Religious Man of Tibet-the Lama**

Tibet has everything unique. Everything is huge. The Tibetans always considered the Lama as their ruler, and in turn the Lama always cared for his subjects.

*Lama* means "a most excellent man" or "an excellent monk." Power to rule depends on the popularity of individuals. The Lama ruled over the hearts of the subjects. *Panchem Lama* means "the excellent man."

The Tibetans judged the excellence of their king by his religious behaviour. In Tibet the most excellent religious man is the Dalai Lama.

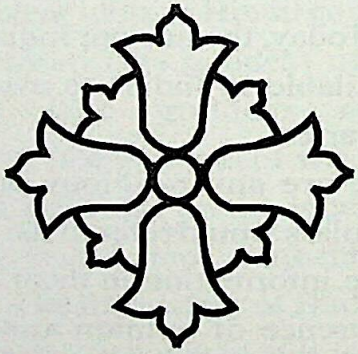
To be precise, it can be said that the Dalai Lama is the Yudhishthir (the chief of Pandavas of the *Mahabharata)* of Tibet.

**Tibet Today**

In the year 1956 China invaded Tibet. The Dalai Lama had to leave Tibet. He came under the protection of India. Looking to the ancient relations between Tibet and India, it was but natural that the Lama rush towards India and India give him shelter.

Since then the Tibetans have been in conflict with the power, which is crushing the human principles. Tibet by nature is religious-minded. Tibet is a follower of Buddhism.

We hope that the Tibetans who have the heritage of the ancient Indian culture will succeed in the fight against the cruel attack.



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# Secularism: a threat to national security ?

*Prof. Balraj Madhok*

A lot of fetish is made in India about secularism. Like socialism in the days of Pandit Nehru, secularism. has become a sacrosanct word but unlike socialism, very few people in India understand what secularism really means. This word came in vogue in Europe during the 17th and 18th centuries in the wake of Renaissance and Reformation to impart courage to the thinking people in Europe to stand up against the Pope and domination of the church, not only in matters pertaining to religion and spirit, but also those pertaining to the State and political affairs.

**Meaning of Secularism**

The popular meaning of secularism in those days was **separation of State and the church** and non-discrimination between the citizens on the basis of religion and way of worship. As time passed, the concept of secularism also began to be redefined. The concept of secularism prevalent in the West, including the UK and USA, in theory and practice, has come to mean three things which are now considered to be the basic postulates of secularism. These are:

* Non-discrimination between citizens on he basis of religion.
* Uniform laws for all citizens.
* Equality of all citizens before law.

The UK, which is the model for Indian political elite, has now come to be considered a typical example of secularism. UK is still a declared Christian State. One of the titles of its ruling monarch is 'Defender of Faith' and all important State functions, including the coronation of the King and opening of Parliament, are preceded by Anglican prayers under the guidance of the Archbishop of Canterbury, the head of the Anglican church. But unlike its pre-secular period, when Roman Catholics could not get a government job or a seat in the prestigious universities of Oxford and

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Cambrige now the government of UK does not discriminate between not only Roman Catholic and Protestant but also between Christian and non-Christian citizens, including the people belonging to different sects of the 'commonwealth of Hinduism', Islam and Judaism. The common laws of UK apply to all of them and no citizen can claim separate laws for himself in any matter because of his religion. As a natural corollary of this, all citizens of UK are equal before law. The same is true more or less of other European States.

India is one country in the world in which no non-Islamic state has ever been theocratic in the sense in which Christian states were theocratic before the advent of secularism. Muslim states have. been theocratic since the advent of Islam and continue to be so till today. The Vedic concept that 'God is one but wise men call Him by many names' and He can be approached by many ways, does not permit any kind of discrimination between the people who call God by different names and follow different paths and ways of worship. That is *sarvapantha samabhaava* which has been guiding the conduct of the Hindu states and rulers all through history. Even when Islamic theocracy had become the rule in its worst form during the regime of Aurangzeb, the Hindu *swarajya* set up by Shivaji did not discriminate between the Hindus and Muslims in the name of religion. The same was true of the Sikh kingdom set up by Ranjit Singh after 800 years of Muslim rule over Lahore and west Punjab, which now constitute Pakistan. **The use of the word Dharma for religion is not only incorrect but also mischievous.**

There is no word for Dharma, which refers to a code of conduct and value system and not loyalty to any particular God or book or way of worship, as seen in Persian, Arabic or European languages. At best, religion can be translated as *panth*. That is why in the official translation of Indian Constitution, the word secularism has been translated as *sarva panth samabhaava* and not *sarva Dharma sama bhava*.

As things stand, the Indian State today is anything but secular. It does not fulfil any of the basic postulates of secularism. Articles 30

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and 370 of the Constitution which discriminate between Indian citizens on the basis of religion make the Indian Constitution a promoter of communalism, instead of secularism. Article 44 of the Constitution which enjoins upon the State to have uniform laws for all citizens of India, **has not been implemented so far, in spite of repeated reminders by the Supreme Court** of India. There is no reason why a common civil code and uniform criminal law should not apply to all Indians, including the Muslims. Goa, for instance, continues to follow the law and practice followed by the Portuguese government before its liberation and integration in the Indian Union as a separate state. In the absence of uniform laws for all citizens, equality of all citizens before law is not possible. Therefore, it is time that India is made a secular State in the true sense of the term, as accepted and practised all over the non-Islamic world.

**Security in Danger**

To make things worse, secularism in its distorted form is being used to weaken internal and external security of our country. Quotas are being demanded and given in the matter of recruitment to security forces in the name of secularism and traditional Indian symbols and slogans which boost the martial spirit of the soldiers are being discarded to placate the Muslims. Do the policy makers realise, what havoc such policies can play at the time of a crisis and war, particularly with our main enemy, Pakistan, and will remain so as long as it exists? According to Islamic fundamentals of *millat* and *kuffer, Dar-ul-Islam* and jehad, no true Muslim can co-exist with a non-Muslim even if they happen to be real brothers or sisters. This is specifically mentioned in a *Quranic* aayat. According to these fundamentals, it is the religious duty of a Muslim to side with a Dar-ul-Islam country like Pakistan when it invades a *Dar-ul-Harb* country like India. Even the Soviet Union which claimed to be a model secular State in the world from which not only religion but also the belief in God had been banished, could not secularise its Muslim soldiers when they came in contact with and got influenced by the Islamist Jehadis and deserted

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in thousands, which became a major cause for the debacle of Soviet forces in Afghanistan.

**Face the Facts**

It is time, therefore, that the Indian secularists, apologists of Islam and policy makers face the facts, draw lessons from past history and recent experience and stop undermining national security in the name of secularism. They should not forget that India was partitioned in 1947 on the basis of religion because Mr. jinnah, the president of Muslim league, declared in his presidential address at the annual session of Muslim league held at Lahore in March 1940, that no Muslim could co-exist with a Hindu in a composite State. That was the crux of the resolution of the Muslim league which demanded Partition of the country. They should also not forget that not only the **civil services but also armed forces and prisoners in jails were divided and exchanged** on the basis of religion which lay at the root of Partition.

**Desertion by Muslim Soldiers in J & K.**

In this context, I would like to remind India's policy makers, particularly the Defence Minister, about the experiences in war with Pakistan. I was an eyewitness to the desertion by almost all Muslim soldiers and officers of the army of jammu & Kashmir state during the Pak invasion in October 1947. As vice-chairman of the Study Team appointed by the Government of India in 1967, along with other members of the team, I had the opportunity to visit most of the military Cantonments and interact with officers of the Defence Forces, including the three Chiefs of Staff. During my visit to Pune headquarters of the Southern Command, which is incharge of IndoPak border in Rajasthan and Gujarat sectors, I asked the top officer in command about his experience with Muslims in the border areas. The officer first tried to evade the question but when I insisted on a candid answer, his short and crisp reply was: "Exceptions apart, we can trust no Muslim."

Things have become worse now. A network of *Islamic madarsas* **has come up all along the Indo-Pak border** and **also on the border of Bangladesh and Nepal,** where the new

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generations of Muslims are being indoctrinated in Jehad and other fundamentals of Islam. The impact of these teachings on the mental make-up of students and their loyalty to India can be well imagined. It is, therefore, urgent and important that the security of the country is not endangered by subordinating considerations of security to false notions about secularism that has become an euphemism for the policy of Muslim appeasement and vote-bank politics.

*(The author is former Member of Parliament)*

# Secularism

## A Conspiracy to destroy Hinduism

*P.N. Joshi Adovcate*
*President Rashtriya Hindu Manch*

'Indian Secularism' is a gigantic fraud and a sinister conspiracy to liquidate Hinduism.

**Why Introducing Secularism in India**

This article is written for raising the banner of revolt against the pernicious concept of 'secularism' as prevailing, preached and practised in Bharat (India). No such single word or concept has done such a great damage to the polity of a nation as the concept of 'secularism' has done to the political life of this country. The purpose of introducing 'secularism' in this country was to deprive the Hindus of their legitimate right to establish 'Hindu Rajya' in this country, as the secularists knew that the only alternative to 'secularism' was 'Hindu Rajya'.

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**Irrelevance of Secularism in India**

This country is predominantly a Hindu Country. 'Hinduism encompasses within its orbit, the whole mankind, irrespective of class, race or nationality. It does not discriminate between man and man on the basis of one's faith. In fact Hinduism is living democracy in the realm of thought. 'Secularism' is a narrow concept. There was no purpose or relevance, of introducing such a concept in a country, with liberal background. *Introduction of 'secularism' in India was like showing an earthen lamp for light to the dazzling mid-day summer sun.*

**Ignorance about Secularism**

The word 'secularism', though forms part of preamble to the 'Constitution of India', has not been defined in the Constitution. Majority of the people using the word do not know nor care to know the meaning or purpose of this word. Surprisingly, everybody who counts in politics or is connected therewith, wants to call himself a secularist and prefers to join the bandwagon of the secularists. 'Secularism' seems to have cast an evil spell on the minds of English educated people. The atmosphere appears to be surcharged with some sort of an invisible fear. No one dares to put questions about the meaning, utility or relevance of this concept, lest he or she may be dubbed as a 'communalist'. Everybody is following the other like the blind leading, the blind to the dark valley of death.

**Meaning of Secularism**

*'Secularism' is* a *foreign concept. It was born in Europe. The original meaning of 'Secularism' was 'seperation of powers of the Church and the State'.* i.e., non-interference by the Church in the affairs of the State. This did not mean that the State should not have any state religion. The meaning that the State should not have any state religion, has not been accepted even by the European thinkers.

**No state without the State Religion**

In fact in the whole world, there is not a single State without a State religion, except this unfortunate country. In the whole of Europe, in

* "Communism" has been referred as a religion, because it has generally the trapping of a religion.

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both the Americas and most of the African countries, Christianity is the State religion. In all the 46 *Muslim countries,* Islam is the state religion. In the Eastern Countries, Buddhism, Christianity or Communism* are the State religions.

**Secularists invent a New meaning**

The Indian political thinkers, who were generally mentally not free and had no concept of 'nation' gave a new and non-existing meaning to the word 'secularism' i.e., 'a secular State is one, where the State has no State religion.'

**Hindus Cheated of Hindu Rajya**

India was partitioned in 1947, on the basis of religion, as the Muslims in India, did not want to live in amity, with the Hindus and wanted to have their own State, where they could establish a State according to the laws of Shariat. The Muslims named their country as Pakistan and declared Islam as their State religion. As a logical corollary, India should have been named as 'Hindusthan' and the State declared as 'Hindu Rajya'. But the secularists had their own plans. Instead of declaring this State a Hindu Rajya, they sneaked the concept of 'secularism' into Indian polity and by high propaganda offensive, made everybody believe as if it was a part of the 'directive principles' of the State policy. *This was the most heinous crime of treacherous trickery, committed by the secularists.* By this, the whole nation of Hindus stood cheated of their heritage of 'Hindu Rajya', to which, they were the sole heirs.

**What is Secularism ?**

In this country, there has never been 'secularism' at any time, anywhere, nor there is any even today. Most of the people in this country, think and they have been made to believe that 'secularism' means, non-discrimination between one citizen and the other on the basis of religion, but in actual practice, it is just the opposite of it.

Some political writers have tried to interpret the word 'secularism' that the secular State is one, which keeps itself at equidistance from all religion, i.e., 'it supports no religion.' There are others, who say that 'secularism means equal support to all the religions.'

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**The fraud of 'Secularism'**

The Indian State has not accepted or followed any of these definitions. *In practice, the Indian State is not keeping itself at equal distance from any of the religions, rather it takes active part in the promotion of minority religions.* The state has also not accepted the meaning, that the State should render equal support to all the religions in the country, as the Government has conferred special rights and privileges on the minorities. In the matter of non-discrimination, the position is just the reverse. The State actively discriminates in all spheres of life on the basis of religion between one citizen and the other.

Unfortunately, our constitution makers neither accepted the original meaning of 'secularism' i.e., 'non interference by the Church of the religious institutions in the running of the affairs of the State,' nor did they follow the meaning of 'secularism' given in the dictionaries. They also didn't accept the interpretation given by the political theorists to this word. Instead our constitution makers thought that the 'the State should have no religion'. *This misconception of the meaning of the word 'secularism' has led the country on the perilous slippery path of disaster.*

*The concept of secularism that 'the State constitutionally should not be related to any religion', is a fiction created by the fertile imagination of the Indian secularists to subserve their own political purposes.*

**Nothing Unique in Secularism**

All along during the last four decades, the Government of India has been taking great pains in presenting 'Indian secularism' in the International show-windows, as if it was a unique Indian product. It made the world believe that India was a secular democracy, there was equality and that there was absolutely no discrimination on the basis of religion, between one citizen and the other. But in reality the picture of 'secularism in action' in this country, is neither beautiful nor presentable. In fact it is ugly and abnominable and the product, even though, so well packed in gorgeous colours is stinking.

**Real Meaning of Secularism in India.**

The concept of 'secularism' in this country

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in fact, means, to ignore the Hindus, to sell the rights and interests of the Hindus, with a view to appease the Muslims and Christians, for buying their votes; to decry, denigrate and damn Hindu religion, its sacred books, places of worship, gods and goddesses, history and heroes; to destroy Hindu culture and plant in its place, Muslim and Western cultures. To praise Muslims and Christians, their religion, culture, art and architecture, to support generally even their unjust claims and to keep them in good humour.

Secularism in this country means opposition to all that Hinduism stands for. Discrimination against the Hindus because they happen to be Hindus. Even the 'Constitution of India' descriminates on the basis of religion.

**Why Secularism in India ?**

To understand how this concept of 'secularism' i.e., 'the state should have no religion' has come to this country, we must understand the mind of late Pt. Jawahar Lal nehru who had a major share in shaping the policies of this country after independence.

*To know the reasons, which led to the importing of this perverted concept of 'Secularism' in India, we have to go back and find the answers in the words of Pt. Jawahar Lal Nehru, about himself. "He was a Hindu by the accident of birth, a Muslim by culture, an Englishman by education". From this, it will be evident that he had an inborn abhorrence for Hinduism and an innate liking for Islam. That is the reason why he never liked Hinduism to be the State religion of this country, although, it was the legitimate right of the Hindus to have Hinduism as the State religion of India. That is how this new meaning of 'secularism' came into being. This is the reason, why the Indian State is without religion.*

**Absence of Concept of Nation**

The secular parties had no concept of a 'nation'. In their view, there were no common citizens in this country. There were only religious and caste groups. They never inculcated the spirit of nationalism and patriotism among the citizens. Instead they have been encouraging and creating, sub-national groups based on religion and caste, such as

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Muslims. Christians and others,

**Power base of Secular parties**

The power base of all Secular parties does not rest on any ideologies or principles but on religion and caste. Thus religion and caste are the two main pillars of 'secular' political parties in this country. Soon after independence, the secularists meticulously planned the consolidation of Muslim, and Christian vote banks, in their favour. As part of their divisive policies they evolved the concept of 'majoritism' and 'minoritism'.

**Religion and caste in Congress politics**

If today, the Muslims in Kashmir, and Christians in North Eastern State are clamouring for independent States, then none else but the Congress (I) alone is to be blamed. As part of this policy, even a leader of Pt. Jawaharlal nehru's Stature, who is called the 'Doyen of Secularism' in this county, could not resist the temptation of building his power base on religion and caste. He chose Muslims, Brahmins, Christians and scheduled castes as his vote banks. Smt. Indira Gandhi too, followed suit, She too depended on Brahmins, Muslims, Christians and Scheduled casts as her vote banks.

*For strengthening their caste vote banks, the Congress and the Janata Dal organised a number of Gujjaar, Jat, Saini, Aggrawal, Brahmin and other 'caste Sammelans', on the eve of 1989 Lok Sabha elections, as part of their secular politics. For keeping the Muslims in good humour, the Congress (I) and the janata Dal governments, have been giving "Iftar' Parties and special treatment to the 'Haj' pilgrims, by giving them farewell parties and by sending official missions headed, generally by a Cabinet Minister, to look after the haj pilgrims at Mecca and Madina.*

*On the other hand, we witnessed in October, 1990 that the government of Utter Pradesh banned the entry of pilgrims going to 'Panch Kosi' or 'Chodah Kosi Parikramas' of 'Shri Rama Janma Bhoomi Mandir' at Ayodhya. Those who, despite the ban, did dare go for 'Parikrama', were welcomed by lathis and bullets. Thus we find that 'secularism' in this country means 'flowers' for the Muslims and 'lathis and bullets' for the Hindus.*

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**Sinister Conspiracy to Destroy Hinduism**

After having defrauded the Hindus of their right to establish 'Hindu Rajya' in this Country, the secularists hetched the sinister conspiracy to destroy Hinduism itself. With this end in view, the secularists injected, two mischievous concepts i.e. 'Composite Nation' and 'Composite Culture' into the countrie's polity.

**Concept of Composite Nation**

*The concept of 'Composite Nation' was introduced with the sole purpose of demolishing, for ever, the claim of Hindus to establish 'Hindu Rajya' in this country. Not realising that the 'Caravans' do not make a nation, they just come and go. They never have any attachment with the soil. In this case, the Muslims and the Christians did not accept themselves,* as *the sons of the soil. Muslims in this country, even after the end of Mughal rule, have been busy in consolidating their position, carving out the areas of their influence and drawing even boundary lines. When in* 1947, *the opportune time came, the Muslims walked away, taking also along with them the* two *chunks of the land, now known* as *'Pakistan' and 'Bangladesh.'*

The same history is being repeated in Kashmir even today. There too, the secessionist Muslim groups clamouring for a Sovereign Muslim State, want to carry away Jammu and Kashmir State, along with them. The Christian missionaries in the Northeast, are also working for the establishment of a sovereign Christian State. Thus the concept of composite nation, has failed with disastrous consequences to the country. *Those who are unwilling to own the nation, as their own, can never make a nation.* To *the Hindus, this land* is *sacred; it* is *their motherland, it* is *they, who live and die for this country and it* is *they, who are not prepared to desert the country in any circumstances. Thus India* is *a Hindu nation and it belongs to them.*

**Composite Culture**

*In their attempt to demolish the Hindu Character of this country, the secularists have introduced the concept of 'Composite Culture'. Under this slogan they started injecting a heavy dose of Islamic and Western cultures.* There were no takers for this concept of 'Composite

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Culture'. Even today anyone can see that Hindu and Muslim cultures are flowing on parallel lines. *The Muslims, scrupulously guarding their culture, from any infections of Hindu culture. But this* does *not disturb our secular friends in any* way. *They are satisfied, if in the process, Hindu culture is diluted or even polluted by the Islamic and Western cultures.*

**Depriving Hindus of the Knowledge of Hinduism**

*With a view to kill even the consciousness, among the Hindus that they were Hindus, the secularists inserted article* 27 *and* 28 *in the Constitution, banning the imparting of religious education by the Hindus in their educational institutions* to *their children. This* was *done with a view* to *keeping the Hindu children ignorant of their own religion. Toady religious education cannot* be *imparted, in any Hindu Educational institution, recognised by the Government or by any local body.* As *a consequence, Hindu children are becoming atheists. They are becoming non-Hindus.* On the other hand the Muslims and Christians, have specifically been given the right to provide religious eduction to their children in their respective educational institutions.

**Perversion of History**

*The Secularists, with* a *view to kill, the very sense of pride, among the Hindu children about their forefathers and heroes, have changed the history. They have removed the names of their forefathers and ancestors such* as *Raja Dahir of Sindh, Rana Sanga, Rana Pratap, Shivji and thousands of others, who for* a *period of about eleven centuries continued fighting the war of independence of this country against Muslim invaders and rulers and who are adored by the Hindus* as *their heroes. Their names no more appear in the history books, except* as *passing references. Not only that they have deleted even the names of Shri Rama, Shri Krishana, who are not only the greatest heroes in the history of the world but are even worshipped* as *incarnation of God in millions of Hindu temples all over the world.*

**Allotment of New heroes and Ancestors**

You have heard of adoption of a son or a

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daughter, but never the allotment of ancestors. That is the miracle the secularists, have performed. They deprived the Hindus of their forefathers and ancestors but have not left them as orphans. The secularists in their extreme mercy have allotted to the Hindu children a new set to ancestor such as Amir Khusrau, Wajid Ali Shah of Lucknow, Bahadur Shah Jafar, Mirza Galib, Tipu Sultan and others.

**Fragmentation of Hindu Society**

To accelerate the process of fragmentation of the Hindu society, the successive secular governments in this county have passed laws, allowing the concessions available to Scheduled Caste converts to Islam and Christianity.

Not resting at this, they in their quest for their vote banks, have vertically cut the Hindu Society by giving 27% reservation to the Backward castes among the Hindus. This was done with a view, so that the Hindus may never be able to unite as Hindus.

Indian Secularists appear to be a strange type of human species, available, no where in the world except in this unfortunate country. They are Hindus just by the accident of birth. They are unwilling Hindus, generally ashamed of their parentage, ancestry, religion, culture and history. Hypocrisy seems to be their common virtue, double talk an essential qualification and sycophancy of Muslims, Sikhs and Christians seems to be their daily ritual. They are not only ungrateful sons but are also generally inimical to their forefathers and destructive of their own progeny. Otherwise how a man in his senses would debar his own children from learning their own religion, knowing their own true and real history. But that is what the secularists are doing in this country.

*The secularists by* a *mighty propaganda offensive of vilification have made the Hindus appear* as *if they were 'communalists' and political culprits. Unfortunately, the Hindus have fallen* a *prey to it and have started feeling,* as *if they were in the dock. They are all the time, defending themselves saying that they were not communalists. There is nothing that the Hindus should be ashamed of, either in their religion, culture or civilisation. Hinduism is the noblest*

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*of all Dharmas. It is universal in nature.*

For the present day turmoil in the country, the Hindus, are not at all responsible. 'Shri Ram Janma Bhoomi Sangharahsa Andolan'the 'Shila poojan' ceremonies, or the B.J.P. Rath Yatras, are not the causes, of the growing violence, and the nationwide communal riots in the country. The Congress (I), both the Communist parties as well as the Janata Dal, have been consolidating and organising the Muslims and the Christians on religious basis. These parties have been organising hate campaigns against the Hindus on the question of Shri Ram Janma Bhoomi temple and other issues. They even went to the length of asking the Muslims to physically stop the BJP Rath Yatra processions. Since independence more than 95 per cent of Muslim-Hindu riots have been engineered by the Congress (I). In all these riots the secular parties always justify the actions of the Muslim groups who started the riots.

If today, the Kashmiri Muslims are asking for a Sovereign Muslim state, and in the north-east the Christian missionaries, are working for the establishment of the Christian state, then the responsibility for all this rests on the Congress (I) and the other secular political parties. It is these secular political parties, who have been backing and organising the separatist movements.

*The Hindus must stop fighting defensive battles. We must put the 'Secular Panthis' in the dock. They are the culprits, who have destroyed every fibre* of *the unity of this county. It is they, who have become* a *real danger to the security of this county. The Hindus must wake up and realise their own strength and go on an offensive in the political debate.*

We hope after reading this article, most of the Hindus, will become wiser and they no more would be deceived by the slogan of ' secularism'. They would have sufficient courage to throw away the dirty mask of 'secularism', as secularism is not a certificate of patriotism, but it has come to represent criminality and treachery in politics. Let the readers see 'secularism' and the 'secularists' in their true colour. *Let no Hindu call himself* a *'secularist'. If we are to survive as a nation, we must discard this treacherous*

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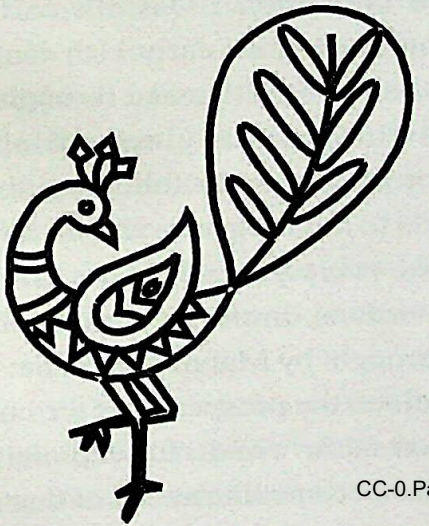
*concept of Indian secularism and bury it fathoms deep into the sea.*

**Let 'Secularism' become an abuse and 'Secular Panthi' an object of extreme contempt, as a traitor.**



## Islam's Other Victim : India

*Serge Trifkovic*

**Muslim Invaders :** Muslim invaders began entering India in the early 8th century, on the orders of Hajjaj, the Governor of what is now Iraq. Starting in 712, the raiders, commanded by Muhammad Qasim, demolished temples, shattered sculptures, plundered palaces, killed vast numbers of men–it took three whole days to slaughter the inhabitants of the city of Debal–and carried off their women and children to slavery, some of it, sexual. After the initial wave of violence, however, Qasim tried to establish law and order in the newlyconquered land, and to that end he even allowed a degree of religious tolerance, but upon hearing of such humane practices, his superior Hajjaj, objected and wrote :

**Kill All Non Muslims :** "It appears from your letter that all the rules made by you for the

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comfort and convenience of your men are strictly in accordance with the religious law. But the way of granting pardon prescribed by law is different from the one adopted by you, for you go on giving pardon to everybody, high or low, without any discretion between a friend and a foe. The great God says in the Quran [47.4]: 'O true believers, when you encounter the unbelievers, strike off their heads.' The above command of the great God is a great command and must be respected and followed. You should not be so fond of showing mercy, as to nullify the virtue of the act. Henceforth, grant pardon to no one of the enemy and spare none of them, or else all will consider you a weak-minded man."

In a subsequent communication, Hajjaj reiterated that all able-bodied men were to be killed, and that their under-aged sons and daughters were to be imprisoned and retained as hostages. Qasim obeyed, and on his arrival at the town of Brahmanabad, massacred between 6,000 and 16,000 men.

**Killing, Their Religious Duty :** The significance of these events lies not just in the horrible numbers killed, but in the fact that the perpetrators of these massacres were not military thugs disobeying the ethical teachings of their religion, as the European crusaders in the Holy Land were; but they were actually doing precisely what their religion taught. (And one may note that Christianity has grown up and no longer preaches crusades. Islam has not. As has been well-documented, Jehad has been preached from the official centres of Islam, not just the lunatic fringe.)

**Mad Gazanavi :** Qasim's early exploits were continued in the early 11th century, when Mahmud of Ghazni "passed through India like a whirlwind, destroying, pillaging, and massacring", zealously following the Quranic injunction to kill idolaters, whom he had vowed to chastise every year of his life. In the course of 17 invasions, in the words of Alberuni, the scholar brought by Mahmud to India: "Mahmud utterly ruined the prosperity of the country, and performed these wonderful exploits by which the Hindus became like atoms of dust, scattered

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in all directions...Their scattered remains cherish, of course, the most inveterate aversion towards all Muslims." Does one wonder why? To this day, the citizens of Bombay and New Delhi, Calcutta and Bangalore, live in fear of a politically-unstable and nuclear armed Pakistan that unlike India (but like every other Muslim country) has not managed to maintain democracy since Independence.

**Massacre at Mathura :** Mathura, the holy city of Lord Krishna, was the next victim: "In the middle of the city, there was a temple larger and finer than the rest, which can neither be described nor painted." The Sultan [Mahmud] was of the opinion that 200 years would have been required to build it. The idols included "five of red gold, each five yards high," with eyes formed of priceless jewels. "The Sultan gave orders that all the temples should be burnt with naphtha and fire, and levelled to the ground."

In the aftermath of the invasion, in the ancient cities of Varanasi, Mathura, Ujjain, Maheshwar, Jwalamukhi and Dwarka, not one temple survived whole and intact. This is the equivalent of an army marching into Paris and Rome, Florence and Oxford, and razing their architectural treasures to the ground. It is an act beyond nihilism; it is outright negativism, a hatred of what is culture and civilised.

**Barbarians destory culture :** In his book *The Story of Civilsation,* famous historian Will Durant lamented the results of what he termed "probably the bloodiest story in history." He called it "a discouraging tale, for its evident moral is that a civilisation is a precious good, whose delicate complex order and freedom can at any moment be overthrown by barbarians invading from without and multiplying from within." The Muslim invaders "broke and burned everything beautiful they came across in Hindustan," displaying, as an Indian commentator put it, the resentment of the less developed warriors who felt intimidated in the encounter with "a more refined culture". The Muslim Sultans built mosques at the sites of desecrated temples and many Hindus were sold into slavery. As far as they were concerned,

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Hindus were *kafirs,* heathens par excellence. They, and to a lesser extent the peaceful Buddhists, were unlike Christians and Jews–not 'of the book' but at the receiving end of Muhammad's injunction against pagans: 'Kill those who join other gods wherever you may find them.' (Not that being 'of the book' has much helped the Jewish and Christian victims of other Muslim aggressions, but that's another article.)

**Somnath :** The mountainous north-western approaches to India are to this day called the Hindu Kush, 'the slaughter of the Hindu', a reminder of the days when Hindu slaves from the Indian subcontinent died in the harsh Afghan mountains while being transported to Muslim courts of Central Asia. The slaughter in Somnath, the site of a celebrated Hindu temple, where 50,000 Hindus were slain on Mahmud's orders, set the tone for centuries.

**Destruction of Buddhist Nalanda :** The gentle Buddhists were the next to be subjected to mass slaughter in 1193, when Muhammad Khilji also burned their famous library. By the end Muslim conquest of their stronghold in Bihar, they were no longer a significant presence in India. The survivors retreated into Nepal and Tibet or escaped to the south of the subcontinent. The remnants of their culture lingered on even as far west as Turkestan. Left to the tender mercies of Muslim conquerors and their heirs, they were systematically destroyed sometimes, as was the case with the four giant statues of Buddha in Afghanistan in March 2001, up to the present day.

That cultivated disposition and developed sensibility can go hand in hand with bigotry and cruelty is evidenced by the example of Firoz Shah, who became the ruler of northern India in 1351. This educated yet tyrannical Muslim ruler of northern India once surprised a village where a Hindu religious festival was being celebrated, and ordered all present to be slain. He proudly related that, upon completing the slaughter, he destroyed the temples and in their place built mosques.

**Akbar Least Muslim :** The Mogul emperor, Akbar is remembered as tolerant, at

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least by the standards of Muslims in India: only one major massacre was recorded during his reign (1542-1605), when he ordered that about 30,000 captured Rajput Hindus be slain on February 24, 1568, after the battle for Chittor. But Akbar's acceptance of other religions and toleration of their public worship, his abolition of poll-tax on non-Muslims, and his interest in other faiths were not a reflection of his Muslim spirit of tolerance. Quite the contrary, they indicated a propensity for free thinking in the realm of religion that finally led him to complete apostasy. Its high points were the formal declaration of his own infallibility in all matters of religious doctrine, his promulgation of a new creed, and his adoption of Hindu and Zoroastrian festivals and practices. This is a pattern one sees again and again in Muslim history, down to the present enlightened, tolerant Muslim; on closer examination he turns out to be some one who started out as a Muslim but then progressively wandered away from the orthodox faith. That is to say: the best Muslims are generally the least Muslim (a pattern which does not deem to be the case with other religions).

**Shahjahan cruel warmonger :** Things were back to normal under( Shah Jahan (1593-1666), the fifth Mogul Emperor and a grandson of Akbar the Great. Most Westerners remember him as the builder of the Taj Mahal and have no idea that he was a cruel war-monger who initiated 48 military campaigns against non Moslems in less than 30 years. Taking his cue from his Ottoman co-religionists, on coming to the throne in 1638, he killed all his male relations except one, who escaped to Persia.

Shah Jahan had 5,000 concubines in his harem, but nevertheless indulged in incestuous sex with his daughters Chamani and Jahanara. During his reign in Benares alone, 76 Hindu temples were destroyed, as well Christian churches at Agra and Lahore. At the end of the siege of Hugh, Portuguese enclave near Calcutta, that lasted three months, he had 10,000 inhabitants "blown up with powder, drowned in water or burnt by fire"

Four thousand were taken captive to Agra

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where they were offered Islam or death. Most refused and were killed, except for the younger women, who went into harems.

These massacres perpetrated by Muslims in India are unparalleled in history. In sheer numbers, they are bigger than the Jewish holocaust, the Soviety terror, the Japanese massacre of Chinese during World War II, Mao's devastations of the Chinese peasantry, the massacres of the Armenians by the Turks or any of the other famous crimes against humanity of the 20th century. But sadly, they are almost unknown outside India.

There are several reasons for this. In the days when they ruled India, the British, pursuing a policy of divide and rule, whitewashed the record of the Muslims so that they could set them up as a counterbalance to the more numerous Hindus. During the struggle for Independence, Gandhi and Nehru downplayed historic Muslim atrocities so that they could pretend a facade of Hindu-Muslim unity against the British. (Naturally, this facade dissolved immediately after Independence and several million people were killed in the religious violence attendant on splitting British India into India and Pakistan.)

**Marxist Writers Suppress Truth :** After Independence, Marxist Indian writers, blinkered by ideology, suppressed the truth about the Muslim record because it did not fit into the Marxist theory of history. Nowadays, the Indian equivalent of political correctness downplays Muslim misdeeds because Muslims are an 'oppressed minority' in majority-Hindu India. And India's Leftist intellectuals always blame India first and hate their own Hindu civilsation, just as their equivalents at Berkeley blame America and the West.

Unlike Germany, which has apologised to its Jewish and eastern European victims, and Japan, which has at least behaved itself since World War II, and even America, which has gone into paroxysms of guilt over what it did to the infinitely smaller numbers of Red Indians, the Muslim aggressors against India and their successors have not even stopped trying to finish the job they started. To this day, militant Islam

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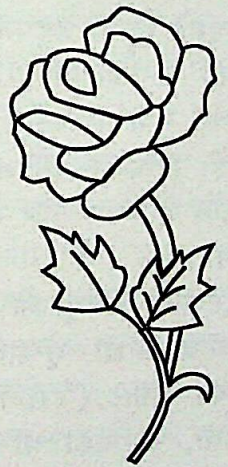
sees India as "unfinished business" and it remains high on the agenda of oil rich Muslim countries, such as Saudi Arabia, which are spending millions every year trying to convert Hindus to Islam. One may take some small satisfaction in the fact that they find it rather slow going.

*(Adapted from* 'The Sword of the Prophet: A Political Incorrect Guide to Islam' by *Dr. Serge Trifkovic.)*



## इतिहास की एक पुरदर्द दास्तान

*संकलन–रघुराजसिंह दिलीपसिंह महिडा*
*(शिकागो)*

भारत के उड़ीसा राज्य के धनवान् परिवार का युवक कालीचन्द्र बड़ी महत्त्वाकांक्षा के साथ पूर्वी बंगाल के ढाका शहर में कई दिनों से काम की खोज कर रहा था। दिन भर वह बाजारों, कोठियों और राजघरानों की देहलियाँ नापता और शाम को थक कर धर्मशाला में पड़ा रहता। रोज सुबह वह ढाकेश्वरी के तट पर जाता और पूजा पाठ भी किया करता। उसका सुडौल गोरा शरीर, उन्नत ललाट, घुंघराले बाल तथा आकर्षक मुखमुद्राएं, जो भी देखता वह आकर्षित हो उठता। नदी तट पर जाते समय उसे ढाका के नवाबी–राजमहल के सामने से गुजरना पड़ता था। संयोगवश एक दिन नबाब की बेटी उस पर न्यौछावर हो गई। रास्ते में जाते हुए कालीचन्द्र को देख कर वह अपना हृदय दे बैठी। बेखबर कालीचन्द्र चला, किन्तु कुछ घण्टे बाद उसे राजकुमारी के हुकुम से राजमहल में बुला लिया गया। उसी दिन उसकी नियुक्ति नवाबी सेना में हो गई। राजकुमारी के कालीचन्द्र के प्रति प्रेम की चर्चा धीरे–धीरे उसके पिता नवाब तक पहुंची। नवाब ने अपनी बेटी को समझाया।

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जब बेटी किसी भी तरह इस प्रेमपथ से नहीं हटी, तो इकलौती सन्तान के मोह में नवाब धार्मिक कट्टरता को भूल गए। उन्होंने कालीचन्द्र को बुलाया और उसके सामने अपनी बेटी से विवाह करने का प्रस्ताव रखा। ब्राह्मण युवक कालीचन्द्र मुसलमान कन्या से विवाह करने को तैयार नहीं हुआ।

नवाब अपनी बेटी को इतना चाहते थे कि उन्होंने उसकी खुशी के लिए मजहब को बलि देने की ठान ली और उसे (राजकुमारी को) हिन्दू बना कर विवाह करने के लिए कालीचन्द्र से कहा। कालीचन्द्र ने तुरन्त हिन्दू पण्डितों से सम्मति मांगी किन्तु, धर्म के ठेकेदार ये पण्डित सहमत नहीं हुए। कालीचन्द्र निराश हुआ। नवाब ने समस्या का एक और हल निकाला। कालीचन्द्र से उसने मुसलमान हो जाने का अनुरोध किया। कालीचन्द्र ने धर्म परिवर्तन करने से इन्कार कर दिया। नवाब को आश्चर्य हुआ; उसने कहा—"जब मेरी लड़की हिन्दू होकर तुम्हारे साथ विवाह करने को तैयार थी तो तुम भी क्यों नहीं उसके मजहब को स्वीकार कर लेते? क्या तुम उसके समान त्याग करने को तैयार नहीं?"

स्वाभिमानी कालीचन्द्र ने निर्भीकतापूर्वक उत्तर दिया—"मैं यवन बन कर कलंकित नहीं होना चाहता।" इस प्रत्युत्तर से नवाब के आत्मसमान को भारी ठेस लगी और क्रोधवश उसने कालीचन्द्र के कत्ल की आज्ञा दे दी। अब वधस्थल पर कालीचन्द्र जल्लाद की तलवार की प्रतीक्षा कर रहा था कि एकाएक राजकुमारी सामने आ खड़ी हुई। नवाब के पाँव पकड़कर उसने कहा—"अब्बाजान, मेरे कसूर की सजा आप इन्हें दे रहे हैं। मेरी वजह से इन्हें यह मुसीबत उठानी पड़ रही है। सजा तो मुझे मिलनी चाहिए। मेरा दिल तोड़ने के बदले आप मेरा सिर काट दीजिए और इन्हें छोड़ दीजिए। अगर इनका बाल भी बांका हुआ तो मैं यहीं सिर पटक-पटक कर मर जाऊंगी।" आदर्श हिन्दू सती के समान पति परायणा उस राजकन्या की पतिभक्ति ने युवक के धर्मभक्त हृदय को भी पिघला दिया और उसने उस मुसलमान युवती से बिना धर्म परिवर्तन किए ही विवाह की सहमति दे दी। नवाब ने दोनों का विवाह कर दिया।

अब युवक कालीचन्द्र अपनी नवविवाहिता पत्नी को लेकर अपने घर गया, किन्तु उसके कट्टर पण्डित पिता ने उसे घर में नहीं घुसने दिया। तड़पती माँ से मिलने की अनुमति भी उसे नहीं दी गई। अलग मकान लेकर रहने पर भी उसे गाँव की नदी में स्नान और जलपान की सुविधा नहीं दी गई। स्थानिक पण्डितों द्वारा उसे भ्रष्ट मानकर उसका दैनिक पूजापाठ और नैतिक अनुष्ठान भी उससे छीन लिया गया।

इस प्रकार कट्टरपंथी धर्मगुरुओं के इस व्यवहार से क्षुब्ध होकर कालीचन्द्र काशी, वृन्दावन, प्रयाग, हरिद्वार तक अपनी पत्नी को लेकर (उसे हिन्दू बना लेने की आशा से) घूम आया, पर कहीं भी विशाल और उदार

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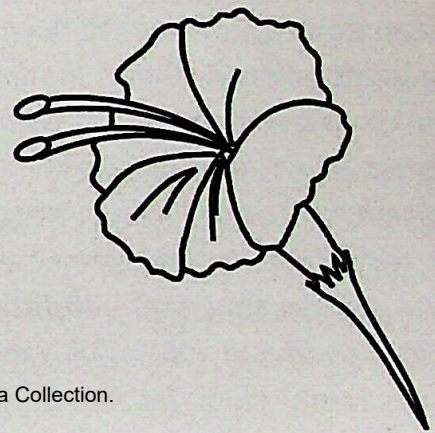
कहलाने वाले हिन्दुत्व की गोद में उसे जगह न मिली। अब थका-टूटा कालीचन्द्र आखिरी उम्मीद लेकर जगन्नाथ की शरण में पत्नी को लेकर पहुँचा। उसने सुना था कि यहाँ पर वे दोनों शुद्ध हो जायेंगे। दुर्भाग्यवश वहाँ के पण्डों ने उसे दर्शन तक न करने दिए। उसे म्लेच्छ कहकर अपमानित कर के दुत्कार दिया। उसके लिए हिन्दू धर्म के सारे द्वार बन्द थे।

इस प्रकार धर्मान्ध पण्डितों और धर्म के नकली ठेकेदारों द्वारा किए गए अपमान ने कालीचन्द्र के हृदय में प्रतिहिंसा और प्रतिक्रिया का छिपा दानव जगा दिया। अब कालीचन्द्र ने ढाका लौटकर कलमा पढ़ लिया अर्थात् इस्लाम धर्म अंगीकार कर लिया। उसके बाद वह इतिहास में 'काला पहाड़' नाम से मशहूर हुआ। काला पहाड़ होकर उसने हिन्दुओं के विरुद्ध युद्ध की घोषणा कर दी। 'मुसलमान बनो या जहन्नुम में जाओ,' इस ललकार के साथ उसने जिस निर्दयता और प्रतिशोध के साथ अपनी तलवार चलाई, उसकी याद आज भी हृदय को दहला देती है। पूर्वी पाकिस्तान और बंगलादेश की अधिकांश मुस्लिम आबादी उस 'काला पहाड़' की ही प्रतिहिंसा का परिणाम है।

इस प्रकार जात-पाँत, छूत-छात, ऊंच-नीच और धार्मिक संकीर्णता की अन्धपरम्परा ने हिन्दू (आर्य) जाति को भूतकाल में ऐसी अनेक पुरदर्द दास्तानों का शिकार बनाया है, जिस का दुष्परिणाम हम आज तक भोगते आ रहे हैं।

हिन्दू धर्म (सत्य सनातन वेद धर्म) किसी की बपौती नहीं है। यह मनुष्य मात्र के लिए है। धर्मान्ध होकर हमने आज तक बहुत कुछ खोया है। उसे वापस पाएं तो कैसे? आज भी ऐसे करोड़ों हिन्दू जो देश, काल, परिस्थिति के वश होकर लाचारी में भूतकाल में कभी स्वधर्म से विलग हो गए थे या कर दिए गये थे, जो बाहर से इस्लाम धर्मी या ईसाई होते हुए भी हृदय से हिन्दू ही हैं और स्वधर्म में पुनः लौटने को स्वेच्छा से उद्यत हैं, काश! कि हम अपने द्वार खोलकर उन्हें छाती से लगा लेवें! प्रभु हिन्दूजाति को सद्बुद्धि दे।



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# हिन्दुत्व ही राष्ट्रधर्म है

*दत्तात्रेय तिवारी*

1883 में महर्षि दयानन्द के निर्वाण के बाद तथा 20वीं शताब्दी के प्रारम्भिक 40 वर्षों में महर्षि द्वारा स्थापित आर्यसमाज ने समाज सुधार के जिन कार्यों को युद्ध स्तर पर प्रारम्भ किया उनका अनुकूल परिणाम निकला। वेदों का पुनः अध्ययन, संस्कृत का प्रसार, अस्पृश्यता निवारण, गुण कर्मानुसार वर्ण व्यवस्था, शुद्धि, दलितोद्धार, भारतीय संस्कृति सभ्यता के प्रति आस्था, स्वदेशी, स्वधर्म एवं स्वभाषा के प्रति स्वाभिमान जगाने आदि सभी कार्यों में अपनी कर्मठता, उत्साह एवं प्रतिबद्धता के कारण आर्यसमाज की भूमिका अग्रणी के रूप में प्रतिष्ठित हो गई। आर्यसमाज का अर्थ था भारत में नवजागरण का क्रान्तिकारी सूत्रधार।

आर्यसमाज के इन कार्यों को बाद में अन्य संगठनों द्वारा भी अपनाने तथा स्वतंत्रता के बाद सरकार द्वारा भी कानून बना कर उन्हें मूर्तरूप देने के कारण आर्यसमाज का कार्यक्षेत्र सिमटता चला गया। इसके अतिरिक्त आन्तरिक कलहों से भी वह निर्बल हो गया। अपनी स्थापना के 30 वर्ष बाद आज स्थिति यह है कि देश के धार्मिक एवं सामाजिक किसी भी क्षेत्र में उसकी कोई पहचान नहीं रह गई है। कभी सभी क्षेत्रों में अग्रणी रहने वाला आर्यसमाज का संगठन आज कहीं दिखाई नहीं देता।

गत कुछ वर्षों से आर्यसमाज की विभिन्न पत्र-पत्रिकाओं में प्रायः सभी अंकों में समाज की पतनोन्मुखी स्थिति पर चिन्ता प्रकट की जा रही है। इस चिन्ता के मुख्य कारणों से पता चलता है कि आर्यसमाज रूपी शरीर दर्जनों व्याधियों से ग्रस्त हो गया है। इनमें कुछ इस प्रकार हैं:

1. परस्पर मतभेद, फूट और कलह, 2. दो-दो सार्वदेशिक एवं प्रतिनिधि सभाएं, 3. आर्यसमाज के झगड़े अदालतों में पहुंचे, 4. समाज की सम्पत्तियों का दुरुपयोग एवं उन पर कब्जा, 5. सदस्यों में पदलोलुपता, 6. आर्यसमाजों में भी गुटबन्दी, 7. सार्वदेशिक की न्याय सभा आदि तीनों ही सभाओं की निष्क्रियता, 8. आर्यवीर दल नाम मात्र का, 9. युवा पीढ़ी की समाज के प्रति उदासीनता, 10. वैदिक विद्वानों व पण्डितों का अभाव और 11. सत्संगों में सदस्यों की घटती संख्या।

### वैचारिक मन्थन का अभाव

ऐसी गम्भीर स्थिति होने पर भी विगत 50 वर्षों में आर्यसमाज के नेतृत्व ने इसमें सुधार लाने के लिए कोई नया क्रान्तिकारी विचार या कार्यक्रम प्रस्तुत नहीं किया। स्थिति से कैसे निपटा जाय, इस पर विचार के लिए गोष्ठी आयोजित नहीं की गई। स्वर्गीय प्रशान्त वेदालंकार ने एक

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बार बुद्धिजीवी आर्य सम्मेलन का आयोजन किया था। इसे व्यक्तिगत खब्त कह कर अधिकारियों ने इसको गम्भीरता से नहीं लिया और सम्मेलन के निर्णयों की उपेक्षा कर दी। जहाँ तक मुझे स्मरण है, इसमें मुख्यतः तीन मुद्दों पर विचार किया गया था। ये मुद्दे थे—1. आर्यसमाज की शिक्षण संस्थाएं, 2. आर्यसमाज और राष्ट्रीय समस्याएं और 3. आर्यसमाज को कैसे सशक्त बनाया जाय। ये तीनों प्रश्न आज भी उतने ही महत्त्वपूर्ण हैं। इस समय आर्यसमाज 'अहो रूपम् अहो ध्वनिः' की संस्कृति में पूरी तरह सिमट सा गया है।

हम प्रत्येक सत्संग में "आ नो भद्रा क्रतवो यन्तु विश्वतः" का पाठ करते हैं। पर हमने नये विचारों की लक्ष्मण रेखा के रूप में महर्षि के विचारों को अन्तिम मान लिया है। हम नए विचारों को सुनने के लिए भी तैयार नहीं हैं। विचारों का क्षितिज समय की गति के साथ व्यापक होता जाता है। सभी देशों और सभी कालों में विचारक उत्पन्न होकर नये-नये मार्गों का दर्शन करते हैं। महर्षि ने भी समाज को नया विचार और प्रेरणा दी। परन्तु अब परिस्थितियां इतनी बदल गई हैं कि 100 वर्ष पुरानी स्थितियों की आज कहीं छाया भी दिखाई नहीं देती। अतः यह आवश्यक है कि परिवर्तित स्थितियों में पुराने विचारों के साथ नए परिवेश का सामंजस्य बिठाया जाय। हमारे देखते-देखते स्थान की दूरियाँ जहाँ सिमट गई हैं, वहाँ समय की टिक-टिक और अधिक स्पष्ट हो गई है। आज ब्रह्माण्ड पहले से कही अधिक विशाल हो गया है। संचार क्रान्ति के कारण हम हजारों मील दूर की ध्वनि व दृश्य उसी क्षण सुन व देख सकते है। इस क्रान्ति ने शब्द ब्रह्म की नित्यता को स्थापित कर दिया है। नए युग की नई सीमाओं में आज आर्यसमाज के लिए तीन कार्य ही मुख्य एवं करणीय है ये है: वेद प्रचार, परोपकार और हिन्दू राष्ट्रवाद।

**वेद व परोपकार**

आर्यसमाज के पुराने कार्यक्रमों को मान्यता मिलने के बावजूद वेद प्रचार आज भी उसका विशिष्ट कार्य है, जिसे उसे पूर्ववत् जारी रखना है।

परोपकार समाज का मुख्य उद्देश्य है। मुम्बई में आर्य समाज के जो नियम बनाए गए थे, उनमें पहला नियम परोपकार था। लाहौर के नियमों में इसे छठे स्थान पर इसलिए रखा गया कि पूर्व के पाँच नियम सैद्धान्तिक हैं, तथा शेष पाँच सामाजिक। छठे नियम में भी स्पष्ट रूप से लिखा गया है कि आर्यसमाज का मुख्य उद्देश्य परोपकार है। परोपकार ही आर्यसमाज का वास्तविक कार्यक्षेत्र है। परन्तु दुर्भाग्य से आर्यसमाज के कार्यक्रमों में परोपकार का कार्य सदा उपेक्षित रहा। आर्यसमाज ने भूतकाल में सैकड़ों विद्यालय एवं कालेज खोले। ज्ञान के प्रसार के लिए यह बहुत आवश्यक था। परन्तु इस अवधि में आर्यसमाज ने

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कितने अस्पताल खोले, कितनी डिस्पैंसरियाँ चलाई, कितने बालगृह, अनाथालय, विकलांग सेवाकेन्द्र, रोजगार प्रवर्धन, झुग्गी बस्तियों में सेवा केन्द्र, छात्रवृत्तियां, अन्नसत्र, वृद्धाश्रम आदि खोले, इसका कई कोई विवरण नहीं मिलता। इससे स्पष्ट है कि अब इसे आर्यसमाज को नए कार्यक्रम के रूप में हाथ में लेना चाहिए। आजकल आर्यसमाज की ऊर्जा या अस्तित्व प्रदर्शन के लिए दशकुंडी शतकुण्डी यज्ञों की एक नई परिपाटी चल पड़ी है, जिसका मुख्य उद्देश्य अर्थ-साधन है। सार्वदेशिक की धर्मार्य सभा के प्रतिबन्ध के बावजूद यह जारी है। इन यज्ञों में लाखों रुपयों की समिधा, घी और सामग्री के खर्च को बचा कर उसे सेवा कार्यों में लगाया जा सकता है। प्रसिद्ध उद्योगपति एवं आर्य नेता श्री सत्यदेव भारद्वाज विद्यालंकार ने कई करोड़ रुपये की लागत से फरीदाबाद में सनफ्लैग अस्पताल खोला है। उनकी अनुमति से अस्पताल को केन्द्र बना कर सेवा कार्यों के अनेक प्रकल्पों को प्रारम्भ किया जा सकता है।

विगत तीन दशकों में मैं अनेक आर्य सम्मेलनों और विश्व आर्य सम्मेलनों का साक्षी रहा हूँ। इसमें किसी में भी परोपकार के कार्यों के सम्बन्ध में एक भी प्रस्ताव पारित नहीं किया गया। इनमें वेदों की महत्ता के प्रस्ताव का कोई अर्थ नहीं, यदि वेदों के अनुरूप यज्ञमय-परोपकारमय, जीवन न जिया जाय। आर्यसमाज की प्रशंसा के प्रस्ताव का भी कोई अर्थ नहीं यदि दूसरे लोग आपके कार्यों की प्रशंसा न करें। दयानन्द का नाम लेने का कोई अर्थ नहीं, यदि उनके कार्यों को आगे न बढ़ाया जाय।

### विभाजन की त्रासदी

महर्षि दयानन्द ने अपने मन्तव्यामन्तव्य में आर्यावर्त की सीमाओं का उल्लेख किया है। परन्तु दुर्भाग्य से 1947 में देश तीन टुकड़ों में बँट गया। आर्य राजाओं का आर्यावर्त, जिनका साम्राज्य हिमालय से लेकर समुद्र पर्यन्त था, जिनके रथों के घोड़ों की टाप ध्वनि स्वर्ग में भी गूंजती थी, जिन्होंने अनेक राजसूय और अश्वमेध यज्ञ कर बार-बार विश्व में अपनी विजय पताका फहराई थी, नाम शेष हो गया। इसके साथ ही महर्षि का आर्यावर्त को पुनः परम वैभवशाली बनाने का सपना भी चकनाचूर हो गया। अरविन्द की भारत के पुनः एक होने की भविष्यवाणी और संघ और हिन्दू महासभा के अखण्ड भारत के नारों के बावजूद इतिहास और समय के प्रवाह ने पाकिस्तान और बंगलादेश के पृथक् भौगोलिक अस्तित्व पर अपनी अन्तिम मुहर लगा दी। देश के विभाजन से यदि सर्वाधिक हानि किसी को हुई है तो वह आर्यसमाज की ही हुई है। उसके कार्यों और शक्ति का केन्द्र पंजाब ही था। पर इस भयंकर त्रासदी को जिस रूप में लिया जाना चाहिए था, नहीं लिया गया।

### आर्यत्व-हिन्दुत्व पर प्रहार

दुर्भाग्य से दूषित राजनीतिक चक्रव्यूह में फंसकर आर्यसमाज ने इस विभाजन को भारतीय अस्मिता पर,

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आर्यत्व या हिन्दुत्व पर प्रहार के रूप में नहीं देखा। तत्कालीन आर्यसमाजी कांग्रेस की संस्कृति से प्रभावित थे, अतः उन्होंने इस विभाजन को हिन्दुत्व के प्रति एक षड़यन्त्र के रूप में नहीं माना। जब कि विभाजन की शक्तियां वही थीं जो सदियों से भारत को पराभूत और अपमानित करने का प्रयास करती रही थीं। यह विभाजन मात्र हिन्दू-मुस्लिम जनसंख्या के आधार पर नहीं, अपितु दोनों की सभ्यता, संस्कृति और धर्म के आधार पर था।

महर्षि दयानन्द ने हिन्दू शब्द के स्थान पर आर्य शब्द के प्रयोग की वकालत अवश्य की थी, पर गत एक शताब्दी में हिन्दू शब्द की व्यापकता, सर्वमान्यता अब एक जमीनी सत्य है। इस ऐतिहासिक और भौगोलिक सत्य को स्वीकार न कर आर्यसमाज आज भी हिन्दू और आर्य शब्द के प्रयोग के बारे में अनावश्यक रूप से उलझा हुआ है। इतना ही नहीं, आर्यसमाज का एक बड़ा वर्ग अपने को हिन्दू कहने में लज्जा अनुभव करता है। यह लकीर पीटने से अधिक कुछ नहीं। अपने को हिन्दू एवं हिन्दुत्व से अलग रखने का परिणाम यह हुआ कि आर्यसमाज की न केवल लोकप्रियता कम हुई, अपितु उसकी प्रतिष्ठा पर भी आँच आई। आर्यसमाज ने दूरदर्शिता के अभाव में हिन्दुओं को मूर्तिपूजक और अन्धविश्वासी कह कर सदा प्रताड़ित किया, अपने को उनसे अलग रख कर अपनी छवि मात्र मूर्तिपूजा विरोधी के रूप में ही स्थापित कर ली।

## सांस्कृतिक धारा

संकीर्णता मनुष्य की दृष्टि को भी संकीर्ण बना देती है। राष्ट्रीय स्वयंसेवक संघ विश्व का सबसे बड़ा हिन्दुत्ववादी सामाजिक संगठन है। परन्तु आर्यनेता समय-समय पर आर्यसमाजियों को संघ से सावधान रहने की चेतावनी देते हैं। उनसे कहा जाता है कि संघी मूर्तिपूजक हैं और वह समाज पर कब्जा करना चाहते हैं। मूर्तिपूजा क्या इतना बड़ा अपराध है कि हिन्दू ही हिन्दू से लड़े? यह समझ से परे है कि संघ और सनातन धर्मी, जो इस देश की आस्था, अस्मिता, वेद, गोरक्षा, संस्कृति सभ्यता की बात करने है, तथा इस देश को अपनी मातृभूमि और पुण्यभूमि मानते हैं उन्हें आर्यसमाज अपना प्रतिद्वन्द्वी क्यों समझता है। यदि मूर्तिपूजा इतना बड़ा अभिशाप है, तो आर्यसमाजी न केवल मूर्तिपूजा विरोधी अपितु मूर्तिभंजक मुसलमानों से हाथ क्यों नहीं मिलाता?

इसका एक मात्र कारण है कि आर्यसमाजियों के संस्कारों में भी पीढ़ी दर पीढ़ी परम्परा से आर्यत्व और हिन्दुत्व की वहीं अन्तर्धारा प्रवाहित है, जो हजारों वर्षों से देश के अन्तर्मन में सहस्रों रूपों और नामों के रूप में प्रस्फुटित होती रहती हैं। ऐसा केवल भारत में ही होता है जहाँ लोग अपने नाम पर्वतों, नदियों तीर्थों, नगरों, वृक्षों और ऋतुओं के नाम पर रखते है। भारत ही है जहाँ प्रति वर्ष लाखों-करोड़ों लोग देश के एक कोने से दूसरे कोनों में

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जाकर तीर्थों व मंदिरों में अपनी आस्था प्रकट करते हैं। यह इस देश की माटी में रची-पची सांस्कृतिक एकता की अभिव्यक्ति है। आर्यत्व-हिन्दुत्व की यह विचारधारा सनातन और पुरातन होने के साथ नित नवीन और अद्यतन भी है। यही सांस्कृतिक धारा भारत की प्राणधारा है।

**सांस्कृतिक संघर्ष**

आर्यसमाज इतना प्रबुद्ध है कि वह इस बात को जानता है कि देश की धार्मिक, सामाजिक, ऐतिहासिक एवं भौगोलिक विशिष्टता व उसका अस्तित्व दो परस्पर विचारधाराओं के भंवर में फंसा हुआ है। एक विचारधारा सैक्युलरवादियों की है और दूसरी गैर सैक्युलरवादियों की। भारतीयता हिन्दुत्व की बात करने वालों को, जिनमें संघ, भाजपा, व अन्य हिन्दू संगठन हैं, गैर सैक्युलर या साम्प्रदायिक कहा जाता है। साम्प्रदायिक शब्द निन्दावाचक हो गया है। आर्यसमाज भी धर्म, सभ्यता संस्कृति की बात करता है, इसलिए वह भी सैक्युलरवादियों की 'हिट लिस्ट' में है। देश की स्वतंत्रता—देश के विभाजन—के लगभग 60 वर्ष बाद अब वे तत्व और शक्तियां पुनः सक्रिय हो गई है जिन्होंने देश का विभाजन किया था। दुर्भाग्य से सत्ता लोलुप दल कुर्सियों के लिए देश विरोधी तत्वों का साथ दे रहे हैं। इसे दो सांस्कृतिक धाराओं के संघर्ष के रूप में देखना चाहिए। सामान्य शब्दों में इन विचारधाराओं को हिन्दुत्व-विरोधी और हिन्दू समर्थक कहना अधिक उपयुक्त होगा।

**हिन्दुत्व राष्ट्र धर्म, स्वधर्म है**

हमारा देश इस समय अपनी प्राचीन सभ्यता, परम्परा, और विशिष्टता की रक्षा के संग्राम में एक निर्णायक दौर से गुजर रहा है। आर्यसमाज के लिए ऐसी स्थिति में केवल एक ही विकल्प है कि वह हिन्दुत्व-आर्यत्व-की विचार-धारा का खुल कर समर्थन करे। इस विचारधारा से अपने को अलग रखना आर्यसमाज के लिए आत्मघाती होगा। समय और परिस्थितियों को देख कर अपनी व्यूह रचना करने वाला ही प्रतिकूलताओं पर विजय प्राप्त करता है।

हमें यह समझ लेना चाहिए कि महर्षि दयानन्द का वेदवाद, विवेकानन्द का मानववाद, सावरकर का हिन्दुत्व, अरविन्द का आर्यत्व, महात्मा गांधी का रामराज्य, तिलक का गणेशोत्सव और संघ का सांस्कृतिक राष्ट्रवाद परस्पर समानार्थक एवं एक दूसरे के पर्याय हैं। भारत केवल भौगोलिक इकाई ही नहीं, अपितु हमारी धार्मिक तथा सांस्कृतिक भूमि है।

आर्यसमाज को अपने कार्यक्रमों, अथवा नई रणनीति के रूप में हिन्दुत्व को राष्ट्र धर्म के रूप में नई ऊर्जा के साथ अपनाना होगा। वैदिक धर्म का पर्याय समझ कर इस राष्ट्र धर्म का जाप उसका पवित्रतम यज्ञ कर्म है। इससे उसे जहाँ शक्ति मिलेगी, वहीं उसकी लुप्त प्रतिष्ठा भी उसे पुनः नई चमक दमक के साथ प्राप्त होगी। हिन्दुत्व

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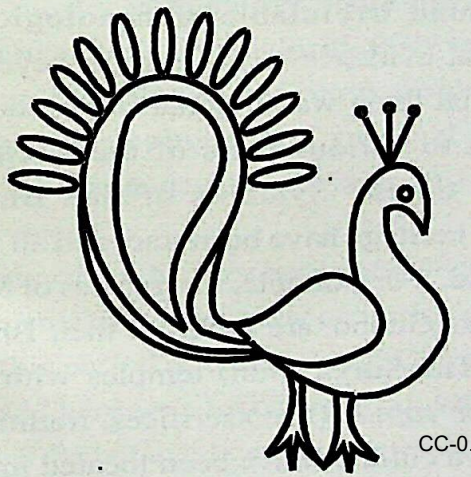
राष्ट्र धर्म ही नहीं अपितु स्वधर्म भी है।

'संगच्छध्व सवदध्वं' का पाठ करने वाले आर्यसमाजियों के लिए भारतीय होने का गर्व करने वालों के साथ, समाज विचार धारा के लोगों के साथ सहयोग और मैत्री करना कोई कठिन बात नहीं है। इस समय मुख्य प्रश्न हिन्दू समाज के अस्तित्व पर प्रहार करने वाली शक्तियों को परास्त करने का है। एकजुट होकर भारत को शक्तिशाली एवं पुनः जगद्गुरु बनाने के महर्षि के सपनों को मूर्तरूप देने का यही उपयुक्त अवसर है।



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## A HIDDEN AGENDA?

*Dr. Rajendra Singh Kushwaha*

Most of the books on "Indian History" available in our school libraries and local bookshops, are neither the product of any serious research by Bharatiya scholars nor are based on the original writings of any Bharatiya historian. They are all based on inputs provided by **European** linguists and colonial officials for developing the text of the history books on Bharata. Behind this exercise they had a **hidden agenda.** It is well understood that by destroying the history of the people of any country, half the work of subjugation is complete.

In a well thought out move, they adopted four methods to meet their objective. Firstly they surveyed, located and identified all the prevalent and ancient facts that could be called in as an evidance of Bharata's glorious past. Secondly, they planned the systematic

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demolition and destruction of these facts. In this process the antiquity was twisted, records were tampered, for example, no records are available for 450 years of Tomar rule in Delhi, according to researchers. Thirdly, they extensively used two powerful words **'myth'** and **'legend'** to describe all the great events in the early history of Bharata, thereby taking away the glow and esteem associated with their historicity. Finally, these **Colonial rulers coined a new terminology,** which was absolutely peculiar and unknown to Bharatiya tradition, literature, and history till then. **These terms were meant to divide the Bharatiya people** by attaching a unique identification tag like 'Aboriginal or Foreigner', 'Brahmin or Non-Brahmin', 'Tribal or Non-tribal', 'Aryan or Dravidian', 'Southerner or Northerner', and the like.

The very foundation of Bharatiya identity was attacked when they invented the theory that **Aryans,** our ancestors, came to Bharata as invaders from Central Asia. They were successful in implanting this theory. As a result, it has been taught for more than 125 years in all schools and colleges of India that Aryans were not inhabitants of Bharata. This distorted version of history has given birth to many controversies and has **created misgivings about our age-old nationalism and great antiquity** resulting in an inferiority complex amongst the people of Bharata. This is one of the main reasons why people in general have developed an attitude to indifference towards the deeds of bravery and the great contributions made by our ancestors to humanity.

It is interesting to note that researchers have now found irrefutable archaeological and historical evidence which proves beyond any doubt that there were regular migrations from Bharata to various parts of the world since ancient times. Symbols of rich Bharatiya cultural heritage have been traced in all parts of the world. For example, the gypsies of Mexico, known as Gitano, are proud of their Bharatiya origin. The Surya (Sun) temples with proper altars for *yajnas* (fire sacrifices, traditional to Bharatiya culture) have been located in "many

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countries. Ramayana is a lyric whose domain ranges from Siberia to Bali.

In this atmosphere of intellectual onslaught and colonial mindset many Bharatiya philosophers, historians, writers and eminent personalities in the realm of administration, education, and culture go swept away. There was a sense of fear in writing the 'truth'. Bharatiya history came to be rewritten by British army officers, civil servants and court historians to meet the colonial objective.

Hence, it is not surprising to note that history books, currently sold in our country, are stuffed mostly with stories about the might of foreign invaders. They glorify their misdeeds, lionising those that looted our nation's wealth, destroyed the cultural and spiritual heritage centres or decimated monuments of historical importance.

Many of the history books dwell on details of the events of just past few centuries and sadly define this period as Muslim and Christian rule of India. There are a lot of distortions and many historical facts have been suppressed.

Take for example, the case of **Mahmud Ghaznavi**, the **Yemeni Turk**, a plunderer of rare kind, who destroyed the most precious heritage monuments of Bharata and invaded Bharata seventeen times. He faced the most humiliating defeat at the hands of Raja Jai Dev Anand of Khukhrain. Mahmud Ghaznavi was made a prisoner of war and brought to Raja Jai Dev. Against the advice of his ministers, the Raja pardoned Mahmud Ghaznavi and after getting him treated for wounds made arrangements to send him back. Many similar historical events showing Hindu idealism, compassion in victory by Bharatiya kings, are just not mentioned in our history books. But, the story about the victory of Mahmud Ghaznavi fills several pages of school text books.

Almost all the countries that got independence in twentieth century gave first preference to rewriting their nation's history. Unfortunately, even after 54 years rule by various governments in Bharata, no serious effort had been made in this regard. Some Historians have taken up this challenging task

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on their own. But, that effort is not sufficient enough to create national awareness about our glorious past.

The only gratifying aspect is that **even today quite substantial and unbiased body of evidence of Bharatiya history is available,** although it is scattered all over the country. This evidence is hidden in households, temples, lesser-known monuments and independent family collections. There is a need to systematically collect proper material (which includes new findings in archaeology, contemporary literature etc.), available within our country, scrutinise the same from the point of historicity and compile the true history of Bharata in its totality.

*Itihas Darpan*
*Vol. IX, No.2, 2003*

# देश के आध्यात्मिक उत्थान में सौराष्ट्र का योगदान

*डॉ॰ अनुपम भायाणी*
*महिला कॉलेज, सूरत*

सान्त से अनंत, अंधकार से प्रकाश, भेद से अभेद, कीचड़ से कमल, विरोध से विवेक और अव्यवस्था से व्यवस्था की ओर जाने का लक्ष्य लेकर चलने वाली भारतीय संस्कृति उस आध्यात्मिक चेतना की ऋणी है, जिसने मन एवं प्राणी की प्रकृति से परे जाकर अपनी साधना के द्वारा परमात्म तत्त्व का साक्षात्कार करने वाले एवं मानव जीवन को ऊर्ध्वगामी बनाने की प्रेरणा देने वाले अनेक ऋषि, मनीषी, संत, महात्मा आदि को इस धरती पर जन्म दिया है। ऐसी विभूतियों ने समय-समय पर भारतीय जनजीवन को आध्यात्मिक दृष्टि से संपन्न एंव समृद्ध बनाने का जो पुरुषार्थ किया है, उसे भारत का सांस्कृतिक इतिहास कभी भूल नहीं सकता। इस मंगल कार्य में गुजरात के अमरेली, जामनगर, जूनागढ़, भावनगर, राजकोट और सुरेन्द्रनगर जिलों से बने हुए सौराष्ट्र प्रदेश का अपना विनम्र एवं महत्त्वपूर्ण योगदान है।

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**नरसिंह मेहताः** गीतागायक भगवान् श्रीकृष्ण के चरणस्पर्श से पावन बनी हुई इस भूमि ने भावनगर के निकटवर्ती लताजा गाँव में एक भक्त कवि को 15वीं शताब्दी में जन्म दिया, जिसका नाम था नरसिंह मेहता। तीन साल की उम्र से ही जूनागढ़ में जीवन व्यतीत करने के कारण नरसिंह का नाम जूनागढ़ से विशेष संबद्ध है। महादेव की कृपा से कृष्ण की रासलीला का तन्मयकारी दर्शन करने वाले इस नरसिंह मेहता की भगवद्भक्ति सांसारिक संकटों में प्राप्त भगवान की प्राणवान सहायता से पुष्ट एवं समृद्ध बनती गई। उनकी अनुभूतिप्रवण शक्ति ने ही उन्हें कृष्ण के लीलागान की प्रेरणा दी, तो दूसरी ओर औपनिषदिक दर्शन एवं काव्यमय मंत्रवाणी की स्मृति कराने वाले 'निरखने गगनमां कोण, घूमी रह्यो, तेज तेज हुँ शब्द बोले', 'ज्यां लगी आत्मातत्व चीन्यो नहि त्यां लगी साधना सर्व जूठी', 'जागीने जोऊं तो जगत् दीसे नहि ऊंधमा अटपटा भोग भासे', 'अखिल ब्रह्मांडमा एक तुं श्रीहरि जूजवे रूपे अनंत भासे', आदि पदों ने उन्हें उत्तम ज्ञान- मार्गी कवियों में स्थान दिलाया। जिसने गांधी जी को 'महात्मा' बनने की प्रेरणा दी, उसमें अन्य अनेक स्रोतों के अतिरिक्त मेहता के पद 'वैष्णव जन तो तेणे कहीए, जे पीड़ पराई जाणे रे' का गौरवपूर्वक स्मरण किया जा सकता है। विचार करने पर गांधीजी का समग्र जीवन इस पद का मूर्तिमंत रूप दिखाई पड़ेगा। कथनी और करनी का सामंजस्य दिखलाने वाले संत एवं भक्त कवि की वाणी में कितनी विराट् रूपांतरकारी शक्ति होती है इसका यह जीवंत उदाहरण है।

**प्रेम दीवानी मीराः** प्रेम दीवानी मीरा पुत्री तो राजस्थान की है, लेकिन उनकी उत्तरवय वृंदावन एवं द्वारिका में व्यतीत होने के कारण सौराष्ट्रकी धरती सौभाग्य को सराहे बिना नहीं रह सकती। 'गोविंदो प्राण अमारो रे', 'प्रीत पूरबनी रे शुं करूं राणाजी,' 'मारूं मनडुं वीधाणुं राणा', 'रामरमकडुं जडियुं रे राणाजी मने रामरमकडुं जडियुं', 'बोल मा बोल मा बोल मा रे राधाकृष्ण बिना बीजूं बोल मा' आदि अनेक गुजराती पद कृष्णभक्त मीरांकी प्रेरणादायी एवं उत्कट भाव भक्ति को व्यक्त करते हैं। ये पद गुजराती गीतिकाव्यों की अमर निधि हैं।

**प्राणनाथः** मध्यकाल का विचार करते समय धामी अथवा प्रणामी संप्रदाय के प्रवर्तक प्राणनाथ को विस्मृत नहीं किया जा सकता। जामनगर के प्रतिष्ठित दीवान श्री केशव ठक्कर के यहाँ वि. सं. 1675 में उत्पन्न प्राणनाथ, जिनका मूल नाम मेहराज था, अल्पायु में ही विरक्त होकर घर से निकल पड़े थे। अरबी, फारसी, संस्कृत तथा हिन्दी के जानकार प्राणनाथ की आध्यात्मिक देन पर प्रकाश डालते हुए डॉ० रामकुमार गुप्त अपने शोध-प्रबंध में लिखते हैं-"वेद, कुरान, इंजील तथा तौरैत आदि अनेक धर्मग्रंथों का अध्ययन कर इन्होंने जिस ज्ञान एवं धर्म का उपदेश दिया, उसने तद्युगीन विभिन्न संस्कृतियों के अमानवीय संघर्षों को मिटाकर समन्वयवादकी वल्लरी

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को सींचा जिसका मधुर फल हमें आगे चलकर थियोसोफिकल सोसायटी, रामकृष्ण मिशन और अहमदिया जैसे संप्रदायों के रूप में दीख पड़ता है। कबीर एवं नानक आदि की दृष्टि तो केवल हिन्दू और मुसलमानों के धार्मिक मतभेदों को ही भेद सकी थी, परंतु स्वामी प्राणनाथ की दृष्टि समस्त धर्मों (ईसाई, यहूदी, पारसी आदि) के वादविवादों को मिटाती हुई सर्वधर्मसमन्वय की ओर अग्रसर हो सकती थी। वे अपने समय के सबसे बड़े समन्वयवादी नेता थे।...धर्म एवं संस्कृति के जिन आदर्शों का अनुसरण युगपुरुष महात्मा गांधी ने किया, उन सभी की प्रस्थापना स्वामी प्राणनाथ प्रायः 30 वर्ष पूर्व कर चुके थे।"

**स्वामी सहजानन्दः** अयोध्या निकटवर्ती छपैया गाँव से निकलकर परिभ्रमण करते ई०स० 1800 में सौराष्ट्र में आकर बंथली (सोरठ) के समीपस्थ गाँव पीपलाणा में स्वामी रामानंद से उद्धव संप्रदाय की दीक्षा ग्रहण कर गुजरात में स्वामीनारायण संप्रदाय का प्रवर्तन करने वाले स्वामी सहजानंदका नाम गुजरात के सांस्कृतिक इतिहास में महत्त्वपूर्ण है। कथनी और करनी, आचार और विचार, उपदेश और व्यवहार में सामंजस्य स्थापित करने के उद्देश्य से प्रादुर्भूत इस संप्रदाय के द्वारा गुजरात में यज्ञों को अहिंसक बनाने, लोकजीवनमें फैले हुए मद्य, मांस, चोरी, असत्य और व्यभिचार को दूर कराने, त्याज्य सामाजिक रीति रस्मों को बंद कराने एवं लोगों के वहम और अंधविश्वास को तिलांजलि दिलाने की दिशा में गणनापात्र सेवा हुई है। इस संप्रदाय का प्रभाव मात्र गुजरात तक ही सीमित न रहकर आज विदेशों में भी विस्तीर्ण हो गया है।

**स्वामी दयानंदः** ई० स० 1924 में सौराष्ट्र के टंकारा ग्राम में जन्म लेने वाले स्वामी दयानंद ने वैदिक साहित्य का आश्रय लेकर भारतीय परंपरा के भीतर रहकर ही एक सर्वथा क्रांतिकारी धार्मिक और सामाजिक विचारधारा का प्रवर्तन किया और हजारों वर्षों की बद्धमूल पौराणिक परंपरा की सारहीनता प्रतिपादित की। इस्लाम, ईसाई, जैन और पौराणिक धर्मों के सिद्धांतों की उन्होंने जो युक्तिपूर्ण आलोचना की, उसके फलस्वरूप हिन्दू धर्म में साहस और निर्भीकता का संचार हुआ है। 'आर्य समाज' जैसी संस्था और 'सत्यार्थप्रकाश' जैसा ग्रंथ उनकी महत्वपूर्ण राष्ट्रीय उपलब्धियाँ हैं। उस 'पुरुषसिंह' के लिए मैडम ब्लेवेट्स्की ने ठीक ही लिखा है–"यह निश्चित है कि शंकराचार्य के पश्चात् दयानंद से अधिक संस्कृतज्ञ, गंभीर अध्यात्मवेत्ता, आश्चर्यजनक वक्ता और बुराई पर निर्भीक प्रहारक भारत को प्राप्त नहीं हुआ।" महात्मा गांधी ने भी धर्मजागृति बढ़ाने, आर्य संस्कृति, वेदाभ्यास, संस्कृत, हिन्दी आदि का प्रेम बढ़ाने एवं अस्पृश्यता का कलंक धोने का प्रयत्न करने वाले महर्षि के रूप में स्वामी दयानंद का उचित मूल्यांकन किया है।

**महात्मा गांधीः** 1869 ई. स. में सौराष्ट्र के एक छोटे से शहर पोरबंदर में एक विश्वविभूति ने जन्म लिया। वह

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थे श्री मोहनदास करमचंद गांधी। पिताजी सत्यपरायणता और साध्वी माता पुतलीबाई के धार्मिक संस्कार, 'श्रवण-पितृ-भक्ति' नामक पुस्तक एवं सत्यवादी हरिश्चंद्र के नाट्यदर्शन का प्रभाव, लिखकर किया गया प्रायश्चित्त और पिताजी के अश्रुबिंदुओं में से प्राप्त अहिंसा का पदार्थपाठ आदि प्रसंगों ने सत्य और अहिंसा के उपासक गांधी का निर्माण किया। बाद में तो दक्षिण अफ्रीका और तदनंतर समग्र भरत उनके अहिंसक सत्याग्रहों का प्रयोगस्थल बन गया। अनेक प्रकार की अग्निपरीक्षाओं के बीच एक दुबले-पतले आदमी ने सत्य और अहिंसा के अनुभूति-मूलक दर्शन की बुनियाद पर अपनी आत्मशक्ति के सहारे किस प्रकार अंग्रेजों को परास्त किया, यह भारत एवं विश्व के लिए अपरिचित नहीं है। राष्ट्रव्यापी असहयोग आंदोलन में भी आत्म परिष्कार वाले पहलू को उन्होंने सर्वाधिक महत्त्व दिया और उसमें सम्मिलित होने वालों का ध्यान इस ओर वे बार-बार आकर्षित करते रहे। भारतीयों की आपसी फूट, हिंसा, भ्रष्टाचार एवं अनेक आंतरिक बुराइयों पर स्थित अंग्रेजी राज्य को निर्मूल करने और अंग्रेजों का हृदय-परिवर्तन करने के लिए वे भारतीयों का हृदय-परिवर्तन नितांत आवश्यक समझते थे। उनका कहना था कि "बिना आत्मशुद्धि के प्राणिमात्र के साथ एकता का अनुभव नहीं किया जा सकता और आत्मशुद्धि के अभाव में अहिंसा धर्म का पालन करना भी हर तरह नामुमकिन है। चूँकि अशुद्ध आत्मा परमात्मा के दर्शन करने में असमर्थ रहता है, इसलिए जीवनपथ के सारे क्षेत्रों में शुद्धि की जरूरत रहती है। इस तरह की शुद्धि साध्य है, क्योंकि व्यक्ति और समष्टि के बीच इतना निकट संबंध है कि एक की शुद्धि अनेकों की शुद्धि का कारण बन जाती है और व्यक्तिगत कोशिश करने की ताकत तो सत्यनारायण ने सब किसी को जन्म ही से दी है...शुद्ध होने का मतलब तो मन से, वचन से और काया से निर्विकार होना, राग-द्वेषादि से रहित होना है।...लेकिन मैने हिम्मत नहीं हारी है।" उनके एकादश व्रत सत्य, अहिंसा, ब्रह्मचर्य, अस्वाद अस्तेय, अपरिग्रह आदि का मूल उत्स भी इस शुचिता के आग्रह में ही है।

अपनी कल्पना के स्वराज्य का चित्र खींचते हुए उन्होंने लिखा है-"मेरी कल्पना का स्वराज्य तभी आएगा जब हमारे मन में यह बात अच्छी तरह जम जाए कि हमें अपना स्वराज्य सत्य और अहिंसा के शुद्ध साधनों द्वारा ही हासिल करना है; उन्ही के द्वारा उसका संचालन करना है और उन्हीं के द्वारा हमें उसे कायम रखना है। सच्ची लोकसत्ता या जनता का स्वराज्य कभी भी असत्यमय और हिंसक साधनों से नहीं आ सकता।" उनका मानना था कि वैयक्तिक स्वतंत्रता को प्रकट होने का पूरा अवकाश केवल विशुद्ध अहिंसा पर आधारित शासन में ही मिल सकता है। इस प्रकार साधन और साध्य की शुद्धि का विचार उन्होंने जीवन के सभी क्षेत्रों में किया, यद्यपि राजनीति के क्षेत्र में इसकी उपयोगिता कई लोगों की दृष्टि

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से संदिग्ध थी। राजनीति के 'अध्यात्मीकरण' के प्रयत्न का सर्वप्रथम यश गोखले जी को जाता है तो उसकी संपूर्ण सफलता का श्रेय गांधीजी को ही दिया जा सकता है। आत्मविनाश की ओर ले जाने वाली धर्मशून्य राजनीति का उनकी दृष्टि में कोई मूल्य नहीं था।

सौराष्ट्र के अन्य प्रसिद्ध महापुरुषों में गाँधीजी को प्रेरणा प्रदान करने वाले मोरवी राज्य के श्रीमद् राजचंद्र, उपनिषद् एवं अन्य संस्कृत ग्रंथों पर गुजराती में टीका लिखने वाले एवं अनेक शिक्षित-अशिक्षितों को अपनी साधना से प्रभावित करने वाले झालावाड़ के मोजीदड गाँव में उत्पन्न और बीलखा आनंदाश्रम के स्थापक श्रीमन् नथुराम शर्मा, सत्यशोधन, जीवनसाधना, पुरुषार्थ एवं अथक ज्ञानपिपासा के कारण भारतविख्यात तत्वचिंतकों में स्थान पाने वाले झालावाड़ी भूमि के सुपुत्र पंडित सुखलालजी आदि का सदैव स्मरण किया जा सकता है। इनके अलावा महीदास, मीठो ढाढी, आणदा बाबा, मोरार साहब, भीम साहब, होथी, देवीदास, जलाराम, दासी जीवण, भोजा भगत आदि अनेक संतों की पावनकारी जीवनसरिताओं ने इस धरती पर प्रवाहित होकर अगणित श्रेयार्थियों के आकुल हृदय को संतुष्ट किया है। वंदन हो सौराष्ट्र की इस 'बहुरत्ना वसुंधरा' को!

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## हिन्दुत्व, इस्लाम और ईसाइयत का टकराव

*विराज*

ईसा की ग्यारहवीं शताब्दी में इस्लाम के अनुयायियों का हिन्दुस्तान में प्रवेश हुआ। इस मुहम्मदी सम्प्रदाय का जन्म सऊदी अरब में हुआ था। इसका प्रवर्तक मुहम्मद था। उसने स्वयं को अल्लाह (ईश्वर) का दूत घोषित किया और अपने अनुयायियों को आदेश दिया कि वे सब लोगों को यह मानने को विवश करें कि एक अल्लाह ही पूजनीय है और मुहम्मद उसका सन्देश लाने वाला दूत है। जो इन दो बातों पर विश्वास कर लें, वे मुसलमान हैं; जो इन पर विश्वास न करें, वे 'काफ़िर' (अविश्वासी) हैं। जो काफ़िर मुसलमान बनने को तैयार न हो, उसे मार डालना हर मुसलमान का धार्मिक कर्तव्य है।

**लूटमार और हत्या का मज़हब**—लूटमार और हत्या के इस सम्प्रदाय का प्रचार तेज़ी से हुआ। अरब और पास पड़ौस के देशों में सफलता प्राप्त करने के बाद यह मज़हब मध्य एशिया, अफ्रीका और यूरोप के कुछ देशों तक फैल गया। युद्ध में लोगों को हरा कर, लोगों को मृत्यु का भय दिखा कर बलात् मुसलमान बनाया गया।

हिन्दुस्तान में इस्लाम को फैलने के लिए उपजाऊ

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भूमि मिली। छुआछूत और जात पांत से ग्रस्त समाज के दलित वर्ग ने इस्लाम को अपना लिया, जो उन्हें समाज में बराबरी का स्थान देता था। परन्तु उच्च वर्ग के लोगों ने दृढ़तापूर्वक इस्लाम का विरोध किया और मुहम्मद को ईश्वर का दूत मानने के बजाय मर जाना स्वीकार किया।

**गज़नवी लूट के लिए आया**—महमूद गज़नवी जैसे प्रारम्भिक मुसलमान इस्लाम के प्रचार के लिए नहीं, अपितु मन्दिरों में एकत्र विपुल धनराशियों को लूटने के इरादे से आये थे। उन्होंने हिन्दुओं को सैनिक दृष्टि से दुर्बल और असंगठित पाया। महमूद गज़नवी ने हिन्दुस्तान पर सत्रह बार आक्रमण किये और हर बार उसे विजय ही मिली। उसके बाद 800 वर्ष तक नये नये मुस्लिम आक्रान्ता इस देश में आते रहे। नये आक्रान्ता पुराने मुस्लिम शासकों को हरा कर स्वयं शासक बनते रहे।

**सच्चे हिन्दू और कच्चे हिन्दू**—हिन्दू दो भागों में बंट गये: (1) वे जो स्वधर्म और स्वदेश की रक्षा के लिए राणा प्रताप की तरह संघर्ष करने और कष्ट सहने के लिए तैयार थे; और (2) वे, जो विजेताओं से समझौता करके राजा मानसिंह की तरह सुख सुविधा का जीवन जीना चाहते थे। उन्हें मुस्लिम शासकों का सामन्त बनने में कोई संकोच नहीं था।

कुछ धर्मगुरुओं ने मुसलमानों को म्लेच्छ बता कर उन्हें अस्पृश्य घोषित किया, तो कबीर, नानक आदि संतों ने मुसलमानों और हिन्दुओं में सौहार्द स्थापित करने की चेष्टा की। यदि अकबर ने पराजित हिन्दुओं के साथ सहयोग करने की नीति न अपनाई होती, तो हिन्दू प्रतिरोध शीघ्र संगठित हो गया होता, जैसा कि वह औरंगज़ेब द्वारा धर्मान्धता की नीति अपनाने के बाद हुआ। अकबर की चतुराई भरी नीति ने हिन्दुस्तान में इस्लाम की जड़ों को गहरा जमने का अवसर दिया। यदि वही नीति जारी रही होती, तो मुस्लिम प्रभुत्व यहाँ और भी कई शताब्दियों तक बना रहता।

**अंग्रेज़ आये**—नई सत्रहवीं शताब्दी में अंग्रेज़ों के भारत आगमन से एक नई स्थिति उत्पन्न हो गई। (मुस्लिम विजेता हिन्दू राजाओं पर इसलिए विजय पाते रहे कि उनके हथियार अधिक अच्छे थे। अंग्रेज़ भी इसलिए सफल रहे कि उनकी बन्दूकें और तोपें हिन्दुस्तानियों की अपेक्षा अधिक अच्छी थीं। वे मुसलमानों और हिन्दू मराठों और सिखों को हरा कर पूरे देश के शासक बन गए।

**ईसाइयत का प्रसार**—अंग्रेज़ों ने ईसाइयत के प्रचार को बढ़ावा दिया। उन्होंने हिन्दू समाज के दलित वर्ग को शिक्षा दे कर, सरकारी नौकरियों का प्रलोभन दे कर, अस्पताल खोल कर चिकित्सा द्वारा सेवा करके लोगों को ईसाई बनाया और अपने विदेशी शासन का एक समर्थक वर्ग तैयार कर लिया।

19वीं शताब्दी में पुनर्जागरण के काल में इस देश के बहुसंख्यक समुदाय हिन्दुओं, और अल्पसंख्यक मुसलमानों और ईसाइयों में प्रतिद्वन्द्विता बढ़ी। सन् 1857 में हिन्दू और

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मुसलमान मिल कर अंग्रेज़ों के विरुद्ध लड़े थे। मुसलमानों को दीख रहा था कि यदि अंग्रेज़ हारे, तो शासन सत्ता सम्राट् बहादुरशाह के हाथों में आ जायेगी और फिर मुस्लिम शासन स्थापित हो जायेगा।

**अंग्रेज़ों की नीति**—परन्तु अंग्रेज़ हारे नहीं। उन्हें नेपाल के राणा जंगबहादुर और पंजाब के सिख राजाओं की सहायता मिल गई, जो मुस्लिम शासन के घोर विरोधी थे। शुरू में तो अंग्रेज़ों ने विद्रोह में हिन्दुओं का साथ देने के कारण मुसलमानों का कठोर दमन किया, परन्तु शीघ्र ही उन्हें समझ आ गया कि हिन्दुस्तान की स्वाधीनता की लड़ाई तो मुख्य रूप से हिन्दुओं की है। इसलिए उन्होंने हिन्दुओं के विरुद्ध मुसलमानों को अपने पक्ष में करने की नीति अपनाई। सरकारी नौकरियों में मुसलमानों को वरीयता दी जाने लगी।

**गांधी जी की नीति**—जब सन् 1914 में महात्मा गांधी ने भारतीय राजनीति में पदार्पण किया, तब उन्होंने यह मान लिया कि हिन्दू-मुस्लिम एकता स्थापित हुए बिना हिन्दुस्तान को स्वतंत्रता नहीं मिल सकती। उसके विपरीत वीर सावरकर कहना था कि स्वतंत्रता संग्राम में यदि मुसलमान हिन्दुओं का साथ दें, तो उनका स्वागत है; यदि वे साथ न दें, तो भी कोई कठिनाई नहीं; और यदि वे हिन्दुओं का विरोध करके अंग्रेज़ों के साथ हो जायें, तो भी हमें स्वतंत्रता संग्राम में विजय प्राप्त करनी ही है।

गांधी जी यह दुराशा पाले रहे कि अधिक सुविधाएं देने से मुसलमान स्वतंत्रता संग्राम में उनका साथ देंगे, जब कि स्थिति यह थी कि गांधी जी मुसलमानों को जितना कुछ दे सकते थे, अंग्रेज़ उससे दस गुना अधिक दे सकते थे। यदि मुहम्मद अली जिन्ना के बजाय कोई अन्य व्यक्ति मुसलमानों का नेता होता, तो वह भी वही करता, जो जिन्ना ने किया।

**मुस्लिम-तोषी नीति**—गांधी जी का कहना था कि हमारा लक्ष्य अच्छा हो, इतना ही काफ़ी नहीं है; उस लक्ष्य को प्राप्त करने के साधन भी अच्छे होने चाहिए। परन्तु मुहम्मद अली जिन्ना को रिझाने के लिए गांधी जी ने बड़ी से बड़ी अनुचित रियायतें देने का प्रस्ताव किया। फिर भी जिन्ना ने उन्हें माना नहीं। गांधी जी की इन नीतियों के कारण हिन्दू हितों को बहुत हानि पहुँची। मुसलमानों के तुष्टीकरण का सूत्रपात वहीं से हुआ। आज जो मुलायमसिंह यादव, मायावती और रामविलास पासवान मुसलमानों को अपने पक्ष में करने के लिए अधिक से रियायतें देने में एक दूसरे से होड़ कर रहे हैं, उसका विष बीज गांधी जी का ही बोया हुआ है।

**मुस्लिम जनसंख्या बढ़ी**—15 अगस्त, 1947 को देश विभाजन के समय अविभक्त हिन्दुस्तान की जनसंख्या 33 करोड़ के आसपास थी, जिसमें 24 करोड़ हिन्दू और 9 करोड़ मुसलमान थे। काबुल से नोआखाली तक सब जगह हिन्दू भी रहते थे। अब पाकिस्तान और अफ़गानिस्तान तो हिन्दुओं से खाली करा ही लिये गये है, बंगला देश में

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भी हिन्दुओं की संख्या घट कर नगण्य सी रह गई है। पाकिस्तान में 16 करोड़, भारत में 15 करोड़ और बंगला देश में 17 करोड़ मुसलमान हैं, जो मिला कर 48 करोड़ होते हैं। इनकी तुलना में हिन्द उपमहाद्वीप में हिन्दुओं की संख्या 85 करोड़ से अधिक नहीं है। गत 50 वर्षों में हिन्दुओं का अनुपात घटा और मुसलमानों का अनुपात बहुत बढ़ा है।

**अज़ान का प्रश्न**—अफ़गानिस्तान, पाकिस्तान और बंगला देश में मुसलमानों को अपनी इच्छा के अनुसार रहने जीने की स्वतंत्रता और सुविधा है। स्वतंत्र भारत में हिन्दुओं को वह सुविधा प्राप्त नहीं है। यहाँ मुसलमानों को छूट है कि वे दिन में पाँच बार या सात बार लाउडस्पीकर पर ऊँची से ऊँची आवाज़ में अज़ान लगायें। स्वतन्त्र भारत में, जो कहने को धर्म निरपेक्ष है, लाखों मस्जिदों से सवेरे 5 बजे से रात में 7 बजे तक अनेक बार यह अज़ान लगाई जाती है, जो एकाग्रचित्त से किसी काम में लगे व्यक्ति के मन में विक्षोभ उत्पन्न करती है। परन्तु सर्वधर्म समभाव के नाम पर करोड़ों हिन्दू इसे सहने के लिए विवश हैं।

**मुसलमानों के लिए अलग कानून**—भारत में मुसलमानों के लिए अलग कानून हैं, जब कि संविधान में कहा गया है कि धर्म जाति या लिंग के आधार पर किसी भी नागरिक से भेदभाव नहीं बरता जायेगा। परन्तु मुसलमान के चार शादियाँ करने की छूट है; परिवार नियोजन की राष्ट्रीय नीति उस पर लागू नहीं होती।

**इस्लाम का आक्रामक स्वरूप**—भारत में इस्लाम का आक्रामक स्वरूप मस्जिदों से लगी सड़कों पर नमाज़ पढ़ने के रूप में प्रकट हो रहा है। शुक्रवार के दिन सार्वजनिक सड़कों पर लोगों के आवागमन को रोककर कर हजारों की संख्या में मुसलमान सड़कों पर चादरें बिछा कर नमाज़ पढ़ते हैं। नमाज़ पढ़ना उनका साम्प्रदायिक कर्तव्य हो सकता है, किन्तु इसके लिए सड़क पर यातायात रोकने का उनका अधिकार किस प्रकार बनता है? सरकार और पुलिस इसे रोकती क्यों नहीं? वोट के लोभ में अन्धे हुए राजनीतिक दल मुसलमानों को वे सुविधाएँ दे रहे हैं, जो उन्हें यूरोप, अमेरिका, आस्ट्रेलिया, रूस, चीन में तो प्राप्त है ही नहीं, पाकिस्तान और ईरान में भी प्राप्त नहीं है।

**बंगलादेशी घुसपैठ**—कांग्रेस ने सबसे घृणित काम किया है बंगलादेशी मुसलमानों को लाखों की संख्या में भारत के विभिन्न राज्यों में बसाना, उनके राशन कार्ड बनवाना, और मतदाता सूची में उनके नाम लिखवाना। ऐसे विदेशी वोटरों के बल पर असम, पश्चिम बंगाल, दिल्ली जैसे राज्यों में कांग्रेस और कम्यूनिस्ट पार्टियाँ चुनाव जीतती रही हैं। जब भी इन विदेशी और गैरकानूनी घुसपैठियों को देश से बाहर भेजने की मांग उठती है, तो ये पार्टियाँ जी जान से उसका विरोध करती हैं।

**हज यात्रा के लिए सरकारी सहायता**—भारत में धर्म निरपेक्ष का अर्थ बदल कर पंथ निरपेक्ष या सर्वधर्म समभाव किया गया। धर्म निरपेक्षता का, जो अच्छा सिद्धान्त है,

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अर्थ था कि राज्य (शासन) धर्म से कोई सम्बन्ध नहीं रखेगा शासन न किसी धर्म को बढ़ावा देगा, न किसी पर प्रतिबन्ध लगायेगा; जब कि सर्वधर्म समभाव का अर्थ यह हो गया कि शासन सब धर्मों पर समान कृपा दृष्टि रखेगा। इस सर्वधर्म समभाव की दुष्टतापूर्ण नीति के कारण हजयात्रा करने वाले प्रत्येक मुसलमान को सरकार की ओर से आर्थिक सहायता दी जाती है, जो प्रति व्यक्ति 16000 रुपये के आसपास होती है। भारत से हज यात्रा पर जाने वाले यात्रियों की संख्या निरन्तर बढ़ती जा रही है और 20000 से बढ़ कर यह 40000 तक पहुँच गई है। हज यात्रा के लिए दी जाने वाली यह राजसहायता धर्म निरपेक्षता के सिद्धान्त के विपरीत है।

**शरीयत न्यायालय**—इतना ही नहीं, इस देश में शासकीय न्यायालयों को धता बताते हुए मुसलमानों ने अपने शरीयत न्यायालय स्थापित कर लिए हैं और वे उन विवादों में अपने निर्णय और फतवे सुनाते हैं, जिनका निर्णय सरकारी न्यायालयों में ही होना चाहिए। अनेक बार ये सरकारी न्यायालयों के फैसलों को उलट चुके हैं। वोट के लोभ में फँसी सरकार इनके दबाव में आ कर अपने फैसलों को बदल लेती है, जैसा कि प्रसिद्ध शाह बानो वाले मुकदमे में हुआ था। उच्चतम न्यायालय ने शाह बानो के पक्ष में फैसला सुनाया, तो राजीव गांधी के नेतृत्व में कांग्रेसी सरकार ने संसद में नया कानून बना कर उच्चतम न्यायालय के निर्णय को निष्प्रभाव कर दिया।

**फिर भी जिहाद**—इतने सब लाड़ दुलार के बाद भी उग्रपन्थी मुस्लिम संगठनों को चैन नहीं पड़ रही। कश्मीर घाटी से हिन्दू पंडितों को हिंसक बल का प्रयोग करके उनके पैतृक घरों से खदेड़ दिया गया। वहाँ सरकार और आतंकवादी मिलजुल कर काम चला रहे हैं। केन्द्र सरकार जम्मू-कश्मीर के विकास के लिए जो विपुल सहायता देती है, उसका बड़ा भाग सीधा आतंकवादियों के पास पहुँच जाता है। उसका उपयोग देश के अन्य भागों में आतंकी कार्य करने के लिए किया जाता है।

**भारतीय मुसलमान भी आतंकवादी**—भारत सरकार यह प्रचार करती है कि पाकिस्तान भारत में आतंकवादियों को सहायता दे कर आतंकी घटनाएँ करवा रहा है। हो सकता है कि इस प्रचार में सच्चाई का नगण्य सा अंश हो भी, परन्तु इतना तो हर कोई देख सकता है कि स्वयं भारत में भी आतंकवादी मुसलमानों की कमी नहीं है। आतंकवादी कार्यों की किन्हीं भी प्रभावशाली मुस्लिम संगठनों द्वारा निन्दा नहीं की गई। जिहादी मनोवृत्ति भारतीय मुसलमानों की सूझ और प्रयत्न से पनपी है। पाकिस्तान और बंगलादेश के मुसलमान भारत के मुसलमानों से भिन्न नहीं हैं। सबका उद्देश्य एक ही है, दारुल हरब हिन्दुस्तान को दारुल इस्लाम बनाना है; काफ़िरों का सफ़ाया करना है।

**मुस्लिम देश बहुत धनी**—एक समय था, जब संसार के मुस्लिम देश गरीब थे। सऊदी अरब, ईराक, ईरान, कुवैत, लीबिया आदि देशों में ऊँट, खजूर और रेत के

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सिवाय और कुछ नहीं होता था। लोग घोर दरिद्रता में जीवन व्यतीत करते थे। फिर अचानक वहाँ पैट्रोलियम के विपुल भंडार निकल आये। मोटरों, विमानों आदि के लिए पैट्रोलियम की मांग इतनी बढ़ी कि ये देश मालामाल हो गये। बहुत समय तक तो पैट्रोलियम के उत्पादन और बिक्री पर यूरोपियन और अमेरिकन कम्पनियों का अधिकार रहा, परन्तु द्वितीय विश्व युद्ध के बाद रूस और चीन के समर्थन से मुस्लिम देशों ने यूरोपियन और अमेरिकन कम्पनियों को खदेड़ दिया। इसके फलस्वरूप उनके पास इतना धन हो गया कि उसे संभाल पाना कठिन हो गया।

**अमेरिका और जिहाद**—यदि अमेरिका की कूटनीति के फलस्वरूप दस वर्षों तक ईराक-ईरान युद्ध न चला होता और उसके बाद 10 वर्षों तक अफगानिस्तान में गृह युद्ध न चला होता, और फिर कुवैत और ईराक युद्ध न हुआ होता, तो पैट्रोलियम की बिक्री से प्राप्त अपार धनराशि से मुस्लिम देश सारी दुनियाँ पर छा गये होते। उस दशा में ईसाइयों, बौद्धों और हिन्दुओं को फिर नादिरशाहों और अब्दालियों के नृशंस अत्याचारों का शिकार होना पड़ता।

यह दैव योग ही था कि अमेरिका के पास सैनिक शक्ति थी और उसने राजनीतिक चालों द्वारा शक्ति सम्पन्न होते मुस्लिम देशों के आपस में उलझाये रखा।

**गैर-मुस्लिमों को भी जीना है**—नैतिक दृष्टि से देखा जाये, तो ईराक पर अमेरिका और ब्रिटेन का आक्रमण निरी डाकाज़नी ही थी। परन्तु जब हम यह देखते है कि ईराक और ईरान के समर्थक पाकिस्तान, बंगला देश और उनसे भी बढ़ कर भारत के उग्रपन्थी मुसलमान हैं, जो इस्लाम की विजय के लिए किसी भी सीमा तक जा सकते हैं, जो मदरसों में आत्मघाती मानव बम बनने वाले युवकों को तैयार करते हैं, तब नैतिकता का यह सूक्ष्म विवेचन असंगत हो जाता है। आखिर इस धरती पर जीने की इच्छा तो हम हिन्दुओं, बौद्धों और ईसाइयों में भी है।

यदि कोई जिहादी पन्थ यह निश्चय कर ले कि उसे समस्त भूमंडल के निवासियों को अल्लाह और मुहम्मद का विश्वासी बना कर ही दम लेना है, तो मुसलमानों से भिन्न सभी पन्थों के अनुयायियों का यह अनिवार्य कर्तव्य हो जाता है कि वे मुस्लिम उग्रपन्थियों के हाथों में परमाणु बम, कीटाणु बम, विषैली गैसों जैसे सामूहिक विनाश के हथियारों को न पहुंचने दें। जिहादी धर्मान्धता और सामूहिक विनाश के शस्त्रों का परस्पर मिल जाना शान्तिपूर्वक सह अस्तित्व के इच्छुक लोगों के लिए विनाशकारी होगा। मुस्लिमेतर समुदायों के लिए यह जीवन-मरण का प्रश्न है।

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# हिन्दू ( आर्य ) संस्कृति के सम्मुख चुनौतियां

*विराज*

**मुस्लिम राष्ट्र**—द्वितीय विश्व युद्ध की समाप्ति पर जब ब्रिटिश पार्लियामेंट ने अपने साम्राज्य का विघटन करने और अपने अधीनस्थ देशों को स्वाधीन करने का निश्चय किया, तब अविभक्त हिन्दुस्तान के मुसलमानों ने मांग की कि स्वतंत्र हिन्दुस्तान मे वे हिन्दुओं के साथ नहीं रह सकते। हिन्दू और मुस्लिम दो अलग राष्ट्र हैं, जो एक हज़ार साल से एक दूसरे के शत्रु रहे हैं। इसलिए यदि हिन्दुतान को स्वतंत्र किया जाता है, तो देश का विभाजन करके उनके लिए एक अलग देश पाकिस्तान बनाया जाये। अंग्रेज़ों के समर्थन से उन्होंने मज़हब पर आधारित पाकिस्तान बनाने के लिए हिंसक आन्दोलन किया। सिन्ध, उत्तर पश्चिमी सीमा प्रान्त, पंजाब और बंगाल में मुस्लिम लीग की 'सीधी कार्रवाई' के दौरान भीषण मारकाट हुई। सभी बड़े शहरों में हिन्दू-मुस्लिम दंगे हुए, जिनमें हिन्दुओं की जन-धन की भारी हानि हुई। जवाहरलाल नेहरू की अन्तरिम सरकार इस आन्दोलन का दमन करने में असमर्थ रही। तब कांग्रेस ने घुटने टेक दिये और दो राष्ट्रों के सिद्धान्त का विरोध करते हुए भी इसी सिद्धान्त के आधार पर देश का विभाजन स्वीकार कर लिया। गांधी जी ने भी मूक सहमति दे दी। यदि वह डट कर देश विभाजन का विरोध करते, तो पूरा देश उनके साथ होता, परन्तु वह यह कह कर चुप हो गये कि मेरी बात कोई नहीं सुनता।

**दोगली नीति**—जब देश का विभाजन स्वीकार कर लिया गया, और यह मान लिया गया कि हिन्दू और मुसलमान एक देश में मिल जुल कर प्रेम पूर्वक नहीं रह सकते, तब उचित यह था कि पाकिस्तान के मुकाबले में हिन्दुओं के देश का नाम हिन्दुस्तान रखा जाता। परन्तु जवाहरलाल नेहरू को 'हिन्दू' शब्द से चिढ़ थी, इसलिए इस देश का नाम भारत रखा गया।

साथ ही यह भी उचित होता कि हिन्दुस्तान और पाकिस्तान से हिन्दुओं और मुसलमानों की शान्तिपूर्वक अदला बदली हो जाती। परन्तु कांग्रेस दो राष्ट्रों के सिद्धान्त को विभाजन के लिए स्वीकार कर लेने के बाद भी उसे न मानने पर तुली थी, इसलिए हिन्दुओं और मुसलमानों की शान्तिपूर्वक अदला-बदली की बात स्वीकार नहीं की गई। फल यह हुआ कि पश्चिमी पाकिस्तान से हिन्दू लूट पीट कर बलपूर्वक खदेड़ दिये गये और हिन्दुस्तान के मुसलमान जहाँ के तहाँ बने रहे। विभाजन के समय हुए दंगों से घबड़ा कर या स्वेच्छा से जो कुछ लाख मुसलमान पाकिस्तान चले गये थे, वे भारत की कांग्रेसी सरकार के इस आग्रह पर भारत लौट आये कि यदि वे वापस आ जायें, तो न केवल उनकी सम्पत्ति उन्हें लौटा दी जायेगी, अपितु वे

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भारत के नागरिक बने रहेंगे।

**संतुलन बिगड़ा**—सन्तुलन यहाँ से बिगड़ना शुरू हुआ। हिन्दुस्तान से मुसलमान गये नहीं और पाकिस्तान से करोड़ों हिन्दू खदेड़ कर हिन्दुस्तान भेज दिये गये। उनके हिस्से की ज़मीन तथा अन्य सम्पत्ति पाकिस्तान के पास ही रही।

देश विभाजन इस आशा में किया गया था कि मुस्लिम लीग की यह मांग पूरी हो जाने पर दोनों नये देश भारत और पाकिस्तान मिल जुल कर प्रेम से रहेंगे। परन्तु विभाजन के ढाई महीने बाद ही पाकिस्तान ने कश्मीर पर अधिकार करने के लिए आक्रमण कर दिया और तब से भारत और पाकिस्तान की शत्रुता बढ़ती ही जा रही है। तीन युद्ध हो चुके हैं, जिनमें दोनों पक्षों का भारी नुकसान हुआ है और दोनों के विकास की गति रुद्ध हुई है। परन्तु इस्लामी जिहाद की समस्या विकट ही होती जा रही है।

**हिन्दुओं को स्वतंत्रता नहीं मिली**—वस्तुतः 15 अगस्त, 1947 को हिन्दुस्तान के मुसलमानों को ही आज़ादी मिली, हिन्दू तो ज्यों के त्यों पराधीन ही रहे। अल्पसंख्यक होते हुए भी अपने संगठित वोट के बल पर मुसलमान हिन्दुस्तान के शासन संचालन में एक निर्णायक तत्व बने रहे। 40 साल तक कांग्रेस उनके वोट के बल पर अबाध शासन करती रही और मुस्लिम तोषी नीति अपनाये रही। मुस्लिम हितों की रक्षा के लिए एक अल्पसंख्यक आयोग बनाया गया। हज यात्रा के लिए विशेष राजसहायता की व्यवस्था की गई।

**हिन्दू देश का मेरुदंड**—हिन्दुस्तान का मेरुदंड हिन्दू हैं। हिन्दुओं के पास हिन्दुस्तान को छोड़ कर चले जाने के लिए कोई अन्य देश नहीं है। उन्हें यहीं जीना और मरना है। इसके विपरीत संसार में 58 मुस्लिम देश हैं। इस्लामी देशों का संगठन संसार भर में इस्लाम के प्रचार-प्रसार के लिए यत्नशील है। पैट्रोलियम और प्राकृतिक गैस के अकूत भंडार मुस्लिम देशों के अधिकार में हैं, जिसके फलस्वरूप उनकी आर्थिक स्थिति सुदृढ़ है। हिन्दुस्तान के हर शहर, कस्बे और छोटे गांवों तक में मस्जिद बनाने के लिए, उसमें लाउड स्पीकर लगाने के लिए, उसमें मदरसा चलाने के लिए मुस्लिम देशों से विपुल धनराशि हिन्दुस्तान में आती है।

**हिन्दू विरोधी शक्तियां**—मुस्लिम देशों तथा कम्युनिस्ट देशों की नीति हिन्दुओं की शक्ति और संगठन को छिन्न-भिन्न करने की है। ईसाई देश भी हिन्दुओं की शक्ति क्षीण करना चाहते हैं। उन्होंने हिन्दू समाज में फूट डालने के लिए दलित वर्ग को बढ़ावा देना शुरू किया है। मुस्लिम और दलित हिन्दुओं के वोट को अपने पक्ष में करने के लिए मुलायमसिंह यादव, लालूप्रसाद यादव, मायावती की बहुजन समाज पार्टी और रामविलास पासवान की लोक जन शक्ति पार्टी मुसलमानों को अधिक से अधिक रियायतें देने के लिए एक दूसरे से होड़ कर रही हैं। रामविलास पासवान ने तो सन् 2005 में हुए बिहार विधान सभा के चुनावों में यह नारा लगाया था कि यदि उनकी पार्टी जीत गई, तो वह बिहार में किसी मुसलमान को ही मुख्य मंत्री बनायेगी।

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उनकी पार्टी जीती नहीं।

**दूषित राजनीति**—भारत की राजनीति दुर्दशा ग्रस्त है। देश में कोई ऐसी बड़ी पार्टी नहीं है, जो अपनी नीतियों और नेताओं के चरित्र बल के आधार पर सरकार बनाने लायक लोक सभा की सीटें जीत सके। चालीस वर्षों के शासन में कांग्रेस भ्रष्टाचार के कारण इतनी बदनाम हो गई कि उससे लोगों का विश्वास उठ गया। मुस्लिम वोट भी उससे छिन गया।

भारतीय जनता पार्टी उसका स्थान ले सकती थी। परन्तु सत्ता पाने के लोभ में उसने ऐसे दलों से गठबन्धन किया, जिन्होंने उसे अपने मूल मुद्दे [(1) राम जन्म भूमि मन्दिर का निर्माण, (2) सबके लिए समान सिविल संहिता और (3) जम्मू कश्मीर में संविधान की धारा 370 की समाप्ति] छोड़ने के लिए विवश कर दिया। इन मुद्दों को छोड़ते ही पार्टी अपना जनाधार खो बैठी। अटलबिहारी वाजपेयी और लालकृष्ण अडवाणी जैसे नेता पंचतारा होटलों की संस्कृति में डूब गये। कम्यूनिस्टों की सहायता से कांग्रेस को फिर सरकार बनाने का मौका मिल गया।

**पंगु सरकार**—इस समय भारत के सभी सीमावर्ती राज्यों में उग्रपन्थी आन्दोलन चल रहे हैं। जम्मू-कश्मीर में हिज्बुल मुजाहिदीन और लश्कर ए ताइबा, पंजाब में ख़ालिस्तानी बब्बर खालसा, असम में उल्फा, मणिपुर, मिजोरम और नागालैण्ड में विद्रोही आन्दोलन, बिहार, झारखंड, छत्तीसगढ़ और आन्ध्र प्रदेश में नक्सलपंथी, मार्क्सवादी-लेनिनवादी गुट सशस्त्र विद्रोह छेड़े हुए हैं। उन्हें दबा पाने में असमर्थ हो कर सरकार उनसे समझौते की बातचीत चला रही है। पश्चिम की ओर परमाणु बम से लैस पाकिस्तान युद्ध की धमकियां दे रहा है। नेपाल भारत सीमा पर मुस्लिम मदरसों और नई बन रही मस्जिदों की बाढ़ सी आ रही है। सहारनपुर, मुजफ्फरनगर, बिजनौर, मुरादाबाद, बरेली, मेरठ, अलीगढ़, शाहजहांपुर वाली पूरी पट्टी एक नये पाकिस्तान का रूप धारण कर चुकी है। इस समय मुसलमान भारत का सबसे सुसंगठित, अनुशासित, शस्त्र समय सज्जित, लक्ष्य को समर्पित संगठन हैं, जिनकी संख्या 15 करोड़ कही जाती है।

**हिन्दू शस्त्र बल बढ़ायें**—हिन्दुओं को अपना अस्तित्व बचाये रखने और सम्मानपूर्वक जीवन व्यतीत करने के लिए अविलम्ब अपना संगठन बनाने की आवश्यकता है। हिन्दू समाज चिरकाल से धनोपार्जन और धन संचय की ओर ध्यान देता आया है। शस्त्राभ्यास और शस्त्र संचय की ओर यथेष्ट ध्यान नहीं दिया गया। मन्दिर बनाये गये, उनमें रत्नजटित स्वर्ण मूर्तियां रखी गईं किन्तु उनकी रक्षा के लिए बनाये जाने वाले अखाड़ों की परम्परा टूट गई। उन अखाड़ों की परम्परा पुनः शुरू की जानी चाहिए। अखाड़ों में लाठी, तलवार आदि प्रतीक अस्त्र शस्त्रों का ही नहीं, आधुनिक अस्त्रों का भी प्रशिक्षण दिया जाना चाहिए।

**सरकार से रक्षा की आशा नहीं**—सरकारी सेना और पुलिस से संरक्षण पाने की आशा छोड़ कर हिन्दुओं को

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अपनी रक्षा के लिए स्वयं यत्नशील होना होगा। सरकारी सेना सर्वधर्म समभावी लोगों के नियन्त्रण में है। वह सेना जम्मू कश्मीर में पंडितों की रक्षा करने में असमर्थ रही है। पंडितों को अपना घर छोड़ कर भागना और शरणार्थी शिविरों में रहना पड़ रहा है। सरकार की नीतियां मुस्लिम तोषी हैं। जो स्थिति आज कश्मीर में है, कल वह उत्तर प्रदेश में हो सकती है। अपनी रक्षा अपनी भुजा ही कर पायेगी।

आज भी भारत में आर्थिक शक्ति हिन्दुओं के हाथ में है। इस शक्ति का उपयोग हिन्दू क्षात्र शक्ति को बढ़ाने के लिए किया जाना चाहिए। हिन्दू को आर्थिक सहारा देना हर समर्थ हिन्दू का धर्म है।

**राजनीतिक संगठन हो**—धार्मिक दृष्टि से हिन्दू पहले ही यथेष्ट संगठित हैं। आवश्यकता इस बात की है कि वे राजनीतिक दृष्टि से संगठित हों। ईसाई और मुस्लिम नेताओं से भरी पार्टियों की नीति हिन्दुओं के अनुकूल कभी नहीं होगी। वे चाहेंगे कि हिन्दू भगवती जागरण करें, वैष्णव देवी और तिरुपति की यात्रा पर जायें, कांवर में गंगाजल भर कर लायें ओर अपने गांव के शिव मन्दिर में चढ़ायें, परन्तु चाहेंगे कि हिन्दू धर्म को राजनीति से न जोड़ें, अर्थात् राजनीतिक संगठन न बनायें, जब कि आवश्यकता इस बात की है कि खुल्लमखुल्ला धड़ल्ले से हिन्दू राजनीतिक संगठन बनाये जायें और उनके लिए धन एवं शस्त्र जुटाये जायें। आत्म रक्षा के लिए यह परम आवश्यक है।

**सरकार हिन्दुओं की नहीं**—हिन्दू इस भ्रम में है कि देश में सरकार हिन्दुओं की है, जब कि देश में इस समय सरकार सोनिया गांधी की है, जो मन से ईसाई हैं। कांग्रेस सदा ही मुसलमानों को प्रसन्न रखने के लिए हिन्दू हितों की बलि देती रही है।

**अपनी भाषा**—एक महत्वपूर्ण प्रश्न अपनी भाषा का भी है। हिन्दी भारत में सात राज्यों (उत्तर प्रदेश, उत्तरांचल, बिहार, मध्य प्रदेश, राजस्थान, हरियाणा और हिमाचल प्रदेश) की मातृभाषा और बोलचाल की भाषा है। पंजाब, गुजरात, महाराष्ट्र, बंगाल, उड़ीसा और आन्ध्र प्रदेश में हिन्दी समझी जाती है और आवश्यकता पड़ने पर बोली भी जाती है। सन् 1948 तक निज़ाम के शासन में हैदराबाद राज्य की राजभाषा उर्दू थी, जो हिन्दी ही है। सबसे अधिक बोली जाने वाली भारतीय भाषा होने के कारण संविधान सभा में इसे भारत की राजभाषा स्वीकार किया गया था—वह भी एक वोट के बहुमत से, अन्यथा संस्कृत राजभाषा बनने वाली थी। अंग्रेज़ी इस दौड़ कहीं थी ही नहीं।

परन्तु ज्यों ज्यों समय बीतता गया, त्यों त्यों एक राष्ट्र की भावना कम होती गई। भाषा और जाति के नाम पर विघटन की प्रक्रिया शुरू हो गई। तमिलनाडु, केरल और कर्नाटक में हिन्दी का विरोध शुरू हुआ और प्रचलित भाषा अंग्रेज़ी 15 वर्ष की नियत अवधि के बाद भी राजकाज में चल रही है। ऐसा नहीं लगता कि निकट भविष्य में हिन्दी राजभाषा बन पायेगी।

भाषा का प्रश्न केवल स्वाभिमान और जनसाधारण

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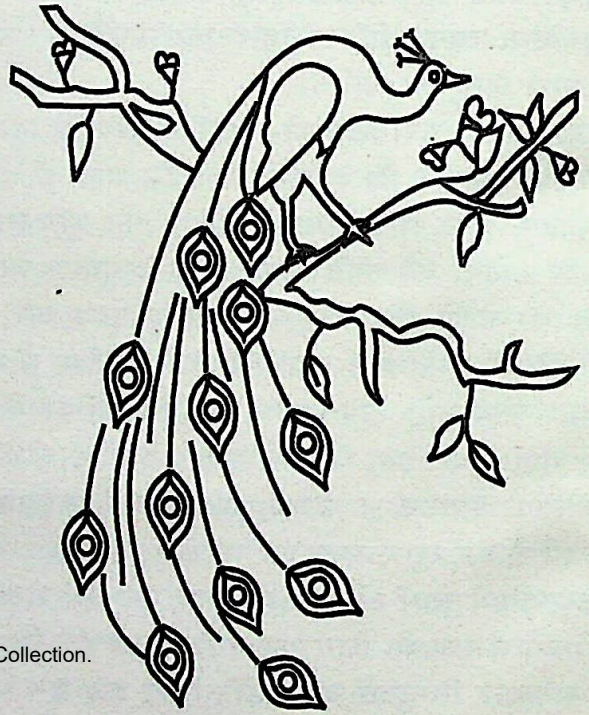
की सुविधा का प्रश्न नहीं है, अपितु आर्थिक हानि लाभ का प्रश्न है। अंग्रेज़ी की पुस्तकें विदेशों से मंगाई जायें, तो महंगी पड़ती हैं; यदि भारत में ही छापी जायें, तो भी उन पर रायल्टी तो देनी ही पड़ेगी। हिन्दी को अपनाना सब प्रकार लाभदायक है। इसके लिए प्रबल प्रयत्न और आन्दोलन होना चाहिए।

पराई भाषा या संस्कृति को वही लोग अपनाते हैं, जिनकी अपनी कोई समृद्ध भाषा या संस्कृति नहीं होती।

**आचारहीनता**—भारत की स्वतंत्रता संकट में है—विदेशी आक्रमण के कारण उतनी नहीं, जितनी आचारहीनता के कारण। देश में शराब की बिक्री दिन दूनी रात चौगुनी बढ़ रही है। शराब सब अपराधों जड़ है। शासन का हर कोना भ्रष्टाचार में डूबा है। जघन्य अपराधी संसद और विधान सभाओं में सदस्य बन कर बैठे हैं; मंत्री बने हुए है। न्यायपालिका भी अछूती नहीं है। कार्यपालिका का तो कहना ही क्या?

**हिन्दू बनें**—उपाय है सदाचारी बनना। 'हिन्दू' शब्द का अर्थ है: 'हिनस्ति दुरितं, दुष्टान् वा' (जो बुराई या दुष्टों को मारता है, वह हिन्दू है)। बुराई से, असत्य, अन्याय या अत्याचार से लड़ना, उससे न दबना, न समझौता करना ही हिन्दुत्व है। हिन्दू बनना कठिन काम है; इसके लिए तप और त्याग, शौर्य और बलिदान की भावना होनी चाहिए।

चाहे जितना कठिन हो, फिर भी जीवन का श्रेष्ठ आदर्श यही है। बुराई से, राक्षसों से लड़ने और उनका वध करने के कारण ही राम और कृष्ण हिन्दुओं के देवतुल्य राष्ट्र नायक बने हैं। उन्हें भगवान् की शक्ति का प्रतीक माना गया है। उनके चरण चिह्नों पर चल कर हिन्दू आत्म रक्षा कर सकते हैं अन्य कोई रास्ता नहीं है।



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## शान्ति कामना

ओ३म् द्यौः शान्तिरन्तरिक्षꣳ शान्तिः, पृथिवी शान्तिरापः शान्तिरोषधयः शान्तिः, वनस्पतयः शान्तिर्विश्वेदेवाः शान्तिर्ब्रह्म शान्तिः, सर्वꣳ शान्तिः, शान्तिरेव शान्तिः, सा मा शान्तिरेधि।। ओ३म् शान्तिः! शान्तिः!! शान्तिः!!!

—यजुः ० 36.17

## PEACE CHANT

Om dyauh shantirantariksham shantih prithivi shantirapah shantiroshadhayah shantih. Vanaspatayah shantirvishvedevah shantirbrahma shantih, sarvam shantih shantireva shantih, sa ma shantiredhi. Om shantih! shanthi!! shantih!!!

-Yaju.36/17

हे परम पिता परमेश्वर! तीनों लोकों (आकाश, अन्तरिक्ष तथा भूमि)में शान्ति हो। जल, थल तथा सम्पूर्ण औषधि–वनस्पति जगत् हमारे लिए शान्तिदायक हों। प्राकृतिक शक्तियाँ और वेद तथा विद्वान् लोग सब शान्तिदायक हों। सारे संसार में शान्ति हो। हे ईश्वर मुझे ऐसी शान्ति दे।

O Lord! May there be peace in the heavenly regions, may there be peace in the atmosphere,

may peace reign on earth. May the waters be soothing and may the medicinal herbs be healing. May the plants be the source of peace to all. May all enlightened persons bring peace to us. May the Vedas (knowledge) spread peace throughout. May all other objects give us peace and may peace even bring peace and may that peace come to me.

May there be peace, peace, peace throughout.

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# Ramayan In A Nutshell

**आदौ रामतपोवनादि गमनम् हत्वा मृगं कांचनम्**
**वैदेहीहरणम् जटायुमरणं सुग्रीवसंभाषणम्।।**
**बालीनिग्रहणम् समुद्रतरणं लंकापुरीदाहनम्**
**पश्चाद् रावण-कुम्भकर्ण-हननं एतद्धि रामायणम्।।**

**Shri Ramchandra**

Shri Ram is a model of human perfection. He had a sound mind and a strong body. His understanding was precise. As an ideal son he was always obedient and devoted to his parents. The conjugal relationship between him and his wife Sita was of divine sanctity. He proved himself a pivot to his brothers. He beheld the Rishis with solemn reverence. But to the wicked he was a terror. Selflessness marked him for its own. People saw in him a monarch fixed in parental love and dedication to public welfare. He followed and upheld the law.

**Shri Ramayan**

* *Michelet, speaking about Ramayan, wrote in* 1864:

"Whoever has done or willed too much, let him drink from this deep cup a long draught of life and youth..... Everything is narrow in West. Greece is small and I stifle; Judea is dry and I pant. Let me look a little towards lofty Asia, the profound East

* *An eminent Sanskrit scholar Mecdonell says-"Probably* no work of world literature secular in origin, has ever produced so profound an influence on the life and thought of a people as the 'Ramayan'."

* *In fact,*

**यावत्स्थास्यन्ति गिरयः सरितश्च महीतले।**
**तावद्रामायणकथा लोकेषु प्रचरिष्यति।।**

As long as the mountains stand and the rivers flow, so long shall the 'Ramayan' be cherished among men and save them from sin.

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# INDIA, WHAT CAN IT TEACH US ?

If I were to look over the world to find out the country most richly endowed with all the wealth, power and beauty that the nature can bestow, in some parts a very paradise on earth, **I should point to India.**

If I were asked under what sky the human mind has most fully developed some of its choicest gifts, has most deeply pondered on the greatest problem on life, and has found solutions of some of them, which will deserve the attention even of those who have studied Plato and Kant, **I should point to India.**

And if I were to ask myself from what literature we here in Europe, we who have been nurtured almost exclusively on the thoughts of the Greeks and the.Romans, and of one Semitic race, the Jewish, may draw that corrective which is most wanted in order to make our inner life more perfect, more comprehensive, more universal, in fact more truly human, a life not for this life only, but a transfigured and eternal life, **again I should point to India.**

Whatever sphere of human mind you may select for your special study, whether it be language, or religion, or mythology, or philosophy, whether it be laws or customs, primitive act or primitive science, everywhere you have to go to India. Whether you like or not, because some of the most valuable and most instructive materials in the history of man are **treasured up in India and in India only**.

".....I can only say that after reading the accounts of the terrors and horrors of Muhammadan rule, my wonder is that so much of native virtue and truthfulness should have survived" ".....when you read the atrocities committed by the Muhammadan conquerors of India after that time (1000 A.D.) to the time when England stepped in and, whatever may be said by her envious critics, made, at all events, the broad principles of our common humanity respected once more in India, the wonder, to my mind, is how any nation could have survived such an Inferno, without being turned into devils themselves.

*—Max Muller's, 'India, What Can It Teach Us?'*

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